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THE SUMME OF CHRISTIAN RELIGION,

DELIVERED BY ZACHARIAS URSINUS, first by way of CATECHISME, and then afterwards more inlarged by a ſound and judicious Expoſition and Application of the ſame.

VVherein alſo are debated and reſolved the Queſtions of whatſoever points of moment have been, or are controverſed in DIVINITY.

1534. 1583.

First Engliſhed by D. HENRY PARRY, and now againe conferred with the beſt and laſt Latine Edition of D. DAVID PAREUS, ſometimes Profeſſor of Divinity in *Heidelberge*.

ob. 1632. (1622. Lemgoviae)

Whereunto is added a large and full Alphabeticall Table of ſuch matters as are therein contained, together with all the Scriptures that are occaſionally handled, by way eyther of Controverſie, Expoſition, or Reconciliation, neither of which was done before, but now is performed for the Readers delight and benefit.

LONDON,
Printed by ROBERT YOUNG, and are to be ſold by *John Rothwell*, at the Sunne, in Pauls Church-yard. 1633.

TO THE CHRISTIAN READERS, HENRIE PARRY wisheth grace and peace through Jesus Christ our Lord.

WHereas but a small and short remnant of daies is allotted unto every of us, to try the hazzard and adventure of this world in Christs holy merchandize (yet forty yeeres, and the youngest may, the oldest must depart) I being subject to this common case and most certaine uncertainty of our life, neither knowing, if perhaps at this present my staffe standeth next the doore; have bin, and am desirous and earnest in this behalfe, so to bestow all my possible endeavours in this my Lord & Masters trafick, as that I may not return unto him with a talent in a Napkin, & withall may leave behind mee some poore token & testimony of my love and duty towards him & his blessed Spouse, with future posterity. Which my desire and earnest deliberation strugling and striving so long within mee, untill it had gotten the conquest of such shamefast and fearfull motions, wherewith men are well acquainted, who are at all acquainted with their own infirmities: I was thereby at length drawn to this bold and hardy resolution, as to commit something to the presse, & so to the eyes of them, whose great and sharpe censures I have ever with trembling thought of heretofore, and even now would flye them with all willingnesse.

Wherefore also in respect hereof, and of the greennesse of my age, so hath the flame and heate of my desire bin slaked and cooled with the water as it were of feare, wherewith I shake in mine owne conceit; as I have not presumed to draw any shaft out of my owne quiver, or to present the world with an untimely fruit of so young a tree: but rather have made choice of a shaft out of the Lords Armory, framed by the hand and skill of the Lords work-man, fit to make the man blessed who hath his quiver full of them.

If yet in this I have been presumptuous, if bold, if vndiscreet, if foolish: my Brethren, for your sakes have I been so, for your sakes have I been presumptuous, bold, vndiscreet, and foolish, even for you and for your children. The greater is my hope and trust, that these, whatsoever my paines and labours, shall find favour and grace in your sights, and receive good entertainment at your hands; because for you they have been vndertaken, and the gaines and commodities that shall arise thereof (if by the blessed will of God any shall arise) shall redound vnto you and yours for ever.

*It is a case lamentable, deserving the bowels of all Christian pity and compassion, and able to cause the teares of sorrow to gush out and stream downe the face of a man, who is not frozen too hard in security, and in vncharitable carelesnesse, when he shall but lift vp his eies, and see the waste and desolation of so many distressed soules, who in so many places of this our land and country have been, and are daily either pined away and consumed to the bone for lacke of Gods sustenance, the Bread of life, the Word of God, the onely preservative of the soule: or through the deceitfull poyson of that old Sorceresse and Witches children, infected and baned vnrecoverably. Alas, poore soules, faine would they have somewhat to keep life within them: & therfore as famished & starved creatures, which have bin for a space pounded up & pin-folded in a ground of barrennesse, debarred of all succour and reliefe, when-ever they may light of any thing that may goe downe the throat, be it as bitter as gall, and as deadly as poyson, they swallow bitternesse as sugar, and licke vp death as sweet hony. And yet (I rue to speak it) such is the hard heartednesse and brutish unnaturalnesse of many mercilesse men, if yet men, who have so flinted their fore-heads, seared & sealed vp their minds & consciences in al impiety, as that they have entred as it were into a league & bond with themselves to forget Christ, never to know the man more, never to speake in the name of Iesus, never to feed the flocke of Iesus, whose soules are even as great and deare to him, as the price they cost him. For, had not these men sworne, like * sons of the earth, to possesse the earth for ever, and to leave heaven, and the heires of heaven, even the chosen of God, to God himselfe to looke to: it were vncredible, nay, vnpossible were it, that after so many threats and warnings from heaven, from earth, from God, from men, from their foes abroad, and their friends at home, they should not yet once, not once descend into a dutifull consideration of this their heavie trespasse, and so with a speedy industry and assiduity re-enter and recover those their forsaken Charges, which a long while have languished & borne away for want of pasture, & lye now (the deare Lambs of Christ Iesus) stretching on the ground for faintnes, fetching*

* Of Valentinus the Cardinals religion, who (graceless man) abjured his Ecclesiasticall vocation, to be lifted up to a temporall Dukedome. Sab. Ennead 10. lib. 9.

fetching their groans deep, & their pants thick, as ready to give over, & to yeeld up the ghost. O Lord, are not thine eies upon the truth? thou hast striken these men, but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a stone, and have refused to returne. Jerem 5.3.

Not the losses and vnsupportable calamities of Christs people, not the miserable Apostasie and grievous falling away (woe to us therefore) of multitudes of the ignorant and vnlettered men from the Apostolike Faith, and the Church of Christ, not the certaine dangers and hazzards of their owne persons, Wives, Children and Kinsfolkes (with all which rods of his Fatherly chastisement, God hath lately, in his justice, tempered with surpassing mercy, visited them) can awake or rouze them out of that dead and deadly slumber, whereby they have, as much as in them lieth, betrayed to the powers and forces of Sathan Gods sacred inheritance, and laid open the precious flocke of Christ to the mouthes and teeth of Wolves.

But would God the burthen of this sinne rested onely on the neckes of these wretchlesse persons, whose extreme barbarity yet in letting, through their prophane absence, their harmlesse sheep to drop away by famine of the Word, hath raised a lowder cry and clamour against them in the eares of God, than any wee are able to make by our most just complaint in eares of men. Another swarme of Caterpillers there are, the very trash and rif-raffe of our Nation: who deeming it a more easie life to say Service in the Church, than doe service in the house, and to stand at the Altar of God, than to follow the plough of their Master, have, like men of idle and dissolute quality, only moved thereto in a lazie speculation, laid their wicked and sacrilegious hands on the Lords Arke, vnreverently entred with shooes and all into his Temple, taken his vndefiled testimonies in their defiled mouthes, disgraced, defaced, and diffamed the glory and majesty of divine rites and mysteries, through their beggarly entring into, and base demeaning themselves in so high an office. Gape not these men, trowe you, for new miracles to raine out of heaven? As if Christ must needs for their sakes lay the foundation of his Church againe, and call againe from the Net, and the receit of Custome, & other Trades of this world, such as he would dispatch abroad for his holy Message, that so these Artisans might be invested with Apostleships, Doctorships, and the roomes of Prophets, as ready men after a nights sleep, or an houres transe, to turne the Booke of God, and mannage the Keyes of heaven. But, my friend, bee not deceived; awake out of sleep, and dreame no more: Thou art no Prophet; thou art an husbandman, and taught to be an heard-man from thy youth up. Zach. 13.5.

Get away there-

fore

fore with ſpeed from the Lords houſe: if thou be a cleaver, to thy wedge and axe; if a hinde, to thy Maſters plough; but meddle not with Gods affaires, leſt he breake out vpon thee, and deſtroy thee.

But in vaine ſpend I words to braſſe and iron, who though the Lord have held in his hand for a long time the viall of his wrath, and is now weary with holding it any longer, and about to poure it out vpon them for this their horrible tranſgreſſion, yet ſtagger they not a whit at it, but runne out, like hungry companions, with an eye only to the fleſh-pots, and ſo ſell both themſelves and their people for a morſell of bread, and a meſſe of pottage, to the Divell. Shall not I viſit for theſe things, ſaith the Lord? Or ſhall not my ſoule bee avenged on ſuch a Nation as this? Yes doubtleſſe: he who is able to muſter the clouds and windes, and to fight with heavenly powers againſt us, ſhall and will, if wee leave not off to make havocke of his children, be avenged on us: hee ſhall raiſe vp the ſtandard, and make the trumpet blowe, neither ſhall ſuffer the ſight of the one to paſſe our eyes, nor the ſound of the other to forſake our eares, vntill deſtruction come vpon deſtruction, death vpon death, plague vpon famine, and ſword upon both, to the vtter overthrow both of our ſelves and country perpetually. Nay rather, O God, if there bee any place for mercy (and why ſhould wee doubt of mercy with thee the God of mercy?) looke not vpon this droſſe and filth, wherewith thine holy houſe hath been polluted, but ſweep them out: but looke, O Lord, with thy tender eyes of compaſſion vpon thy ſeely people (for what have they done?) and ſtirre them vp daily, for Paſtors and Prophets, wiſe and skilfull men, whoſe lips may keep knowledge, and whoſe hands may break vnto them the bread of life.

Jerem. 9. 9.

Now, that this may have a more mature and happy ſucceſſe, I am humbly to beſeech and ſolicite (if ſo this my ſimple worke come vnto their hands) the reverend Fathers of this Land, to whom I acknowledge all duty and ſubmiſſion in the Lord, and whom with all reverence I ſolicite in this the Lords cauſe, that if their authority bee not able to ſtretch ſo farre as to the throwing out of theſe dumbe, deafe, and blinde watchmen, out of Gods Tabernacle, into which they have ſhuffled (againſt many of their Honours wils) by thoſe accurſed Simoniacall Patrons, who have ſodered and ſimoned the wals of their houſes with the very bloud of ſoules: yet it may pleaſe their wiſedomes to conſtraine and compell theſe, whereſoever they ſhall finde them in any of their Dioceſſe, to the reading and diligent ſtudying of thoſe Bookes, which their owne Country-men, moved with more pity towards them and their flockes, have painfully delivered vnto them in a tongue familiar and common to them all.

And

And if it ſhall ſeeme ſo good and expedient to their Honours, to adjoyne theſe my labours unto the paines and travels of many the ſervants of God, who have with great praiſe endeavoured in the like matter, on the like reſpects heretofore: I make no doubt, but that out of this ſhort, yet full ſumme of Chriſtian Religion, God adding his bleſſing thereunto, they may in ſhort time receive ſuch furniture and inſtruction, as they ſhall ſave both themſelves and others, who both elſe are in caſe to periſh everlaſtingly. But if their feete will walke on in the way of blindneſſe, and themſelves refuſe to come out of the darkeneſſe of ignorance into the bright light of Gods knowledge: yet will I not faint in hope for Iſrael, but will yet looke when once againe God himſelfe ſhall ſmite on rocks, and water ſhall flow out of them, that his people in this time of drought may drinke.

Even ſo, O God, for thy promiſe ſake, and for thy troth of old plighted in thy beloved Sonne vnto thy choſen, open the rock of ſtone againe, let againe the waters, the living waters of thy Word flow out, and let the ſaving rivers of thy Goſpel run, and ſtop not, through all drie places of our Land, that men & Angels may ſee the felicity of thy Choſen, and rejoyce, in the gladneſſe of thy people, and give thanks, and praiſe, and glory, and honour, with thine inheritance, vnto thy bleſſed Name for ever.

* *
*

URSINE'S HORTATORY ORATION TO THE STUDY of Divinity, together with the manifold uſe of Catechiſme.

WHereas, by the advice of them that have the charge of your ſtudies, I was appointed to publiſh an abridgement of thoſe heads of Chriſtian religion, as were of you to bee learned: I ſeriouſly acknowledge and confeſſe ſuch a buſineſſe was required of me, as to which nothing can bee leſſe anſwerable than are my defects. For, this is a doctrine which (I ſay) not onely is ſtill unknowne to the wiſeſt, and moſt ſharpe-witted of men, unleſſe they bee taught by the voice of the Church, and efficacy of the Spirit; but alſo in a great part was unknown to the Angels themſelves, before it was diſcloſed by the Sonne, from the ſecret boſome of his eternall Father. Which to unfold and praiſe, if men and Angels ſhould bend all the ſtrength of witte and eloquence, yet were they never able to ſpeake of it, according to the due compaſſe & worth of the thing. Whiles therefore I thinke with my ſelfe how much I might ſinke under this charge, I had rather it were committed to another, who, at leaſt, might ſomewhat better, and more ſucceſſively undergoe the ſame. But when I well weigh the nature of my office, I perceive I ought with all cheerefulneſſe both to helpe forward your ſalvation, and obey God that calls mee to ſo honourable an imployment; eſpecially he promiſing mee aſſiſtance, with which whoſoever are aſſiſted, may deſpaire in nothing. For God will be effectuall by weake and abject meanes; according to that of the Pſalmiſt; *Out of the mouthes of babes and ſucklings haſt thou ordained ſtrength.* The word there uſed, ſignifieth a child which beginneth to underſtand and ſpeake. There are that are commonly called children, not onely in regard of age, but alſo in regard of ability of underſtanding, or performance of any action. Infants, though ſuch in age, are ſufficient witneſſes of the divine goodneſſe and providence, being cleere evidences of Gods preſence, in the wonderfull propagation, conſervation and education of humane off-ſpring, abundantly confuting Devils, and all Atheiſts that deny either there to bee a God, or him to be ſuch a God as hee hath ſaid himſelfe to bee. Our Saviour interpreteth that ſaying of the Pſalmiſt, of confeſſion. In which kinde it agreeth unto us all, who do meditate or ſpeake any thing concerning God.

Angels in part ignorant of the Goſpel, til they were informed by the word of Chriſt. 1 Pet. 1. 12.

Pſal. 8. 2.

Two ſorts of children.

Humane off-ſpring an argument againſt Atheiſts deny-ing God. Act. 17. 27, 28, 29. Mat. 21. 16.

For

In ſome kind we are all infants.

For wee are all infants in underſtanding and utterance, touching all matters divine. In this life we attain but ſome ſmall beginnings of thoſe things, as the Emperour Gratian, in his confeſſion to Ambroſe, piouſly and truely writes. We ſpeake (ſaith he) of God, not what we ought, but what wee are able: Yea the Prophets, and the Apoſtles themſelves confeſſe the ſame thing. 1 Cor. 13. 9. *For we know in part, and we propheey in part; but when that which is perfect is come, then that which is in part ſhall be done away.* And in ver. 12. *Now we ſee through a glaſſe darkely, but then face to face.*

But, notwithſtanding the beginnings wee learne are ſmall, and alſo the voice of the miniſtery bee proportioned to our capacity, therein God himſelfe ſpeaking with us, as with babes, and permitteth us, like babes to ſpeake to him; yet ſo would the Lord have the doctrine touching himſelfe to bee known, as that he gives us no hope of another life, by any other means. Yea, thoſe beginnings, whatſoever they are, doe with ſo great a diſtance ſurpaſſe all humane wiſedome, that there is no compariſon betweene it and them. For theſe rudiments, which to reaſon are hidden wiſedome, are both neceſſary and ſufficient to everlaſting ſalvation. Let us therefore, not onely acknowledge our infancy, but deſire alſo to be of the number of ſucking babes. For as the babe growes not to ripeneſſe of man-hood, unleſſe he bee fedde with the mothers milke, or convenient food: ſo wee likewiſe, that wee may not faile of our hoped perfection, ought not to refuſe the *milke of the word*, whereby we are nouriſhed and ſuckled to eternall life. This is that ſpirituall infancy well pleaſing to the Lord, as Chriſt witneſſeth, rebuking the Phariſees diſdaine of the childrens cry in the Temple, *Hoſanna to the Sonne of David.* Theſe are thoſe infants, in whoſe voyce the Lord will bee effectuall: *By whoſe mouthes* (as the Pſalmiſt addeth) *hee perfecteth ſtrength*; or (as they tranſlate who weigh the originall) *foundeth a kingdome.* Hee ſpeaketh of the ſtrength or kingdome, which is ſeene in this life, called the kingdome of Chriſt: which is, the Sonne of God inſtituting and preſerving of a miniſtery, thereby gathering a Church, quickning beleevers by the ſound of the Goſpel, and ſanctifying them by the holy Spirit to eternall life, defending the Church in this life againſt the kingdome of the Divell, and after this life raiſing them up holy to eternall life; that in them may reigne the God-head evidently, and not covertly by the miniſtery.

No hope of life to come, but by knowing the things revealed concerning God.

1 Pet. 1. 1, 2.

Pſal. 8. a. Mollerus upon the 8. Pſal. v. 2. A deſcription of the kingdome of Chriſt.

The foundation of Chriſts kingdome is Chriſt, & how many waies.

That which is the foundation of this kingdome, S. Paul declares, 1 Cor. 3. 11. *Other foundation can no man lay, than that is laid, which is Ieſus Chriſt.* Chriſt is the foundation, firſt in his proper perſon: Becauſe all the members of his kingdome, namely the Saints, being conjoyned and inſerted into him, doth he carry about him, keeping and holding them together, as the foundation doth the other parts of the building, as the vine doth its branches. Then againe by his doctrine. For as good lawes are the ſinewes of a politicall kingdome; ſo this kingdome is gathered, kept, and governed, by the doctrine concerning Chriſt. And as without a foundation the building cannot conſiſt: ſo unleſſe we hold to Chriſt, and what hee is, and what hee hath done for us, whatſoever elſe may ſeeme to bee piety or comfort, it's fading, it's fained, it's nothing.

Phil. 3. 8.

This foundation is laid in the mouths of infants, when they, beleeving this ſame doctrine upon their hearing of it, do by the excitement of the holy Spirit

rit learne and imbrace the ſame, and thereby are ingraffed and grow into one with Chriſt.

In this buſineſſe of maine importance, God uſeth our infancy to illuſtrate his glory; The greatneſſe of the work, & weakneſſe of the inſtrument plainly proving, that ſo great a matter is not effected or dependent by and on our, but Gods effectuall power. Alſo to the end it might blunt the inſolencie of his adverſaries, when as their lofty power is ſubdued under our weakneſſe, and our ſeeming folly evinceth, that nothing is more fooliſh than their wiſdome: As it is ſaid, In ſilence and hope ſhall be your ſtrength: For the Son of God deſtroyeth the works of the Divel, ſnatching from him them that beleeve, remitting their ſin, & taking it away, & beginning in them eternall life, defending the Church, accuſing and laying open the malice of the enemies, repreſſing and puniſhing them both in this preſent life, and at the full deliverance of the Church from all evills. And theſe (though hell repines) doth he worke and witneſſe, by the miſerable cryes of men. As it is ſaid 2 Cor. 10.4. *The weapons of our warfare are not carnall, but mighty through God to the pulling downe of the ſtrong holds, caſting downe imaginations, and every high thing that exalteth it ſelfe againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt. And having in a readineſſe to revenge all diſobedience, when your obedience is fulfilled.*

Why God uſeth weake means for the converſion of men.

As therefore the baſeneſſe of the veſſell detracts nothing from the worth of the wares it containeth; ſo our meane and infant expreſſion of the doctrine, may not ſo farre be ſlighted, as that it ſhould derogate one whit from the weight of thoſe motives which invite you to an ardent ſtudy of divinity. But whiles I meditate with my ſelf, that I am to take a view of ſome of thoſe motives in this rehearſall preface, I am ſenſibly ſo overwhelmed with an infinite maſſe of matter of maine importance, that ſcarcely can I reſolve whence to make an entrance. But ſeeing that ſome of them muſt come into conſideration, we will put that foremoſt which ought to rule all our actions and indeavours; namely, the ſerious will of God, expreſſed in apparent commands. For now, we which are citizens of the Church have conference together, and know for certaine, that the bookes of the Prophets and Apoſtles are moſt infallible declarations of the mind and will of God. And in them, here and there, are certaine precepts delivered and rehearſed, which injoyne men a diligent ſearch and knowledge of the doctrine contained in thoſe bookes. Such is the precept of the Decalogue touching the Sabbath. Such is that ſpeech of our Saviour, Luke 10.41. *One thing is neceſſarie.* The knowledge of this wiſdome (ſaith he) is eternall life. This David commendeth, as frequently in other places, ſo in the firſt Pſalme (which hee writeth as an Epitomie of it) for that it is a companion of true bleſſedneſſe. But theſe have not ſaisfied our man-loving heavenly Father, that is ſolicitous of our ſalvation. Hee addeth further peculiar precepts touching that ſumme of doctrine that is to bee publiſhed to all, eſpecially the youth; namely, the doctrine of Catechiſmall inſtruction. Deut. 4.9. *Teach them thy ſonnes.* Deut. 6.6,7. *Theſe words ſhall be in thine heart. Thou ſhalt teach them diligently unto thy children, &c. And thou ſhalt binde them for a ſigne upon thine hand, and they ſhall be as frontlets betweene thine eyes.* Here doe we heare Parents, and thoſe to whom the charge of Parents is committed, commanded that they care to

The neceſsity of Catechiſmall inſtruction, is preſſed from theſe motives. 1. Gods command.

teach, or ſee taught the youth; the youth commanded that they learne: and both are commanded that they daily inculcate, rehearſe, and meditate on this doctrine. This doctrine would the Lord have both to be delivered unto children, and alſo to be in our view continually. And its apparent, that brevity and plainneſſe are required, which what elſe they, but a Catechiſme or ſumme of Doctrine, neither prolixe, nor obſcure. So Saint Paul, 2 *Tim.* 1.13. *Hold faſt the forme of ſound words, which thou haſt heard of mee, in faith, and love which is in Chriſt Ieſus.* In this precept of uſing and holding his Catechiſme, we heare the definition of ours.

The forme of ſound words, or Catechiſmall inſtruction, deſcribed: 1. More largely.

The Apoſtle meaning a draught or plat-forme of ſound poſitions, concerning each point of doctrine, methodically and briefly compriſed, as if it were painted before the eye; together with a kinde and manner of teaching and expreſſion, as is both proper, plaine, and agreeable with the ſtile of the Prophets and Apoſtles. Therefore doth hee name *ſound words* delivered by him, concerning faith and love in Chriſt: (*i.e.*) in the knowledge of Chriſt; as in ſundry places hee reduceth all piety, to faith and love. A Catechiſme then, is a ſumme of doctrine, delivered by the Prophets and Apoſtles, concerning faith and love in Chriſt. Or, is a ſumme of doctrine of Chriſtianity, briefly, methodically, and plainly couched together. For it is not for us to invent opinions; but of neceſſity we muſt referre our ſelves, as it is, *Eſay* 8.20. *to the Law and the Teſtimony.* And there muſt be added an expoſition, which may be both a manifeſtation of the parts and method, and an interpretation of words and phraſes.

2. More briefly, two wayes.

This reaſon, if there were no more, is of efficacy to them that are not of prophane mindes, to excite them to the ſtudy of this ſacred Doctrine. For to ſuch, the command of God is a cauſe of all cauſes, though nothing more be added. But when as God is ſo indulgent to our weakneſſe, as to declare unto us the cauſes of this command, needs muſt wee weigh them with reverence. Now God avoucheth, that therefore muſt wee learne this doctrine, becauſe by the knowledge thereof, and not any other way, will hee convert and ſave all that by age are of underſtanding, and are to bee made heyres of eternall life. Marvellous confidently is that ſpoken of Saint Paul, *Romanes* 1.16. *The Goſpel is the power of God to ſalvation, &c.* And, 1 *Cor.* 1.18. *The preaching of the Croſſe, is to them that periſh fooliſhneſſe; but unto us which are ſaved, it is the power of God.* And Ver. 21. *It pleaſed God, by the fooliſhneſſe of preaching, to ſave them that beleeve.*

2. Motive, our ſalvation.

But this opinion, howſoever it bee delivered, and confirmed by divers and weighty teſtimonies of the holy Spirit, is oppugned by the utmoſt endeavours of Sathan. For the father of lyes, ſeeing how the Paradoxe of the fooliſhneſſe of preaching the Croſſe of Chriſt, doth not a little pierce the mindes of men, ſnatcheth an occaſion of ſuborning fanaticall minded men, who cry out, that the worke of the miniſtry is nothing leſſe, than the meanes of converting men; but that God communicates himſelfe to us immediately: and that wee Miniſters make our voice an Idoll. They babble forth many wonderfull words, carrying with them indeed a ſhew of ſpeciall illumination; but heare and conſider, I pray, upon what foundation they relye, and how they oppoſe their wiſedome to the divine. The omnipotent God, ſay they, doth not at all need that voice, miniſtry, reading, medita-

Againſt the Zwenckfieldians, touching the point of the efficacy of the Spirit, by the miniſtry of the Word. Θαύματα μιμέσεων.

meditation, to convert men: Therefore he uſeth not this inſtrument, neither is a neceſsity of labour in learning it, to be impoſed upon thoſe that are to be ſaved. Now, ſay I, to you young men; Is there any one among you ſo weake and childiſh in judgement, that doth not perceive ſuch a one to bee hiſſed at, that would ſo argue? God can by his omnipotency eaſily bring to paſſe, that one without bookes, teachers, ſtudy, ſhould become skilfull in all learning and doctrine: As the Apoſtles, & others of the Primitive Church, ſpake with tongues which they never learned. He can make the earth fruitfull, and bring forth fruit without the helpe of husbandmen. Hee can ſuſtaine the nature of man without food: as Moſes and Chriſt forty dayes. Therefore its not a neceſſary labour that is undertaken, or any cauſe of the thing wee hope and expect, whiles Schollars ply their bookes and ſtudies; Teachers goe to their ſchooles, Husbandmen to their ploughes, entring their ſhares, harrowes, and engines into the ground, and each man ſpends his life time to maintaine life. You ſee upon what rockes of blinde madneſſe the Divell doth ſplit unhappy men; which having neither learned the grounds of Piety, or the more excellent Arts, nor liſt to take the paines of learning them, are forward notwithſtanding to ſeeme what they leaſt of all bee; and dare exalt themſelves againſt the knowledge of God, and bring the eternall wiſedome under their cenſure. And they have as little wit as modeſty, when as, for their opinion, they alledge the example of them that were converted by miracle; as Paul: or thoſe indued with extraordinary gifts; as the Apoſtles at the Pentecoſt: or the multitude of them that heard the Goſpel, and did not beleeve; or the Scriptures, which ſpeake of the office of the holy Ghoſt. Wee know and acknowledge, that by the bleſsing of God, God can, without the labour of teaching or learning, convert thoſe that he will: And this to bee the end of miracles, that it may appeare, that the order, whereby God is effectuall in nature, is made and freely preſerved by him. We ſo certainly know, that converſion is the gift of God alone, as that by how much it is a greater and more wonderfull worke, to reſtore loſt man to ſalvation, than to make him not having any beeing; by ſo much the more were it impudency and madneſſe, to attribute this converſion, more than that creation, to the efficacy of mans voice. But withall, we know this too for a certaine, that it pleaſeth God, by the fooliſhneſſe of preaching, to ſave them that beleeve. Why it pleaſeth God ſo to doe, there is no neceſsity he ſhould give us an account; yet he lets us underſtand ſome reaſons of that his counſell: but he propounds not the ſame reaſons to the godly and godleſſe. To the godleſſe hee gives this reaſon: Becauſe by this meanes hee would before the whole Church, and their conſciences alſo being witneſſe, more manifeſt his juſtice in condemning the malice of thoſe that oppugne the Word revealed. But other kinde of reaſons take place in our conſideration; namely, ſuch as make for our inſtruction and conſolation: *viz.* Whereas the voice of the miniſtry, and all our thoughts of God are darkſome, through which wee now ſee God and his will; the Lord admoniſheth us of the greatneſſe of our fall, whereby it commeth to paſſe, that wee no longer now injoy the very ſight of God, but he ſpeaketh to us at a diſtance, and as by an Interpreter, and ſo exciting us, that we aſpire to that celeſtiall Schoole, in which we ſhall immediately ſee

The end of miracles.

Converſion greater than Creation.

Reaſons why God converts by mans miniſtry:
1. In regard of godleſſe.
2. In regard of godly.

2 God, who ſhall be all in all. Beſides, the Lord would not have the ſearching, meditation, and profeſsion of the doctrine concerning him and his will, even in this life, to lye ſecret onely in the mindes of men, but would have it audibly to ſound, and to bee ſet forth in the aſſemblies. And therefore tyed us with all poſsible neceſsitie unto this doctrine, promiſing there-
3 by to recover us againe to ſalvation. And ſo, when God would make men to be co-workers with him in the moſt excellent divine worke, giving us to his onely begotten Sonne for that purpoſe, how could hee have more manifeſted his great eſteeme of our miſerable nature? Wee averre therefore, that the reading, hearing, knowing of this doctrine, is a neceſsary meanes of our converſion: Neceſsary, not in regard of God, but in regard of us; not as if God could not any other way convert, as a Carpenter cannot build an houſe without his tooles; but becauſe God will not convert any other way. It is true, it is true indeed, that true faith is nones but Gods gift and worke alone; but ſuch a gift and worke as the holy Spirit workes in us by
1 Cor. 3. 6. hearing of the Word. *Paul planteth, Apollo watereth; but God giveth the increaſe.* To the ſame effect alſo Paul calleth the Goſpel by him preached, *the*
Rom. 1. 16. *power of God to ſalvation.* Epheſ. 4. 11. the Apoſtle ſaith: *Hee hath given ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the gathering together of the Saints, for the worke of the Miniſtry, and the edification of the body of Chriſt.* Can a more glorious ſpeech be uttered touching the office of teaching? Let us not therefore take upon us to bee wiſer than God; neither let us ſo much regard the pride, contumacy, and miſchiefe of thoſe that contemne the voice of the Goſpel, as thereby the leſſe to love and reſpect the fruit and efficacy of the divine ordination in the meanes of mercy. Nor let the ſluggiſhneſſe and obſtinacy of ſome Schoolemen prove impediments of all good proceedings and goodneſſe, who perſwade others, that inſtruction, ſtudy, and doctrines, to get or increaſe vertue, are unneceſſary things: but rather with obedient and thankfull mindes let us injoy that ſweeteſt conſolation, whereby wee are aſſured, that neither our endeavours are unpleaſing to God, nor undertaken in vaine; according to that, *Eccleſ.* 11. 1. *Caſt thy bread upon the waters: for after many daies thou ſhalt finde it.* And, 1 *Cor.* 15. 58. *Your labour is not in vaine in the Lord.* *Matthew* 18. 20. *Where two or three are gathered together in my Name, I am in the midſt of them.* Unleſſe theſe promiſes were knowne to be certaine, amidſt ſo great outrages
οἱ πλείονς κακοί. of Sathan, and miſeries of mankinde (of which its too truly ſpoken; The moſt are naught) the beſt teacher, or the greateſt lover of the common good, ſhould be in the unhappieſt condition, hardly ſitting faſt in his owne place. For mine owne part, I feele my ſelfe to bee ſo affected, that (mee thinkes) my ſorrow permits mee not to ſtand in this Pulpit, but ſhuts up my ſpeech within my bowels and jawes; but that I know for certaine, that in this our aſſembly there are, whoſe hearts entertaine the true and ſaving doctrine, and are inflamed with the holy ſpirit, in a due manner knowing, and call upon God, being lively temples of him, and ſhall hereafter praiſe him in the celeſtiall Quire. Wee ſpeake not this to that end, as if wee did expect equall knowledge and underſtanding, or the ſame gifts of the holy ſpirit in all men. For the Apoſtle commands us, *Romanes* 12. 3. *To thinke ſoberly of our ſelves, according as God hath dealt to every man the meaſure of faith.* But all them

them that will be ſaved, muſt of neceſsity hold the ſame foundation, that is, that they know and beleeve what a one Chriſt is, and what he hath done for each of them: as it is ſaid, *Iohn* 17.3. *This is life eternall, that they know thee the only true God, and Ieſus Chriſt whom thou haſt ſent.* And, *Iohn* 3.36. *He that beleeveth in the Sonne, hath eternall life.* By theſe and the like ſayings we perceive that to be a truth, which Dioniſius (which is falſly named the Areopagite, but is thought rather to be a Corinthian) aſcribes to Bartholomew the Apoſtle: That the Goſpel is briefe and large. Its brevity is apparently more curt than the Law of Moſes, and ought to be, and is, fixed in the minds and hearts of men; and therefore is the ſumme of the Goſpel ſo oft delivered, and repeated in the Scriptures of the Prophets and Apoſtles, and compriſed in the Creed. But much leſſe can ever the wiſedome of the Goſpel be exhauſted, than that of the Law. But forasmuch as its certaine, that in this mortall life, that which is eternall, is but begun; *For wee ſhall be cloathed upon with that, if ſo be we are not found naked:* This is the nature of true converſion, that it ſuffers not thoſe that are converted unto God to ſtay in their race, but kindles in them a perpetuall ſtudy and deſire of further profiting. Therefore is it commanded, 2 *Pet.* 3.18. *Grow in grace, and in the knowledge of our Lord and Saviour Ieſus Chriſt.* And, *Epheſ.* 2.19. it is ſaid: *Yee are no more ſtrangers and forrainers, but fellow-Citizens with the Saints, and of the houſhold of God. And are built upon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner-ſtone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord.* And, *Marke* 9.24. *The man prayed, Lord, I beleeve, helpe mine unbeliefe.* And, *Luke* 17.5. *The Diſciples cried, Lord increaſe our faith.* Saints then are commanded, and commended, and are petitioners to be ſuch as goe forward. Therefore they are not of the number of them that have no minde of proceeding onward. Yet let none be out of heart, becauſe they, finding in themſelves leſſe life and vigour, and acknowledging their weakneſſe and corruptions, doe with a true ſorrow of minde bewaile the ſame. For thus ſaith the everlaſting Father concerning his Sonne, *Eſay* 42.3. *A bruiſed reed ſhall he not breake, and the ſmoaking flaxe ſhall he not quench.* Againe, the Sonne ſaith of the Father, *Matthew* 18.14. *It is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.* And the Son ſaith of himſelfe, *Iohn* 6.37. *All that the Father giveth mee, ſhall come unto mee: And him that commeth unto me, I will in no wiſe caſt out.* Whereſoever piety is not diſſembled, it is, and is cheriſhed of God; and together with it, all the everlaſting and unchangeable benefits of the Goſpel are tyed, with the indiſſolvable bond of divine truth. For unleſſe the certainty of our faith and ſalvation did depend upon the alone free mercy of God (whereby hee receiveth all that beleeve) and not upon the degrees of our renovation, there would bee no ſtability at all in our comfort. Hence therefore may be drawne three things, which may be as grounds to judge of a Chriſtian: 1. The laying hold of the foundation. 2. An earneſt endeavour of increaſing (which two include each godly man within the generall promiſe of eternall ſalvation:) and, 3. A comfort, that notwithſtanding our inequality of gifts and degrees to ſome others, we ſhall not periſh: which conſolation is to bee oppoſed againſt the cogitation of our owne unworthineſſe. Theſe three, as inſeparables, hath Saint Paul compriſed

The Goſpel is a briefe largeneſſe.

Briefe.

Large.

2 Cor. 5.2,3,4.

A true godly man growes in godlineſſe.

Comforts and promiſes for a tender heart and wounded conſcience.

Beneficia. Ἀμεταμέλητα.

Κριτήρια. i.e. the criticall markes to diſcerne a true godly man.

compriſed in thoſe words, 1 Cor. 3. 11. *Other foundation can no man lay, than that is laid, which is Ieſus Chriſt. Now, if any one build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble, every ones worke ſhall bee made manifeſt; for the day ſhall declare, &c. but hee himſelfe ſhall bee ſaved, ſo as by fire.* By that therefore which hitherto hath been ſaid, it's apparent, that both the Lords injunction and our owne ſalvation doe exhort and bind all men, and among theſe the youth, being, to wit, a great part, & alſo the Nurſery of the Church, to learne, as ſoone as by age they are capable, the grounds of Chriſtian religion. Therefore doth this moſt earneſtly and ſeriouſly admoniſh them, to whom the charge of nurturing the yonger in years, is commited, to be carefull of this their dutie.

3. Motive, the preſervation and propagation of the Goſpell.

For wee that are teachers and learners, ought to have a diligent and earneſt care of godlineſſe, not onely for our owne ſakes, but for their ſakes alſo that are ours, and our ſucceeding poſterity. For we finde by experience, how eaſily in proceſſe of time, an oblivion, and manifold depravation of that doctrine creepes in, the ſumme whereof is not conciſely and perſpicuouſly couched together, and knowne, repeated, inculcated, and divulged abroad. Beſides wee know, that of what liquour a new veſſell is firſt ſeaſoned with, bee it good or bad, it longeſt favours. There is none in his right minde but will confeſſe, ſeeing the evill that wee learne doth ſo conſtantly ſtick by us, that when the youth is not inſtructed in, and inured to religion, it doth threaten the leaving to the enſuing times an age of monſters, contemning God and all religion: and that, being we are hardly by the greateſt endeavours and longeſt care made pliable to that which is good, the groundworke of the moſt difficult buſineſſe ſhould be laid in the firſt age.

Horat. *Quo ſemel eſt imbuta recens ſervabit odorem, teſta diu.*

4. Motive, the weake capacity of youth, & the more ignorant.

Catecheticall inſtruction therefore is neceſſary, not onely for the preſervation of the puritie and ſoundneſſe of religion, to us and our poſterity, but alſo for the capacities of yonger age, to whom we have ſhewed this doctrine muſt be taught. For if it be ſaid of the teaching youth the other arts,

Quicquid præcipies, eſto brevis, ut cito dicta
Percipiant animi dociles, teneantque fideles:

Short precepts ſhalt thou give, which being briefely told,
Apt wits may ſoon conceive, and faithfull long may hold:

how much more in this heavenly wiſdome, which is a ſtranger to humane witte, ſhould we ſeeke out for, and apply our ſelves to briefeneſſe and plainneſſe, eſpecially ſeeing divine teſtimony approves our experience in this. As Heb. 5. 13. *Every one that uſeth milke, is unskilfull in the word of righteouſneſſe, for hee is a babe: but ſtrong meate is of thoſe that are of full age.* And therefore when Saint Paul ſpeaketh of his manner of teaching, 1 Cor. 3. 2. thus he ſaith, *I have fed you with milke, and not with meat; for hitherto yee were not able to beare it, nor yet now are yee able: for ye are yet carnall.* From the firſt beginning of the Church, there hath beene extant in it ſome ſuch ground of doctrine, well knowne publikely, and for it's briefeneſſe and plaineneſſe, eaſie to be underſtood, reſerved for poſterity. As, together with the increaſe of mankinde, God himſelfe proceeded on with his owne mouth to deliver

5. Motive, that alwaies in the Church, there hath been ſuch a ſumme of doctrine

more

more ſummary doctrines, either of the law, as hee began in theſe words; *If thou doſt well, ſhalt thou not bee accepted?* Or of the Goſpel, as at firſt in theſe words; *The ſeed of the woman ſhall bruiſe the Serpents head.* Likewiſe after both the promiſe and the Decalogue was repeated to Abraham. At laſt the Creeds, and ſuch ſummary doctrines, as were diſperſed here and there in the writings of the Apoſtles, were fitted into a meet forme of Confeſſion, to bee divine informations for all degrees of age. And indeed, this our accuſtomed manner of inſtructing, which wee call Catechiſme, hath been anciently uſed both in the Jewiſh, and in the Apoſtolicall Church; as doth appeare by the Apoſtle Paul, Rom. 2.18. where he calleth the Jewes thoſe that from their tender yeares had been inſtructed or catechiſed out of the law. And Galat. 6.6. *Let him that is taught in the word, or catechiſed in the word, communicate to him that inſtructeth or catechiſeth in all good things.* So Luke 1.4. *That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed or catechiſed.* Becauſe theſe teſtimonies are to be preferred before all other, I doe not recite the example of the Church that was in the enſuing times next after the Apoſtles, being a thing publikely knowne by hiſtories. I rather adde this; That if the now preſent Church ſurviving, hath till now kept this form of inſtruction, brought into the world, with ſo long continuance, not by mans device, but by the divine providence; then in this doting old age of the world, wherein the Church doth daily more and more languiſh, and thicker darkneſſe day by day overcloudeth it, wee had need for to ſharpen all our diligence, of preſerving and propagating this doctrine, rather than any whit to grow remiſſe. For this is the age of which our Saviour ſpeaketh, Mat. 24.23. *Then if any man ſhall ſay unto you, loe here is Chriſt, or there: beleeve it not; for there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſignes and wonders, inſomuch, as if it were poſſible, they ſhall deceive the very elect.* And largely doth Saint Paul ſpeake of this matter, 1 Tim. 4. & 2 Tim. 3. Theſe predictions of the calamities of theſe laſt times, were written, not onely for our conſolation and confirmation, but alſo for exhortation of us to arme our ſelves to watch againſt and prevent errours. For ſo our Saviour begins that his prophecie: *Take heed that no man deceive you.* Wee thinke it neceſſary therefore, that not onely they that come into the place of teaching, but alſo all that love their owne ſalvation, ſhould have fixed in their hearts the ſound poſitions concerning every part of chriſtian religion: and on the other ſide, to the utmoſt that every man is able, to be well fenced againſt the contrary errors: & that all they, to whom the office of inſtructing and governing is committed, ſhould with great care teach or cauſe to bee taught, thoſe that are committed to their charge, unleſſe they, as curats negligent and unfaithfull in their duty, had rather anſwer for their perdition. And indeed, the deſire of your parents, in this reſpect, is to be commended; that they will have the ſumme of godlineſſe to be propounded to and inculcated into you, not onely at home, and in the Church, but alſo in the ſcholes. For they well perceived, what great ignorance enſued, and how great an hint and opportunitie was given to the divell, of declining men in that ignorance, when once the primitive cuſtome of the Church, of hearing and teaching the Catechiſts, was loſt, and in the roome thereof ſucceeded that ſilly and fooliſh dumbe ſhew of Popiſh confirmation. And they now ſee that the

Gen. 4.7.

Gen. 3.15.

Κατηχεμένος ἐκ τῦ νόμυ.

Κοινωνείτω δὲ κατηχέμενος τὸν λόγον τῦ κατη-χοῦντος, &c.

Περὶ ὧν κατη-χήθης λόγων.

6. Motive, the dangers and hereſies of the laſt times.

Mat. 24.4.

ſame things, or worſe than theſe, are now to bee feared, unleſſe God out of his ſingular mercy looke upon us: than the which danger, as ſcarce any thing can bring greater heavineſſe to all godly perſons; ſo contrariwiſe, it's not eaſie to finde out any thing that may be more deſirable and pleaſant unto all pious Parents, than if they can certainly promiſe themſelves that their children and nephewes ſhall a while live after them in the ſame light of divine truth, which now is lighted up amongſt us. Wherefore if wee are not without naturall affection, and cruell againſt thoſe which love us more than themſelves, let us endeavour to our power, that by our negligence we doe not deſtroy their hope, nor croſſe their prayers. But that together with them wee may ſhew our ſelves thankfull unto God, who collecting to himſelfe a perpetuall Church out of the dregs of this world, hath, by the bringing back againe of the ſunne of heavenly doctrine, ſo diſpelled the darkneſſe of the kingdome of Antichriſt, that any man, that will not wilfully ſhut his eyes and eares, and oppoſe the knowne truth, may behold and diſcerne them ſtripped naked of thoſe devil-deceits, which were thoſe faire outſides of which they vauntingly bragged. If wee doe theſe things the Sonne of God will conſerve and augment thoſe gifts that hee hath beſtowed upon us according to his promiſe. *To him that hath, (i.)* to him that deſireth to goe on forward, *ſhall be given.* If we doe contrariwiſe, then will follow upon us that which is threatned in the contrary ſentence following, *from him that hath not, ſhall be taken that which hee hath.* And indeed, how the Lord will not endure the contempt of the Goſpel revealed, both the divine word of God, and the continuall hiſtory of the world doth proclaime, Iſay 5.24. *Becauſe they have caſt away the law of the Lord of hoſts, and deſpiſed the word of the holy One of Iſrael, therefore is the anger of the Lord kindled againſt his people, and hee hath ſtretched forth his hand againſt them, and hath ſmitten them.* And Amos 5.11. He threatens; *Behold the daies come ſaith the Lord God, that I will ſend a famine in the Land, not a famine of bread, not a thirſt for water, but of hearing the word of God. And they ſhall wander from ſea to ſea, and from the North even to the Eaſt; they ſhall runne too and fro to ſecke the word of the Lord, and ſhalt not finde it.* Wee now ſee the nation of the Jewes, which the Lord honoured with ſo many excellent titles and priviledges, with ſo great ſucceſſe & miracles, & exalted it far above all other mortall men, now to be more abject than the meaneſt of all men, and ſo groſly and ſtrangely grown blind amidſt the noone-day-light of the Prophets preaching, that the example thereof duly conſidered may (not to ſay, move laughter or anger) ſtrike a terrour into us. The cauſe of this ſo great an evill, wee heare the words of the Prophets and of Chriſt himſelfe, to averre to have beene their contempt and neglect of the ſound doctrine concerning God and our ſalvation. John 5. 43. *I come in my Fathers name, and ye receive me not. If another ſhall come in his owne name, him will ye receive.* I forbeare the recitall of other examples, onely one will I touch, which is of the kingdome of England, which a little before was moſt flouriſhing and happy, and that not onely becauſe it is a very ſadde example, but alſo becauſe there is not one in this our aſſembly that is ſuch a youth, but that it fell out in his daies. For, in this our age, the knowledge of the divine truth was given to England, and in the reigne of Edward the ſixt the Church & Schooles were excellenty conſtituted in a flouriſhing eſtate.

Scorpi. Rom.1.31.

7. Motive, the benefit if wee do, the puniſhment if we doe not ſtudy this doctrine.

Mat.25.29.

Englands Marian perſecution.

eſtate. And when the King was ſeventeene yeare old, hee was beautified with piety, virtue, and learning farre above the modell of that age, ſo that nothing in the moſt glorious kingdome was more glorious than the King; ſo that this kingdome came behind no part of the whole world in happines. But on a ſuddaine, this Edward a Prince of great hope being taken out of this life, the Papall tyranny ſoone againe ſurprized his kingdome, the moſt glorious Churches were cruelly waſted with impriſonments, baniſhments, fire, ſword, and men of eminent learning and holineſſe, without any reſpect of age, ſexe or dignity, ſome of them haled to the fire, and other moſt cruell puniſhments, and others caſt out into all corners of the world. It was now onward in the fift yeare, whiles theſe calamities continued there. But I rather acknowledge and bewaile our owne ſinnes, than take upon mee the judging of others. The cries of the Engliſh baniſhed, which I heard with theſe eares, are not out of my hearing, wherewith they complained of the unthankfulneſſe, ſecurity, and ſurfeit of the Goſpel, that had ſeized upon their Nation. But doe wee looke to it better to manage our condition? Would God we did. When Pilate mingled the bloud of the Galileans with their ſacrifices, ſaith Chriſt, Luke 13.3. *Vnleſſe yee repent, yee ſhall all likewiſe periſh.* The tumults and ruines of Empires, by which the Church is ſhaken, are before our eyes threatning us: the theeviſh Turkes gape after us, endeavouring with might and maine to take Chriſt from us, and to obtrude upon us their Mahomet; and wee heare that daily they prey upon our neer bloud, drawing away Chriſtian youths to their filthy and blaſphemous ſociety, and to make a breach in upon us. The abomination of the kingdome of Antichriſt curſeth us, and crieth out, that wee are to bee deſtroyed. And there are more hereſies & depravations of the truth hatched and increaſed within & without the Church (like Hydraes heads) than can bee numbred. And now verily is that fulfilled, that *unleſſe the Lord preſerve unto us a ſeed, wee ſhall be like to Sodom and Gomorrah, nothing of us remaining.* Let us not be now ſo yron, or ſuch haters of our ſelves, as not to bee moved with theſe things. *Let us ſeek the Lord whiles he may be found.* Let every one enter into a ſerious conſideration of his own ſalvation, and to hold faſt in our hearts thoſe things which we collect, and are fitted pertinently unto the ſame, that if the world broken to peeces ſhould faile, yet the ruines thereof ſhould not affright us.

Iſay 1.9. Rom 9.29.

Iſay 55.6.

Theſe things wee have ſpoken of doe concerne all men, but chiefly our order of Schollars. For, all that ever inſtructed or governed ſchooles, or have been imployed in thoſe things, or would have others to bee imployed, have agreed upon this; That they that are brought us in the ſchools ſhould be not only more learned, but alſo more godly. Which being ſo, let men acknowledge, that a ſchoole is a company according to Gods ordinance, teaching & learning the doctrine neceſſary for mankinde, concerning God and other good things, that the knowledge of God among men may not be extinguiſhed, but the Church may be preſerved, many may bee made heires of eternall life, diſcipline may bee upheld, and men may have other honeſt benefits by the Arts.

Schollars ſhould have learned godlineſſe, or godly learning.

8. Motive, that doctrine may be the mark of the Church, & chiefly of the Schooles.

Therefore we ſwerve far from, too far from our ſcope or marke, unleſſe we be ſettled in this purpoſe, that wee ought to be buſily imployed in theſe Ant-hils and Bee-hives of Chriſt, not onely to bee more skilled in learning, but

but alſo more adorned with a good and holy converſation, that wee may be more acceptable to God and men. And it is apparent in the Church, that all inſtruction, without the doctrine of godlineſſe, is nothing elſe but an erring, and a withdrawing from God, from true good, true righteouſneſſe, true ſalvation. For whatſoever we doe not to the glory of God, whatſoever we doe not in the name of Chriſt Jeſus, whatſoever we doe not of faith, the holy ſpirit pronounceth as ſinfull, vile, and condemned of God. When therefore this doctrine is put out of the Schooles of the Church, then, not onely nothing can be taught concerning true perfect vertue, ſuch as God requires; but alſo thoſe other few and obſcure doctrines left behind of bad, would make us far worſe; not by reaſon of their being amongſt us: but the want of thoſe things, without which nothing is holy and ſound. And although the conſent of all men of ſound judgement ſhould ſatisfie us in this matter; yet the divine Commandement, commanding us to ſearch the Scriptures, to attend to reading, and rightly to divide the Word of God, ſhould be of more weight unto us. And becauſe none can orderly and plainly diſtinguiſh, and lay open the ſpeeches of the Prophets and Apoſtles, and the parts of Religion, without the inſtructions and exerciſes of the Schooles; who doth not ſee, with how neere a tye the ſtudy of godlineſſe is knit unto the Schooles? That therefore which is the chiefe worke amongſt men, and cannot bee performed of us, without the help of the Schooles, we judge to be chiefe in the Schooles: namely, the underſtanding and interpretation of the Prophets & Apoſtles. And ſeeing there is afforded unto us Schollars more ability, and opportunity of more exact knowledge of Religion, than to other men; if indeed we neglect it, wee both make our Religion to be ſuſpected, & ſhall undergoe greater puniſhment for our negligence & ignorance. Neither would the Lord have the care and keeping of the doctrine of Religion committed to us Schollars chiefly, only for our owne cauſe, but others. For the learned themſelves, underſtanding the termes and method of the doctrine of Religion, it is expected they ſhould inſtruct, and interpret unto others.

John 5.35.
2 Tim.2.15.
ἐφόσον μεῖν.

Seeing therefore Religion is to bee taught in the Schooles, as unto children, to the end, that it may bee rightly taught, Catechiſme is neceſſary. Neither indeed can this age learne, unleſſe brevity bee uſed. Nor can the parts of a diſcipline bee dextrouſly, and with due proportion of agreement between them be handled, eyther by teachers or learners, unleſſe they firſt conceive in their mindes ſome ſhort ſumme of the ſame. For both theſe reſpects is it, that we reade ſuch oft repetitions in the holy Scriptures of briefe ſummes of things: As, *Repent, and beleeve the Goſpel. Hee that ſhall beleeve, and be baptized, ſhall be ſaved. Warre you a good warfare, keeping faith and a good conſcience.* And ſeeing that it is ſaid, *Coloſ.3.16. Let the word of Chriſt dwell in you plenteouſly in all wiſedome*; Explications muſt be added agreeable to the ſpeeches of the Prophets and the Apoſtles. Neither is a Catechiſme any thing elſe, but a briefe explication of ſuch ſpeeches. But becauſe the little book, called *Melanchthons Examen*, is of that nature which I propound to you; and the Authour hath compriſed with great fidelity and dexterity the heads of Chriſtian Religion, under an apt and perſpicuous ſtile of words: as alſo it is of no ſmall conſequence, that a like forme of Catechiſme ſhould be extant in ſundry Churches; ſtirre up your ſelves to learne, and conceive,

ἀνάλογιαν.

that

that theſe wretched papers of ours are ſwaddling-bands, wherein Chriſt will be found ſwaddled up. You ſee many are the things which doe commend theſe Swathels unto you, and ſeriouſly exhort you to the imbracing of them; by which, I humbly beſeech you, to delight in them, as the commandement of God, your owne ſalvation, the duty wee owe to poſterity, the example of the more reformed Church, your condition of life, your preſent age, your deſires and hope, imminent dangers, and the rewards and puniſhments to bee expected from God. But however our admonitions may be neceſſary, yet of none effect, we well know, without the ſuggeſtions of the holy Spirit. Therefore turning our ſelves unto God, let us give thankes to him, that his will was we ſhould be borne in this light of the Goſpel, and pray that wee may be taught and governed of him.

CERTAIN PREAMBLES
on that Chatechiſme of Chriſtian Religion, which is delivered and taught in the Churches and Schooles throughout the Dominions of the *County Palatine.*

THe Preambles or preparatory Prefaces to this Catechiſme are partly *Generall, concerning the whole doctrine of the Church*; and partly *Speciall, concerning Catechiſme alone.*

The Generall Prefaces touching the doctrine of the Church are ſeven.

1 *What and what manner of doctrine, the doctrine of the Church is.*
2 *What are the parts thereof, and what the differences of each part.*
3 *Wherein it differeth from the doctrine of other Sects, and from Philoſophie alſo, and why theſe differences are to be retained.*
4 *Whence it may appear that it alone came from God.*
5 *By what teſtimonies the certainty thereof is confirmed.*
6 *For what cauſe no other doctrine beſides is to be received in the Church.*
7 *How manifold is the courſe of teaching and learning this doctrine.*

1 *What and what manner of doctrine, the doctrine of the Church is.*

THE doctrine of the Church, is the entire and uncorrupt doctrine of the Law and Goſpel, touching the true God, and his will, workes, and worſhip; which doctrine is revealed by God himſelfe, compriſed in the writings of the Prophets and Apoſtles, and confirmed by ſundry miracles, and divine teſtimonies, by which the Holy-ghoſt worketh powerfully in the hearts of Gods choſen, and collecteth unto himſelfe out of mankinde an everlaſting Church, in which hee may bee glorified both in this life, and in the life to come. The definition of the doctrine of the Church.

This doctrine is the chiefe and ſpeciall note of the true Church, which God will have eminent in the world, and ſevered from the reſt of mankinde, according unto theſe ſayings of Scripture; *Fly Idols. Come out from amongſt them, and ſeparate your ſelves. If there come any unto you, and bring not* THIS DOCTRINE, *bid him not God ſpeede. Bee yee holy, touch no uncleane thing yee that beare the veſſels of the Lord. Goe out of her my people, that ye receive not of her plagues.* Now God will have this ſeparation made; 1. *For his owne glory.* For as hee will not have himſelfe coupled with Idols and Divels: So he will have his truth ſevered from falſhood and lyes, and his houſhold ſeparated from the enemies of the Church, that is, from the children of Sathan. It were contumelious ſo to thinke of God, as that he will have ſuch children as perſecute him. It were blaſphemy to make God the author of impious doctrine, and patron of the blaſphemous. For, *What concord hath Chriſt with Belial?*

1 John 5. 21. 2 Cor. 6. 17. 2 John 10. Rev. 18. 4.

2. Reaſons why God will have his Church diſtinguiſhed from other Sects.
1. His glory.
2 Cor. 6. 15.
2. The ſalvation of his people.

2. *The conſolation and ſalvation of his Elect.* For it is neceſſary that the Church bee viſibly beheld in this world, that the elect diſperſed throughout all mankind may know to what ſociety they are to joyne themſelves, and being gathered unto the Church may lay hold on this ſound comfort; *That they are of that company which is acceptable & pleaſing unto God, and hath the promiſes of everlaſting life.* For God will that all which are to bee ſaved, bee gathered unto the Church in this life, becauſe, *without the Church there is no ſalvation.*

3. Notes whereby the Church is diſtinguiſhed from other Sects.

How the Church is knowne, and what are her badges and markes whereby ſhe is diſtinguiſhed from other Sects, is at large diſcourſed of in the tract of the Church. The notes are three: 1. *Purity of doctrine.* 2. *The right uſe of the Sacraments.* 3. *Obedience towards God in every point of doctrine, whether of faith or of manners.* Ob. *Tea but oftentimes great vices abound in the Church alſo.* Anſ. I confeſſe indeed many times great vices over-grow the whole body of the Church, but they are not patroniſed or maintained, as falleth out in other Sects. Nay, the true Church is the firſt her ſelfe that reprehendeth and condemneth them before any other. In the Church faults are committed, but with preſent reproofe, and ſpeedy reformation. As long as this remaineth, ſo long remaineth the Church.

1
2
3

2 *What are the parts of the doctrine of the Church, and what the differences of each part.*

That the Law & Goſpel are the two only parts of Chriſtian doctrine, proved by 4. reaſons.

THE *parts* of the doctrine of the Church are two; *the Law* and *the Goſpel:* in both which the ſumme of the whole Scriptures is contained. The Law is tearmed the Decalogue, and the Goſpel is the doctrine touching Chriſt our Mediator, and the free remiſſion of ſinnes through faith. This diviſion of *Church doctrine* is clearly demonſtrated to be ſufficient, by theſe evident arguments: 1. All doctrine compriſed in ſacred writ, concerneth either the nature of God, or his will, or his workes, or ſin, which is the proper worke of men and Devils. But of all theſe wee are taught either in the Law, or in the Goſpel, or in both. Wherefore the Law and the Goſpel are the chiefe generall heads which comprehend all the doctrine of the Scripture. 2. Chriſt himſelfe maketh this diviſion of that doctrine which he commandeth to be preached in his name, ſaying; *So it is written, and ſo it behooved Chriſt to ſuffer, and to riſe from the dead the third day, and that in his name ſhould bee preached repentance and remiſſion of ſinnes.* Now the whole ſumme of all this is delivered in the Law and the Goſpel. 3. The writings of the Prophets and Apoſtles doe contain in them the old and new Teſtament or covenants between God and man. Therefore it muſt needes be that in them is declared *what God promiſeth, and what hee doth unto us*; to wit, his favour, remiſſion of ſinnes, his holy Spirit, righteouſneſſe, and life everlaſting: as alſo *what he requireth of us*; that is to ſay, Faith and Obedience. And theſe are the things which are taught in the Law and Goſpel. 4. Chriſt is the foundation and ground of the whole Scripture; and the doctrine of the Law and Goſpel is neceſſary to conduct us to the knowledge of Chriſt and his benefits. For, *the Law is our Schoole-maſter unto Chriſt,* conſtraining us to flee unto him, and ſhewing us what that juſtice is which Chriſt hath recovered, and reſtored unto us. The Goſpel of purpoſe amply treateth of the perſon of Chriſt, his office and benefits. Therefore, all Scripture and heavenly doctrine is comprehended in the Law and the Goſpel.

Gal. 3. 24.

3. Differences of the Law & Goſpel. 1. In the matter it ſelfe.

2. In the manner of revealing.

3. In their promiſes.

1. The maine differences of theſe two parts of Chriſtian doctrine conſiſt in three things. 1. *In the ſubject* or matter and kind of doctrine which they deliver, becauſe the Law is a doctrine preſcribing unto men what is to bee done, and prohibiting whatſoeuer ought to be left undone; whereas the Goſpel is a preaching of free remiſſion of ſinnes by and through Chriſt. 2. *In the manner of their revealing*; becauſe the Law is knowne by nature, the Goſpel is revea'ed from above. 3. *In their promiſes*; becauſe the Law promiſeth life *with condition of perfect obedience,* the Goſpel promiſeth the ſame life *on condition of our ſtedfaſt faith in Chriſt, and the inchoation or beginning of new obedience unto God.* But hereof more ſhall be ſpoken hereafter in his due place.

3 *Wherein the doctrine of the Church differeth from the doctrine of other Sects, and from Philosophy also, and why these differences are to be retained.*

THE differences betweene the doctrine of Gods Church, and other Religions, are foure. 1 *GOD is the author of the doctrine of the Church*, from whom it was delivered by the ministery of the Prophets and Apostles: other Sects are sprung from men, and have been invented by men through the suggestion of Sathan. 2. *The doctrine of the Church alone hath divine testimonies, firme and infallible*, such as quiet consciences, and convince all other Sects of error. 3. *In the Church the intire and uncorrupt Law of GOD is perfectly retained and kept*: as for other Sects and Religions, they maime and corrupt the Law of GOD. For they utterly reject the doctrine of the first Table concerning the true knowledge and worshippe of GOD, either framing unto themselves another God besides that GOD who by his word and workes hath revealed himselfe unto his Church; or seeking to know God, but not by and in his Sonne; or worshipping GOD otherwise than hee hath commanded in his word. They are also altogether ignorant of the inward and spirituall obedience of the second Table. That little good and truth which they have, is a part of the commandements of the second Table concerning externall discipline, and civill duties towards men. 4. *The Gospel of Christ is wholly taught and rightly understood in the Church onely*; other Sects are either cleane ignorant of it, and despise it; as the Ethnickes, Philosophers, Jewes, and Turkes: or they doe patch some little part of it out of the doctrine of the Apostles unto their owne errours, of which part, yet they neither know nor perceive the use; as the Arrians, Papists, Anabaptists, and all other Heretickes; of whom some maintaine errours concerning *the person*, others concerning *the office* of our Mediatour. These maine discords doe prove that the doctrine of the Church alone is zealously to bee followed and kept, and the religion and doctrine of other Sects repugnant to the truth, warily to be prevented and avoyded; according as it is said in Scripture, *BEWARE of false Prophets*: and *FLY Idols*.

4 Differences betweene Church-doctrine and other Religions.
1 In their Authors.
2 In their testimonies of confirmation.
3 In teaching & not teaching aright the whole Law.
4 In preaching & not preaching aright the whole Gospel.

The case holdeth not alike in Philosophy. For true Philosophy howsoever it vary much from the doctrine of the Church, yet it impugneth it not; it is no lye, as are the false doctrines of other Sects, but it is absolute truth, and as it were a certaine bright-shining ray of Gods divine wisdome fixed in mans understanding at the Creation. For it is a doctrine treating of God and his creatures, and other things good and profitable unto mankinde, compiled by wise and grave men through the light of Nature, and grounded on principles, in their owne nature plaine and evident. Whence it followeth, that it is a thing not only lawful, but profitable also for Christians to imploy their labour and travell in the studies of Philosophy; whereas contrariwise we may not busie our wits in the doctrine of other Sects, but detest them all as untruths and lies coyned by the Devil. Notwithstanding, between Philosophy & the doctrine of the Church there is great difference, especially consisting in these points: 1. *They disagree in their principles*. For Philosophy in her principles, is meerely naturall, founded and built on things naturally knowne unto every man: but the doctrine of the Church, although it containe many things depending on nature; yet the chiefest part thereof, I meane the Gospel, so far surpasseth the reach and capacity of Nature, that had not the Sonne of God revealed it unto us out of his Fathers bosome, no wit of man or Angels could have attained unto it. 2. *They vary in their subjects, and matter which they handle*. For the doctrine of the Church comprehendeth the full, perfect, and entire sense both of the Law and Gospel; but Philosophy is quite ignorant of the Gospel, and omitteth the principall parts of the Law, and rawly and obscurely propoundeth that small portion it retaineth concerning discipline, and externall duties drawn but out of some few precepts of the Decalogue. It teacheth us also other arts and sciences meete and serviceable for mans life; as *Logicke*, *Physick*, and the *Mathematickes*, all which are not delivered in Church doctrine, but have their proper necessary use in handling and learning the same. 3. *They concurre not in their severall*

The nature of Philosophy, with the lawfull and fruitfull use thereof.
3 differences between Philosophy and Church-doctrine.
1 In their principles.
2 In their subjects.
3 In their effects.

effects. For the doctrine of the Church alone sheweth us the originall of all evils, and mans misery; to wit, the fall, disobedience, or sin of our first parents. Moreover, it ministreth true and lively comfort unto our consciences, pointing out the meanes by which wee may wade out of the danger of sin and death, and assuring us of life eternall through Christ. As for *Philosophie*, it knoweth not the cause of our evils, neither yeeldeth it us any sound comfort or consolation. Philosophy hath certaine comforts common unto her with Divinity; such as are 1. *The providence of God.* 2. *The necessity of obeying of God.* 3. *A good conscience.* 4. *The worthinesse of vertue.* 5. *The finall causes or the ends which vertue proposeth.* 6. *The examples of others.* 7. *Hope of reward.* 8. *A comparing of events*, because a lesse evill compared unto a greater carrieth a shew and shadow of good: but true comforts against sinne and death are proper to the Church; such as are 1. *Free remission of sins by and for Christ.* 2. *The grace and presence of God in our very miseries.* 3. *Our finall delivery, and life everlasting.* Wherefore Philosophy, though in respect of Divinity it be unperfect, and faile in these premisses; yet it never impugneth Divinity. Whatsoever erroneous opinions, contrary to the true doctrine of the Church, occurre in the writings of Philosophers, or are cited out of Philosophy to overthrow Scripture; all these are *either no way Philosophicall*, but the vaine sleights of mans wit, and very biles and sores of true Philosophy; such as was the opinion of Aristotle concerning the *eternity of the world*, and of Epicurus touching the *mortality of the soule*, & such like: or else they are indeed *Philosophicall opinions, but unfitly applyed to Divinity*.

Comforts common both to Philosophy and Divinity.

Comforts proper to Gods Church.

The use of these differences in doctrine.

1 These maine differences between Christian doctrine and other religions, and Philosophy also, are very worthy observation for these ends: 1. *That Gods glory be no way impaired of us*, but reserved wholly unto himselfe; which cannot be, unlesse wee acknowledge and confesse, in the face and eye of the world, whatsoever he hath precisely commanded us to beleeve either concerning himselfe, or his will; and that wee adde nothing of our owne braine unto that which hee hath revealed. For God cannot be mingled with Idols, nor his truth confounded with Satans forgeries without high dishonour to his name. 2. *That we hazzard not, nor endanger our salvation*, which might happen, if erroneously we should imbrace for true Religion any Schismaticall doctrine, or heathenish Philosophy. 3. *That our faith and comfort in Christ Jesus might be strengthened and confirmed*, which falleth out, when wee discerne the perfection of the doctrine of the Church before all other Religions: how many important and weighty matters are found in our Religion, which are wanting in others? What are the causes why they alone are saved who professe this doctrine, and other Religions with their Sectaries and adherents are damned, and of God rejected? Finally, that we separate our selves from Epicures and Academicks, who either make a mockery of piety and godlinesse, or so rack Religion, that they thinke every man in every Religion shall be saved; wresting in this sense that saying of the Apostle, *The just man shall live by HIS faith*. Now these Epicures are not worthy the answering: as for those Academicks, they manifestly falsifie the sentence and meaning of the Apostle, and are easily refuted. For the Pronoune HIS in no sort signifieth *whatsoever faith* every man frameth unto himselfe, but *the true Catholike faith*, particularly appropriated unto every man; and this word HIS standeth in opposition against *any other mans* faith, though it be a true & good faith; and thwarteth and crosseth also the opinion of *Justification by works*. So that the naturall sense of that Text is, *The just man is justified, not by the works of the law, but by faith alone in Christ, and that by his owne private faith, not by the faith of another man.*

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Rom. 1. 17. Abac. 2. 4.

4 *Whence it may appeare that the doctrine of the Church alone was delivered of God.*

5 *By what testimonies the certainty of Christian Religion, or Church-doctrine is confirmed.*

GOD in the very creation of the world put this bridle in the mouth of all reasonable creatures, that no man, without extreame and manifest impudency, such

as

as was the Devill in Paradiſe, durſt ſay, that any thing if it were once apparently known to have bin ſpoken, or commanded by God, might be called into queſtion, or that any man might refuſe to obey it. Here-hence are thoſe things ſo often inculcated in the Prophets, *Hearken O Heavens, and hearken O earth, for the Lord hath ſpoken. Thus ſaith the Lord. The word of the Lord came to Eſaias, Jeremias, &c.* Sith therefore it appeareth, that the bookes of the Old and New Teſtament are the words of GOD, there is no place left of doubting, whether that be the true Religion and doctrine which is contained in them: but whether theſe books were written by divine inſtinct, and by what proofes and teſtimonies we are certain of ſo great a matter, this is a queſtion not to be let paſſe of us. For except this above all other things remaine ſtedfaſt & immoveable, that whatſoever we read in the books of the Prophets and Apoſtles, doth as truly declare the will of God unto us, as if we did heare God openly ſpeaking to us from heaven: it cannot chuſe, but that the very foundation and whole certainty of Chriſtian Religion muſt bee weakned. Wherefore, it is a conſideration worthy thoſe who are deſirous of the glory of God, and doe ſeek for ſure comfort, to enquire *whence it may appeare unto us, that the holy Scripture is the word of God.* To this queſtion now long ſince anſwer hath beene made by the Papiſts, that forſooth it is not otherwiſe certaine, than becauſe the Church doth confirme it by her teſtimony. But wee, as wee neither reject nor contemne the teſtimony of the true Church: ſo wee doubt not, but their opinion is peſtilent and deteſtable, who doe often ſay, that the holy Scriptures have not their authority elſe-where, than from the word of the Church.

Wherefore this queſtion is neceſſary.

The firſt part. The authoritie of the Scripture doth depend on the Church.

For firſt, wicked is it and blaſphemous to ſay, that the authoritie of Gods word dependeth of the teſtimony of man. And if it be ſo, that the chiefeſt cauſe why we beleeve that the Scriptures were delivered from heaven, be the witneſſe of the Church, who ſeeth not, that hereby the authority of a mans voice, is made greater than the voyce of God? For he that yeeldeth his teſtimony unto another, ſo that he is the only, or the chiefe cauſe why credence is given unto the other; out of all doubt, greater credit is given unto him, than unto the other, who receiveth his teſtimony. Wherefore it is a ſpeech moſt unworthy the majeſty of God, that the voyce of God ſpeaking in his holy booke is not acknowledged, except it be confirmed by the witneſſe of men.

1 Reaſon. The reproach of God.

Secondarily, whereas the doctrine of the Prophets and Apoſtles doth preach of ſo great matters, as the certaine knowledge whereof is ſo greatly deſired of all, who are well diſpoſed; and the conflicts of doubtfulneſſe in all mens minds are ſo great; what full aſſurance of our faith can there be, what ſure conſolation againſt aſſaults or temptations, if that, that voyce, on which our confidence relyeth, bee no otherwiſe known unto us to bee indeede the voyce of God, but becauſe men ſay ſo? in whom we ſee ſo much ignorance, error, and vanity to be, that no man ſcarcely, eſpecially in matters of ſome weight, doth attribute much unto their word, except other reaſon concurre with it.

2 Reaſon. Our comfort. Faith is grounded on approved witneſſe; therefore not on mans.

Thirdly, the truth of God and Chriſtian Religion is plainly expoſed unto the mocks and ſcoffes of the wicked, if we, going about to ſtop their mouthes, doe therefore only deſire that wee ſhould bee credited, that our Religion is from God, becauſe our ſelves ſay ſo. For if they be by no other confutation repreſſed, they will with no leſſe ſhew of truth deny it, than we affirme it.

3 Reaſon. The confutation of our enemies.

Laſt of all, the Scripture it ſelfe in many places is againſt this opinion, and doth challenge a far higher authority unto it ſelfe, than which hangeth upon mens words. For ſo ſaith Chriſt himſelfe, *I receive not the record of man*: ſignifying thereby, that his doctrine ſtood not, no not on John Baptiſts teſtimony, although yet he did alledge it, but as of leſſe account; that he might omit nothing, by which men might be moved to beleeve. Therefore he addeth, *but I ſay theſe things that you may beleeve. I have a greater witneſſe than the witneſſe of John.* And if Chriſt now being humbled, ſaid theſe things of himſelfe, then ſurely ſhall they be no leſſe true of him being in glory, and ſitting in his throne. Paul ſaith, *My word and my preaching ſtood not in enticing ſpeech of mans wiſdome, but in plaine evidence of ſpirit, and of power, that your faith ſhould*

4 Reaſon. Witneſſes. Iohn 5.

1 Cor. 2.

ſhould not be in the wiſdome of men, but in the power of God. If ſo be then our faith muſt not reſt, no not upon reaſons wiſely framed by men, much leſſe ſhall it depend on the bare word of men. The Church herſelfe is ſaid to bee *built upon the foundation of the Prophets and Apoſtles.* If then the confidence and confeſſion of the Church ſtayeth on the doctrine of the Prophets and Apoſtles, as on the foundation; the certainty of Scripture cannot hang on the Churches witneſſe: For ſo ſhould not the Church bee upheld by the teſtimony of the Prophets and Apoſtles, but by her owne. And it is ſaid, *If we receive the witneſſe of men, the witneſſe of God is greater.* If it be greater, then the authority of it hangeth not on the record of man; but wee are to give more credence unto God witneſſing the Prophets and Apoſtles writings to bee indeede his voyce, than unto the Church affirming the ſame.

Ephes. 2

1 John 5.

1 Obiect. That they are true, the Church alone doth witneſſe. Anſ. The Minor is falſe.

Now that it is ſaid of the contrary, *That by the Churches record alone, it doth appeare unto us, that the ſacred bookes which we have, were written by the Prophets and Apoſtles, whoſe names they beare in their forehead, and that even unto us they are come uncorrupt:* this wee grant not, For God farre more certainely teſtifieth both in Scripture, and in the hearts of his Saints, that no fained or forged thing is in theſe bookes, than it can bee by the Church, and all the creatures of the world, confirmed. They therefore who ſtand upon the Churches teſtimony alone in this point, ſhew that themſelves have not as yet felt or underſtood the chiefeſt teſtimony.

2 Obiect. The diſcerning of books. Anſ. The Minor is falſe

1 The working of the holy Ghoſt.

Furthermore they ſay, *That the bookes authenticke*, or, as they tearme them, *Canonicall, of both Teſtaments, are diſcerned from the Apocryphall by the Churches judgement: and therefore that the authority of holy Canon doth depend on the Churches wiſdome.* But that this difference of the bookes is not determined by the Churches judgement, but being imprinted into the bookes themſelves by the Spirit of God, is onely acknowledged and approved by the Church; this is eaſily to bee underſtood, if the cauſes of this difference be conſidered. For either in theſe which are called Apocryphall, the force and majeſty of the heavenly Spirit doth leſſe evidently appeare in the weight and vehemency of word and matter, than in others; of which it is cleere, that they are the heavenly Oracles, ſet down in writing by the divine inſtinct, that they might be the rule of our faith: or it cannot bee determined, neither out of theſe bookes themſelves, nor out of others which are Canonicall, that they were written either by the Prophets or Apoſtles: becauſe either they were not opened by thoſe, whom God by certaine teſtimonies hath warranted unto us to be endued with a Prophetical ſpirit: or themſelves doe not ſhew any certaine authors of them: or by their forme of ſpeech, or other reaſons it may bee gathered that they were not left of them whoſe names they beare. Now as touching either this evidence of ſpirit, or certainty of the authors, we build not our judgment on the teſtimony of the Church, but of the books themſelves. And therefore not for the Churches judgement onely, doe we judge ſome bookes to be Canonicall, and the foundation and rule of our faith, and doe therefore accept of the doctrine of otherſome, becauſe they agree with the Canonicall: but rather for the very cauſe of this difference which we finde in the bookes themſelves.

2 The certainty of Authors.

3 Obiect. The Church is more ancient than the Scripture 1 Anſ. The Minor is falſe.

As for that which ſome men ſay, that the Church is ancienter than the Scriptures, and therefore of greater authority, it is too trifling. For the word of God is the everlaſting wiſedome in God himſelfe. Neither was the knowledge of it then firſt manifeſted unto the Church, when it was committed to writing, but the manifeſting of it began together with the creation of mankinde, and the firſt beginnings of the Church in Paradiſe: yea, the *Word* is that *immortall ſeede*, of which the Church was borne.

The Scripture is firſt in nature as the cauſe.

2 Anſ. The Minor is falſe.

The Church therefore could not bee, except the word were firſt delivered. Now when we name the holy Scripture, we mean not ſo much the *characters* of the letters, & the volumes; but rather the *ſentences* which are contained in them, which they ſhal never be able to prove to be of leſſe antiquity than the Church. For albeit they were repeated and declared often after the beginning of the gathering of the Church: yet the ſumme of the Law and Goſpel was the ſame for ever.

To conclude, neither is that which they aſſume, alwaies true, *That the authority*

of the ancienter witneſſe is greater than of the yonger. For ſuch may bee the condition and quality of the yonger witneſſe, that he may deſerve greater credit than the ancienter. Chriſt being man, bare witneſſe of himſelfe: Moſes alſo and the Prophets had long time before borne witneſſe of him; yet neither his, nor all other witneſſes authority is therefore greater than Chriſts alone: In like ſort *the Church* witneſſeth, that the holy Scripture which wee have, is the word of God. *The Scripture* it ſelfe alſo doth witneſſe of it ſelfe the ſame, but with that kind of witneſſe, that is more certaine and ſure than all the others of Angels and men.

A yonger workeman may be more skilfull than an elder.

There is alledged alſo to this purpoſe a place, where *the Church is called the pillar and ground of the truth.* But ſith the Scripture doth teach other-where, and that not once, that the foundation of the Church is Chriſt and his word: it is manifeſt enough that the Church is the pillar of the truth; not a *fundamentall*, or upholding pillar, but a *miniſteriall*, that is, a keeper and ſpreader of it abroad, and as it were a manſion place or ſure ſeate, which might carry the truth left with her, and committed unto her, in the open face of all mankinde: even as the holy Apoſtle Paul was called an elect veſſell to beare the name of God before the Gentiles and Kings: neither yet did Paul get credit unto the Goſpel, but the Goſpel unto Paul. So likewiſe are the Apoſtles tearmed pillars, not that the Church reſted on their perſons, but that they were the chiefe teachers of the Goſpel, and as it were the Chieftaines and Maſters of doctrine: for a man is not bound to beleeve thoſe that teach, on their bare word, but for the proofes which they bring of their doctrine.

4 Object. The pillar of truth. 1 Tim. 3.

Acts 9. Gal. 2. 1 Theſ. 2. 2 Theſ. 2. Titus 1. Galat. 2.

Furthermore, they alledge a ſentence of Auſtine out of his book entituled, againſt the Epiſtle of the foundation, *I* (ſaith Auſtine) *would not beleeve the Goſpel, except the authority of the Catholike Church did move me thereunto.* But firſt, if it were true, that either Auſtine, or ſome others did give credence unto the Goſpel onely for the Churches authority, yet might there not be faſhioned a rule hence of that which all men either did, or ought to doe. But that this is not the meaning of Auſtine, which theſe men would have, they doe eaſily perceive, who weigh both the whole courſe of this place, and the phraſe of ſpeech which is uſuall unto Auſtine. For Auſtine going about to ſhew that the Manichees were deſtitute of all proofe of their doctrine, firſt he oppoſeth one, who as yet beleeveth not the Goſpel, and denyeth that ſuch a one is able any way to be convicted by the Manicheans; for he were to be convicted either by arguments drawne out of the doctrine it ſelfe, of which the Manicheans have none; or by the conſent of the catholike Church, from which themſelves were departed: for example-ſake he propoſeth himſelfe, who ſhould not have beleeved the Goſpel, except the authority of the catholike Church had moved him thereunto. Auſtine therefore ſpeaketh this not of himſelfe, as he was then when hee writ theſe things againſt the Manicheans; but of himſelfe, before he was yet converted, or not ſufficiently confirmed. And that he ſpeaketh not of the preſent, but of the time paſt, the words that follow doe manifeſtly declare: *Whom then I beleeved, when they ſayd, Beleeve the Goſpel: why ſhould I not beleeve them, when they ſay, Beleeve not a Manichean?* For hence it appeareth, that when he ſaith, hee was moved eſpecially by the authority of the Church, he meanes it of that time, at which hee obeyed the Churches voyce, that is, departed from the Manicheans unto the true Church. But after that once hee was converted, and had perceived the truth of doctrine; that his faith was not now any more builded on the authority of the Church, but on a farre other foundation, himſelfe is a moſt ſufficient witneſſe for us, whereas in the ſelfe ſame booke, he ſaith on this wiſe: *Thou haſt propoſed nothing elſe, but to commend that thy ſelfe beleeveſt, and to laugh at that which I beleeve. And when as I of the other ſide ſhall commend that which my ſelfe beleeve, and laugh at that which thou beleeveſt; what doſt thou thinke wee muſt determine, or doe, but even to ſhake hands with them, who bid us to know certaine things, afterward will us to beleeve things that are uncertaine?* and, *Let us follow them, who bid us firſt to beleeve that, which as yet wee are not able to perceive, that being more enabled by faith it ſelfe, wee may diſcerne to underſtand that which wee beleeve; not men now, but God himſelfe, inwardly ſtrengthening and enlightning our minde.* Wherefore they do manifeſt injury unto Auſtine, who draw that which himſelfe

5. Object. Chap. 5. A place of Auguſtine. 1 Anſ. An Example maketh no rule.

2 Anſ. Hee ſpeaketh of himſelfe, as yet not converted, or not ſufficiently confirmed.

Chap. 14. Therefore he did beleeve the Church eſpecially, before hee was able to perceive it.

ſelfe confeſſeth of himſelfe, when he was not yet converted, or was but weake, unto that time, when he affirmeth farre otherwiſe, both of himſelfe, and all the godly. For ſo reverent a regard ought we to have of the word of God, and ſuch alſo is the force and efficacie of the holy Spirit in confirming the hearts of beleevers, that we beleeve God, yea without any creatures teſtimony, even as Elias forſooke not God, no not when he thought, *that himſelfe was onely left alive of the true worſhippers of God.* If therfore either Auſtine, or whoſoever elſe being not as yet converted unto Religion, not as yet having experience of the certainty of it in his heart, was moved rather by humane than divine teſtimonies to embrace it: it cannot therof be gathered, that the certainty of the holy Scripture dependeth on no other teſtimonies, or that by no other we are aſſured of it: becauſe that ſome are moved eſpecially by humane voyces to reverence it, commeth not thereof to paſſe, for that the Scripture is not maintained by any other authority; but it chanceth through the fault and weakneſſe of them, who ſticking upon humane records, doe not feele as yet, or underſtand divine. An Image and example of theſe degrees of faith, is the ſtory of the Samaritan woman. *For many of the Samaritans are ſaid to have beleeved in Chriſt, becauſe of the ſpeech of the woman, who teſtified, that hee had told her whatſoever ſhee had done.* But after that they had Chriſt with them for two daies, many more beleeved becauſe of his owne ſpeech; and they ſaid unto the woman: *Now wee beleeve, not becauſe of thy ſaying, for we have heard him our ſelves, and know that this is indeed the Chriſt the Saviour of the world.* All men come not by the ſame occaſions, nor have not the ſame beginnings unto faith. Paul ſaith, that *ſalvation was come unto the Gentiles, and that he did magnifie his miniſtery, that the Jewes might bee provoked to follow the Gentiles.* In the firſt of Peter, wives are willed to *be ſubject unto their husbands, that even they which obey not the word, may without the word be won by the converſation of the wives, while they behold their pure converſation which is with feare.* Even then as the Samaritans were moved, firſt by the ſpeech of the woman, to beleeve in Chriſt, but after they had ſeene Chriſt, and heard him, they were ſo confirmed, that they ſaid they would now beleeve though the woman held her peace: ſo alſo may it be, that they which are not as yet converted, or but weaklings, may bee moved eſpecially by the Churches teſtimony, (as which runneth more into their eies) to give credence unto the Scripture: who yet nevertheleſſe, after they are once illuminated with a more plentifull light of faith, do finde by experience, that they are confirmed by a farre ſuperiour and more certaine teſtimonie, that the Scripture is the word of God, and doe know by the force and evidence of it, that they muſt keep their faith, were all the Angels & men perſwaders to the contrary: as it is ſaid by the Apoſtle: *Though wee or an Angel from haven, preach unto you otherwiſe than that which we have preached unto you, let him be accurſed.* By theſe things therefore it may be underſtood, that the voyce and conſent of the catholike Church may and ought amongſt other teſtimonies to ſerve for our confirmation; and yet the authority of the holy Scripture not to hang upon it: but that out of the Scripture it ſelfe rather we muſt learne by what arguments wee may bee brought to know that it was delivered from God: becauſe that God himſelfe doth witneſſe it: and alſo ſuch is the force and quality of that heavenly doctrine, that although all men ſhould gainſay it, yet it ſhould not be any otherwiſe more manifeſtly and certainly knowne to be the voice of God, than by it ſelfe.

But leſt any man may thinke, that by any arguments, which even reaſon by a naturall light judgeth to be ſound, without the ſingular grace of the ſpirit, this may bee wrought in the mindes of the wicked, as either to obey the truth, or to leave off to reproach it: firſt, hee muſt remember that the arguments or teſtimonies are of two ſorts, which ſhew the certainty of Chriſtian Religion, and maintaine the authority of the Scripture. For there is but one only teſtimony, which is appropriated unto them alone who are regenerated by the ſpirit of Chriſt, and unto them alone is it knowne: the force of which teſtimony is ſo great, that it doth not only abundantly teſtifie and ſeale in our mindes the truth of the doctrine of the Prophets and Apoſtles, but it alſo inclineth and moveth our hearts to the embracing and following of it. Other teſtimonies, whatſoever may be brought, they are underſtood indeed both of the godly and

The application of the anſwer.

1 Kings 19.

That followeth not which they would.

1 Becauſe there is more in the conſequent than in the antecedent.

2 Becauſe there is a fallacy of the Accident.

A declaration of the like example.

1 The Samaritans.

2 The Emulation of the Jewes. Rom. 11.

3 The honeſty of wives. Chap. 3.

Galat. 1.

The concluſion of the firſt part.

The 2 part. Arguments ſhewing the certainty of the Scripture.

and the wicked, and doe compell their consciences to confesse, that this Religion rather than others is pleasing unto God, and that it came from him: but unlesse that one other come also, which is knowne of the godly alone, these testimonies will never bring to passe that men shall imbrace the truth, although it be known unto them. The arguments therefore which shew the truth and certainty of the Scripture, or Church-doctrin, are these.

1 *The purity and perfectnesse of the Law therein contained.* For impossible it is that that Religion should be true, and derived from God, which maketh Idols, or approveth open outrages, flat against the expresse law of God, and sound judgement of reason. Now all religions (that only excepted which is delivered in Scripture, and received of the Church) are manifestly convicted of this crime. For (as before hath bin sufficiently declared) they either abrogate and cancell the first Table of Gods Law touching the true God, and his worship, or they shamefully defile & disgrace it with their fained untruths; and of the second Table they reserve onely a part, touching outward decent demeanor, and civill duties. Only the Church, according to the prescript of Scripture, retaineth both Tables of the Law whole and sound. Wherefore the doctrine of the Church alone is true and divine. 1 The purity of doctrine.

2 *The Gospel, which sheweth us the onely way to escape, and find deliverance from out the power of sin, and death.* For questionlesse that doctrine and religion is true and divine, which directeth us unto the meanes of avoiding sin and death without violating Gods justice, and which yeeldeth effectuall and lively consolation to mens consciences concerning life everlasting. But it is the doctrine of the Church alone set downe in the Gospel, which openeth and proclaimeth unto us this freedome from misery, and sealeth unto mens consciences these solid comforts. Therefore that doctrine alone is true and divine. 2 The Gospel shewing our deliverance.

3 *The antiquity of this doctrine, which is found to be most ancient.* For the doctrine of the Church alone delivered in Scripture deriveth her originall from God, and is able to prove her continuall descent from the beginning of the world. The conference of the histories of the whole world with divine history sheweth that all other religions rose long time after it, and are Novices in respect thereof. Whereas then undoubtedly the ancientest religion is most true (for men received the first religion that ever was, immediately from God) it followeth that the doctrine of the Church alone is true and divine. 3 Antiquity.

4 *The miracles whereby God from the beginning of the world confirmed the truth of this doctrine,* such as the Devill is not able to imitate in deede, nay not to resemble in shew; I mean, *The raising of the dead, the standing still or going back of the Sun, the dividing of the sea and rivers, the making of the barren fruitfull,* and such like; which miracles, whereas they are the workes of God alone, wrought for the confirmation of the doctrine of the Prophets and Apostles (and God cannot give testimony unto a lye) do powerfully evince that this doctrine is most true and proceedeth from God. 4 Miracles. Luke 7. Josh. 10. 13. 2 King. 20. Exod. 14. 2 King. 2. Gen. 18.

For albeit mention is made also of some miracles of the heathen, and it is said of Antichrist, & false prophets, *that they shall worke signes and great wonders, so that the very elect themselves, if it were possible, should be seduced:* yet these neither in number, nor in greatnesse are equall unto the miracles of the Church; & by the end, for which they are done, it may easily bee discerned, that they are not wrought by any divine power. Wherefore there is a double difference especially by which true miracles are severed from false. For first, *Those miracles which are vaunted of by the enemies of the Church, are such, as without changing course and order of nature may bee done by the sleights and jugglings of men or Divels:* and seeme therefore to others to be miracles, because they perceive not the causes of them, & the means wherby they are wrought. Furthermore, *they have this as their chiefe end, that they confirme Idols, superstitions, manifest errors, and mischiefes. But the miracles with which God hath set forth his Church, are works eyther besides, or contrary unto the course of nature and second causes, & therefore not wrought but by the power of God.* The which that it might be the more manifest, God hath wrought many miracles for the confirming of his truth, whose very shew the Devil is never able to imitate or resemble: as the aforesaid miracles; *raising* 1 Ob Otherall so have miracles. Ans. It is not true. They differ. 1 In the substance. 2 In the end.

of the dead, to ſtay or call backe the courſe of the Sunne, to make fruitleſſe and barren women fruitfull. But ſpecially, the miracles of God are diſtinguiſhed by their *ends* from the diuelliſh and fained. For *they confirme nothing, but that which is agreeing with thoſe things which aforetime were revealed by God,* and that in reſpect of the glory of the true God, of godlineſſe, and holineſſe, and the ſalvation of men. And therefore it

2 Theſ. 2. is ſaid of the miracles of Antichriſt, *That his comming ſhall be by the working of Satan, with all power, and ſignes, and lying wonders, and in all deceivableneſſe of unrighteouſneſſe, among them that periſh, &c.* Now if any be ſo bold as to call in queſtion, whether or

2 Obiect. They are doubtfull. no the miracles which are reported in the Scriptures, were done ſo indeed, he is out

Anſ. The Antecedent is falſe. of all queſtion of very great impudencie. For he may after the ſame manner give the lie to all both ſacred & profane hiſtories. But let us firſt underſtand, that as other parts of the holy ſtory, ſo eſpecially the miracles are recited, as things not wrought in a corner, but done in the publike face of the Church and mankind. In vaine ſhould the Prophets and Apoſtles have endeavoured to get credit unto their doctrine by miracles, which men had never ſeene. Furthermore, the doctrine which they brought was ſtrange unto the judgment of reaſon, and contrary to the affections of men: and therefore their miracles, except they had beene moſt manifeſt, would never have found credit. Alſo it cleerly appeareth; both in the miracles themſelves, and in the doctrine which is confirmed by them, that they who writ them, ſought not their own glory, or other commodities of this life, but onely the glory of God, and mens ſalvation. To theſe arguments agreeth, not onely the teſtimony of the Church, but the confeſſion alſo of the very enemies of Chriſt, who ſurely, if by any meanes they could, would have denyed and ſuppreſſed even thoſe things that were true and knowne, much leſſe would they have confirmed by their teſtimony ought that had beene forged or obſcure.

5 Oracles. 5 *The Oracles and Prophecies of things to come verified by their events,* of which ſort many are found in the books of either Teſtament, whoſe heavenly fountaine and head ſpring is evidently demonſtrated, in that it is the property of God alone to utter true Oracles.

6 Conſent in the parts of doctrine. 6 *The conſent of each part of the doctrine of the Church.* For that doctrine which is contrary unto it ſelfe, is neither true nor of God, ſith that truth conſorteth with truth, and God contradicteth not himſelfe. But, the doctrine of the Prophets and Apoſtles alone except, all other Religions manifoldly jarre, diſcord, and mutinize within themſelves even in their very foundation, and chiefe points. Wherefore the doctrine of the Church alone is true and divine.

7 Enemies confeſſion. Luke 4.41. 7 *The confeſſion of very enemies*; becauſe the Devill himſelfe is enforced to cry out, *Thou art the Chriſt the Sonne of God*; and other enemies are conſtrained to confeſſe, that this our doctrine is true. For whatſoever goodneſſe and truth they have in their Religions, the ſelfe-ſame hath our Religion, and that more cleerely and ſoundly diſciphered: and they may eaſily be convicted, to have ſtollen it from our Religion, and intermingled it with their own forgeries, as indeed it is the cuſtome of the Divell, through apiſh imitation of God, to mingle ſome truth with his manifold falſhoods, that thereby he may the more cunningly and eaſily deceive men. Whence it ariſeth that theſe things, which other Sects have agreeable with our doctrine, cannot therefore be refelled, becauſe they have borrowed them of us; but thoſe things which are contrary to our Doctrine are at the firſt on-ſet overthrowne, becauſe they are the inventions of men.

8 Sathan and wicked mens hatred thereof. John 8.44. 8 *The hatred of Satan* and his inſtruments exerciſed againſt this doctrine. For certainly that doctrine is true and divine which all the wicked, yea and Satan himſelfe with joynt conſpiracy deſpite, and endeavour to aboliſh. For, *Truth hatcheth hatred*; and, *The Divell is a lyer from the beginning, and abode not in the truth.* But Satan and the world oppugne not, nor hate more eagerly any doctrine than the doctrine of the Church, becauſe (forſooth) it accuſeth them more ſharply, and handleth them more rigorouſly; it oftner calleth their cavils into tryall, ſifteth and diſcovereth their fallacies, and condemneth their Idols, and other vices, than any other Sect, which rather either tollerate and winke at, or patroniſe and defend them.

The

The world hateth me because I testifie of it, that the workes thereof are evill. If yee were of the world, the world would love her owne. John 5. 17. John 15. 19.

9 The marvellous protection, and wonderfull preservation of this doctrine against the furies of Sathan, and other enemies of the Church. For whereas no Religion is more dangerously at all times without intermission assailed by Tyrants and Heretikes than this of the Church, and God notwithstanding hath hitherto wonderfully protected it against the cankred rancor and malice of enemies, and the very gates of hell (insomuch as it alone hath persisted invincible; whereas other Religions, either not at all, or slenderly assailed, have speedily perished, & suddenly fallen to the ground) hence we conclude that the doctrine of the Church is approved of God, cared for, and secured by him. 9 Gods marvellous preservation thereof.

10 *The punishments of the enemies.* For without doubt that Religion is allowed and advanced by God, whose adversaries God punisheth for oppugning and withstanding it. But histories both old and new have registred and recorded the dreadfull and heavy punishments inflicted by God on them who resisted the doctrine of the Prophets and Apostles. Therefore God countenanceth and authoriseth that Doctrine. Now although the wicked sometimes flourish in this world, and the Church lyeth trodden under foote, yet the end and event testifieth, yea and Scripture teacheth, that this is a worke of Gods providence, and no casualty or accident, neither is God therefore more pleased with them, or displeased with his Church. For the Church is alwayes preserved even amidst her persecutions, and is at length delivered; whereas the short felicitie of Tyrants and wicked Impes hath a most dolefull and eternall destruction following it. Neither is thereby the force of this proofe weakened, because that all the persecutors of the Church are not in tragicall manner punished in this life, as were *Antiochus*, *Herod*, and the rest. For whiles God doth take vengeance on most of them in this life, hee doth sufficiently shew what hee would have to bee thought of the rest of their complices; verily that they are his enemies, whom, without they repent, he will plunge into eternall plagues, the beginning and feeling of the which is desparation, in which all the enemies of Christian Religion end their daies, yea they who are not oppressed with any other calamities of this life. To conclude, that it may be manifest, that they are not only for other transgressions punished of God, God doth so often denounce in his word, that such shall bee the ends of his enemies, and that for this very cause, because they goe about to extinguish the people, and true worship of God. Yea, furthermore they are not a few, from whom, while they lie in torments, their conscience wresteth out this confession, that they have drawne these miseries upon themselves by persecuting the godly: as from Antiochus Epiphanes, and Julian the Apostata. And since that all the adversaries of the Church in their calamities and death are destitute of comfort, it is manifest, that they suffer as the enemies of God; and therefore are far from true Religion. Now that which the wicked alone doe, there is no doubt but that is in the number of their sins, for which they suffer punishment. Wherfore the overthrowes of the enemies of the Church are no obscure testimony of the wrath of God against them, even as God himselfe saith of Pharaoh, *To the same purpose have I stirred thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.* 10 Punishments of the enemies of it. 2 Objection. Not for this cause. Ans. Yea, for this cause. Exod 9. Rom 9.

11 *The testimony and constancy of Martyrs*, who sealing this doctrine with their blood, do shew in the very midst of most exquisite torments, that they doe so think indeed, as they taught, and are firmely perswaded in their hearts of the truth of that doctrine which they have professed; & that they draw that comfort out of it which they did preach unto others; to wit, that for Christs sake they are truely the sons of God, & that God careth for them in the houre & point of death. God therefore sustaining them by this lively comfort, thereby witnesseth that he affecteth the doctrine of the Church, for which they suffer. 11 Confession and constancy of Martyrs.

12 *The true piety & holines of those who wrote the holy Scriptures, & made open profession of the doctrine comprised therein.* For that Religion is most sacred and divine wch maketh men holy & acceptable unto God. But the *Patriarchs*, *Prophets*, *Apostles*, and 12 The piety of the writers and professors thereof.

and others, who heretofore have, and now doe earneſtly imbrace this doctrine, farre exceed men of other Religions in true vertue and integrity, as by the conference and compariſon will appeare. Wherefore it accordeth with reaſon, that the doctrine of the Church, rather than of any other Religion whatſoever is true and divine.

13 Their plaine dealing in detecting vices.

13 *Their ingenuity & plain dealing in opening faults committed either by them or theirs, whom the holy Ghoſt hath uſed in committing this doctrine to writing.*

14 The teſtimony of the holy Ghoſt.

14 *The teſtimony of the holy Ghoſt*, by whoſe inſpiration the Scriptures were written; the teſtimony, I ſay, of the holy Ghoſt in the hearts of them which beleeve, that is to ſay, a full faith and firme perſwaſion that the holy Scripture is the word of God, that God according unto the tenor of this Scripture will be mercifull and good unto us, which ſaith there followeth joyfulneſſe, reſting on God, and calling on his name with aſſured hope of obtaining both other good things, which according to the preſcript of his word we begge of him, and even eternall life it ſelfe. For this aſſent and aſſurance, this lively conſolation of the godly, reſteth neither on the teſtimony of man, nor any other creature, but it is the proper effect of the holy Ghoſt: which effect how it is inflamed and ſtrengthened by the ſame ſpirit through the doctrine of the Prophets and Apoſtles read, heard and meditated, all the godly in a lively and certaine feeling of their hearts have experience. By this teſtimony of the holy Ghoſt, all that are converted unto Chriſt, have the certainty of heavenly doctrine mainely confirmed, and ſurely ſealed up in their hearts. And this argument as it is proper unto the regenerate, ſo it forceth their hearts alone, not onely to credit the truth and authority of the holy Scripture, but alſo perſwadeth them to give an abſolute aſſent thereunto, and reſt ſettled thereon. All the other teſtimonies before alledged, are common to thoſe that are not converted unto Chriſt, whom they alſo convict, & ſtop the mouthes of them that contradict this doctrine. But of themſelves, they neither perſwade nor move the minde to aſſent, without the inward teſtimony of the holy Ghoſt. But the Spirit of God when hee once breedeth this moſt aſſured perſwaſion in our mindes, that the doctrine which is contained in the holy Bible, is of a truth the will of God, & worketh that comfort and change of our minds and hearts, which is promiſed and taught in this booke; by our experience and feeling it is ſo confirmed, that while this remaineth within us, though all Angels and men ſhould ſay contrary, yet we would beleeve this to be the voyce of God: but if that remaine not, or be not in us, though all ſhould ſay it, yet we would not beleeve it. Neither doth not the Spirit therefore eſtabliſh the authority of the Scripture, becauſe *wee are to examine what the Spirit ſpeaketh within us by the rule of the Scripture*: for before that this is done of us, the Spirit himſelfe declareth unto us, that the Scripture is the word of God and inſpired by him; and that hee will teach us nothing in our hearts, which is not agreeable unto that teſtimony before ſet down of him in the Scripture. And if this be not firſt moſt certainly perſwaded us of the Spirit himſelfe: wee will never recall our opinions of God and his worſhip to the Scripture, as the onely rule to try them by. Now then after it is declared unto us by divine inſpiration, that the Scripture is a ſufficient witneſſe of that divine revelation in our hearts, then at length doe we find our ſelves to be confirmed, by the mutuall teſtimony of the ſame Spirit, in the Scripture and in our hearts, and wee beleeve the Scripture affirming of it ſelfe, *that it was delivered by divine inſpiration to the holy men of God.*

Ob. The Scripture beareth witneſſe of the Spirit; therefore the Spirit not of it. Anſwer.

2 Tim. 3. 2 Pet. 1.

6 *For what cauſe no doctrine beſides the holy Scripture is to bee received in the Church.*

The Scripture is of God; therefore the rule of faith.

WHereas it appeareth unto us that it is the word of God, which the Prophets and Apoſtles have left in writing: there is no man which doth not ſee, that the Scripture muſt be the rule & ſquire, by which all things which are taught & done in the Church, muſt be tryed. Now all things, of which there uſeth to riſe queſtions in the Chriſtian Church, do appertaine eyther unto *doctrine*, or unto *diſcipline & ceremonies*. That the word of God ought to bee the rule unto both ſorts, it is out of doubt. But in this place we ſpeak of the doctrine of the Church, which conſiſteth in the ſen-

tences

tences and decrees, which we are bound by the comandement of God to beleeve or obey: and therefore they cannot be changed by the authority of any creature: & they are become obnoxious unto the wrath of God, whosoever submit not themselves in faith and obedience unto them. To these decrees and precepts the Papists adde many sentences, which not onely are no where delivered in Scripture, but are repugnant unto it; and they contend, *That the Church or the Bishops have authority of decreeing, yea, contrary and besides the Scripture, what the Church must beleeve or doe: and that mens consciences are bound by those decrees, no lesse than by the words of the holy Scripture to beleeve or obey.* Contrariwise wee beleeve and confesse, *That no doctrine is to be proposed unto the Church, not only if it be repugnant unto the holy Scripture, but if it be not contained in it.* And whatsoever either is not by the expresse testimony of the holy Scripture delivered, or doth not consequently follow out of the words of the Scripture rightly understood, that we hold may be without hurt of conscience beleeved or not beleeved, changed, abrogated, and omitted. For, we must ever hold a necessary difference betweene the bookes of the Prophets and Apostles, and the writings and doctrine of others in the Church. 1. That the Scripture onely neither hath, nor can have any errour in any matter; other teachers both may erre, and oftentimes also doe erre, when they depart from the written word of God. Againe, that the Scriptures are beleeved on their owne word, because we know that God speaketh with us in them; others have credit, not because themselves say so, but because the Scripture witnesseth so, neither a whit more than they can prove by the Scripture. Wherefore we doe not reject others doctrine and labours in the Church: but only setting them in their owne place, we submit them unto the rule of Gods word. This doctrine first is delivered of God himselfe, and that not in one place onely of the Scripture: as; *You shall not adde unto the word which I speake unto you, neither shall you take away from it. And I protest unto every man, that heareth the words of the Prophecy of this booke, if any man shall adde unto these things, God shall adde unto him the plagues that are written in this booke. And if any man shall diminish of the wordes, &c.* Neither onely by these words is forbidden, that no *false* things and *openly repugnant* to the written word, be added to the doctrine of the Church, but also that no *uncertaine* things, or things not appertaining unto it, be mingled therewith. For, it is not in the power of any creature to pronounce what wee are to thinke of God and his will: but this is onely to bee learned out of that which is disclosed in his word. And therefore the men of Berœa are commended, *Who searched the Scriptures daily, whether these things were so.*

The difference of the Scripture and of other mens opinions.

1 The Scripture only is of it selfe to be beleeved & the rule of faith.

Deut. 4. Revel. 22.

Acts 17.

Secondly faith, which is spoken of in the Church, is a part of divine worship; that is, the sure assent by which wee imbrace every word of God delivered unto us, because it is impossible for us to be deceived by it, if we understand it aright. Further also, *that it may breed in us a true worshipping of God*, and comfort of our soules, it must stand sure and immoveable against temptations. But there is *no certaine doctrine concerning God and Religion, besides that which is knowne to be revealed in his word.* We may not therefore give the honour which is due unto God, unto men; neither may we goe from certaine things unto uncertaine, but cleave onely to the word of God in the doctrine concerning Religion: and therefore humane decrees must not bee accounted amongst those which we are to imbrace by faith: *Faith commeth by hearing, hearing by the word of God, &c.*

2 Faith is grounded only on the word.

Thirdly, for so much as the worship of God is a worke commanded of God, performed by faith, to this end principally, that God may bee honoured; it is manifest, that to beleeve and doe those things which cannot bee denyed or omitted without offending of God, is the worship of God: and contrariwise, that God cannot bee worshipped, but by the prescript of his will, both the consciences of all men, and God himselfe in his holy word doth testifie: as, *In vaine doe they worship mee, who teach the doctrines and commandements of men.* It is as wicked therefore to number those things which are not expressed in the word of God, amongst those which are necessary to be beleeved and done in matters of Religion; as it is unlawfull for any creature, to thrust upon God that worship which himselfe never required.

1 Things necessary to be beleeved or done, are part of divine worship. But things not prescribed are no part of divine worship. Therefore they are not necessary.

Isa. 29. Matth. 15.

4. The Scripture is sufficient.

Fourthly, there cannot bee any thing added of men unto this doctrine without great injury and contumely done unto the holy Scripture. For if other things besides these that are written, are necessary to the perfection of true Religion; then doth not the Scripture shew the perfect manner of worshipping God, and of attaining to salvation; which fighteth with the plaine words of Scripture, which affirme that God hath opened unto us in his word, as much as hee would have us know in this life concerning his will towards us: as CHRIST saith, *All things which I have heard of my Father, I have made known unto you.* And Paul, *I have kept nothing backe, but have shewed you all the counsaile of God.* And, *Knowing that thou hast knowne the holy Scriptures from a child, which are able to make thee wise unto salvation through the faith which is in Christ Jesus. For the whole Scripture is given by inspiration of God, and is profitable to teach, to improove, to correct, and to instruct in righteousnesse.*

John 15. Act. 20. 2 Tim. 3.

5. Other Doctors may erre: the Prophets and Apostles cannot: therfore they are tied to these.

Fiftly, wee are to consider the degrees of them who teach in the Church. For therefore is the authority of the Prophets and Apostles, far higher than of other Ministers of the Church, because *God called them immediatly* to declare his will unto other men, and adorned them with testimonies of miracles and other things, by which he witnessed, that he did so lighten and guide their mindes with his spirit, that *hee suffered them to erre in no one point of doctrine:* our Ministers are *called by men, and may erre, and doe erre,* when they depart from the doctrine of the Prophets and Apostles. Wherefore the Apostle Paul saith: *That the Church is builded upon the foundation of the Prophets and Apostles.* And, *That hee had layd the foundation, and other than that, could no man lay: others build upon it, gold, silver, precious stones, wood, hay, stubble.* Now it is manifest that they, who may erre, ought to bee tyed unto their doctrine, who are warranted by the testimonies of God that they cannot erre. Wherefore all other teachers in the Church must not bring any new point of doctrine, but onely propound and expound those things unto the Church, which are delivered by the Prophets and Apostles. For these causes, therefore doth the whole *ancient Church* with great consent submit it selfe unto the rule of the sacred Scriptures, whose authoritie yet ought of right to bee greater than these mens, who both in words and deedes fight against this opinion. Basil saith; *That it is a falling from the faith, and a fault of pride, either not to admit those things which are written in the holy Scriptures, or to adde any thing unto them.* And Augustine, *For neither ought wee to account of every ones discourses (though they bee catholike and worthy men) as of the Canonicall Scriptures, that it may not be lawfull for us, without impairing the reverence, which we owe to those men, to dislike and refuse any thing in their writings, if peradventure we shall finde, that they have thought otherwise than the Scripture hath, as it is by Gods assistance understood either of others, or of our selves.* And, *If ought be confirmed by the plaine authority of the divine Scriptures, of those, which are called in the Church, Canonicall, wee must without any doubting beleeve it: as for other testimonies, by which any thing is moved to be beleeved, thou mayest choose whether thou wilt beleeve them or no.*

Ephes. 2. 1 Cor. 3.

The consent of Fathers in this point.

Basil. serm de confess. fidei.

Agust. Epist. 3.

Epist. 112.

But against these testimonies of the Scriptures and the ancient Church, the adversaries of the truth contend, *that besides the doctrine which is comprised in the holy Bible, other decrees also, made by the authority of the Church, are no lesse unchangeable, and necessary to salvation, than the Oracles Propheticall and Apostolike.* And, that they may not without some shew and pretence take upon them this authority of decreeing what they list, besides and contrary unto the Scripture; they alledge places of Scripture, in which some writings of the Prophets and Apostles are mentioned, which are not come to our hands: as, *The booke of the warres of the Lord, The booke of the just, The booke of the Chronicles of the Kings of Juda, The prophecy of Enoch, and the story of the body of Moses.* And lastly, the Apostle Paul *maketh mention of his Epistles, which now the Church hath not.* Hence therefore these men will conclude, *that the doctrine of the sacred Scripture is maimed, & that therfore the defect hereof must be supplied by the Church.* But first of all, concerning the holy Scripture we are to know, that so much thereof hath bin preserved of God for us, as was necessary & profitable for the doctrine and consolation of the Church. Furthermore concerning points of Religion, though some holy books are wanting, as those Epistles of Paul, yet is it manifest, that

Objections of the Papists:
1 Objection. The Scripture doth not remaine perfect.
Numb. 21. Josuae 10. 2 Kin. 1. 29. Jude 9, & 14. 1 Cor. 5. Ephes. 5. Joh. 21. 25.

that all neceſſary doctrine is contained in thoſe which are extant.

They alledge, *That many things were delivered by word of mouth, both before there were any Scriptures, and afterward alſo by Chriſt and the Apoſtles,* as John 16.12. 1 Cor.11.34. 2 Theſ.2.15. and elſewhere. *But thoſe things which they delivered by word of mouth, are the ſelfe ſame which they put in writing, except ſome matters of ceremonies,* as Acts 15.20. 1 Cor.11.34. which maketh not for the adverſaries, whoſe traditions moſt of them repugne the Scriptures.

1. Obiect. Some things delivered by word of mouth. Anſwer.

They alledge farther the practice and *examples of the Apoſtles*, as if they did make any ordinances or lawes, either beſides, or againſt the Scripture: as when Paul ordaineth many things *of chuſing Biſhops and Deacons, of widowes, of women to be covered, and to containe themſelves in ſilence, of not divorcing the husband, if hee be an infidell, of controverſies betweene Chriſtians.* But theſe men remember not, that their authority is not equall unto the Apoſtles authority: neither conſider they that there is nothing in all theſe things appointed of Paul, which is not agreeable to the reſt of the word of God contained in writing, and that many of thoſe things which they alledge, are comprehended in the commandements of the Decalogue. More trifling is it, that they ſay *the forme of Baptiſme appointed by Chriſt, was changed by the Apoſtles, becauſe it is read* Acts 8. & 19. *that they baptiſed in the name of Jeſus Chriſt.* For in thoſe places *not the forme of Baptiſme, but the uſe is declared,* that is, *that men were baptiſed, for to teſtifie,* that they did belong to Chriſt. *Neither yet by the example of the Apoſtles, who interdicted the Churches things offered to Idols, bloud, and that which was ſtrangled, is it lawfull for Councels and Biſhops to make decrees and lawes to tie mens conſciences.* For firſt, here againe there muſt needs be retained a difference betweene the Apoſtles, by whom God opened his will unto men (whereupon they alſo ſay, *It ſeemeth good to the holy Ghoſt and to us*) and other Miniſters of the Church, who are tied unto the Apoſtles doctrine. Further, as concerning this decree of the Apoſtles, they decreed nothing elſe, than what the rule of charity commandeth, which at all times would have, *that in things indifferent, men ſhould deale without offence.* Now if they urge, *that theſe ordinances are called neceſſary*: yet it doth not thereupon follow, that the traditions of Biſhops are neceſſary, eſpecially ſuch as are the Biſhops of Rome. Then, that neceſsity, whereof the Apoſtles ſpake, was neither to laſt continually, neither did it binde conſciences for feare of the wrath of God, if theſe things were not obſerved: but it dured but for a time, for their infirmity, who were converted from Judaiſme to Chriſt, or were to be converted, as Paul doth at large teach.

1. Obiect. That the Apoſtles have decreed againſt and beſides the Scripture. Titus 1. 1 Timothy. 1 Corinth.11. 1 Corinth.14. 1 Corinth.7. 2 Corinth.6. Anſwer.

To theſe they adde *the examples of the Church, whom they ſay even from the Apoſtles to theſe very times to have beleeved and obſerved ſome things, not only not delivered in the Scripture, but contrary to the Scripture. They bring forth the ſelfe ſame decree of Jeruſalem, concerning things offered to Idols, and bloud: which being made of the Apoſtles, and expreſly ſet downe in the Scripture, was yet aboliſhed by the Church.* But it hath been already ſaid, that that conſtitution was made, not that it ſhould laſt for ever, but for a time, for a certaine cauſe, even for the infirmity of the Church, which was gathered from among the Jewes: and after that cauſe ceaſed, that ordinance taketh place no longer. Neither yet did it at that time fetter mens conſciences, as if the worſhipping or offending of God did lie in it: wherefore the abrogating of it is not contrary, but doth very well agree with it. To theſe alſo they reckon *the obſerving of the Lords day.* We truly as we doe beleeve this to bee *an Apoſtolicke tradition,* and perceive it to be profitable, and a farre other manner of one than for the moſt part they are which they would faine thruſt upon us under the Apoſtles name: ſo we doe not put any worſhip of God to conſiſt in this thing, but know it to be left arbitrary unto the Church. Even as it is ſaid, *Let no man condemne you in reſpect of a holy day.* But they affirme alſo, that *ſome things not written are beleeved, which yet to call in queſtion, we our ſelves confeſſe to be unlawfull: as, That infants are to be baptiſed, That Chriſt deſcended into hell, That the Sonne of God is conſubſtantiall unto the eternall Father.* But they are too impudent, if they take unto themſelves a licence of hatching new opinions, becauſe the Church for

1 Corinth.10. 4. Obiect. Praiſe the examples of I. 2. 3. Coloſſ. 3.

to

to expound the meaning of the Scripture, uſeth ſomewhere words which are not extant in the Scripture. But impious are they and blaſphemous; if they ſay the doctrine it ſelfe which the Church profeſſeth in theſe words, is not extant in the Scripture.

5 Obje. The holy Ghoſt to teach the Church, therefore not the Scripture.

They ſay alſo, *that the holy Ghoſt is promiſed the Church, that it may teach thoſe things which are not delivered in the Scriptures:* as, *But the Comforter, which is the holy Ghoſt, whom the Father ſhall ſend in my name, hee ſhall teach you all things.* And, *When the Spirit of truth ſhall come, he ſhall lead you into all truth.* But here they maliciouſly omit that which is added; *And ſhall bring all things to your remembrance, whatſoever I have told you.* Againe, *He ſhall beare witneſſe of me.* Againe, *He will reprove the world of ſin, of righteouſneſſe, and of judgement.* Againe, *he ſhall glorifie mee, for he ſhall receive of mine, and ſhall ſhew it unto you.* For out of theſe it is manifeſt, that the holy Ghoſt ſhould ſpeake nothing, but that which was written in the Goſpel, and Chriſt himſelfe had before time taught his Diſciples: ſo far is it that he ſhould bring any thing contrary to them. For neither can he diſſent from Chriſt, nor from himſelfe. So alſo, when they alledge that, *I will put my law in their inward parts, and in their hearts I will write it.* And, *Ye are the Epiſtle of Chriſt, written not with inke, but with the ſpirit of the living God: not in tables of ſtone, but in fleſhly tables of the heart*; they do not marke that the ſpirit cannot ſpeak in mens hearts contrary unto theſe things which be revealed in the Scripture: neither would God write any other law in mens hearts, but that which is already revealed and written; and that therefore the Apoſtle Paul *oppoſeth not the matter written, but the manner of writing in tables and hearts one againſt another:* becauſe that the ſame was written in both: but there, with *inke*; and here, with the *ſpirit* of God. It hath leſſe colour, which they goe about to build out of that place; *If you bee otherwiſe minded, God ſhall reveale even the ſame unto you. If therefore*, ſay they, *the Church thinke any thing different from the written word, that proceedeth from the holy Ghoſt.* For the Apoſtle comforteth and confirmeth the godly, that albeit they did not underſtand ſomewhat of that which there he had written, or were of any other judgement in it: yet that hereafter they ſhould be taught it of GOD, and ſhould know thoſe things to be true which he had written. When as therefore it is denied that the holy Ghoſt reveales any thing diverſe from that which is written, the rule and maſterſhip of the Spirit in the Church is not taken away, but the ſame Spirit is matched with himſelfe, that is, with the rule of the Scripture, leſt thoſe things ſhould be thruſt upon us under his name, which are not his.

Iohn 14.26. & 16.13.
1
2
Jerem 31. 2 Cor. 3.3.
Phil. 3.15.

6 The Church doth not erre. Matthew 18.19.

Further, they make their boaſt *that the Church cannot erre:* and that therefore the decrees of the Church are of equall authority with the holy Scripture, becauſe the Church is ruled by the ſame ſpirit, by which the Scripture is inſpired: even as it is promiſed, *If two of you ſhall agree in earth upon any thing, whatſoever they ſhall deſire, it ſhall be given them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midſt of them.* And, *I am with you alway unto the end of the world.* So, *Ye have an ointment from him that is holy, and ye know all things:* Likewiſe, *The annointing which ye received of him, dwelleth in you, and ye need not that any man teach you, but as the ſame annointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye ſhall abide in him.* But firſt of all we know, that it is the *true Church only*, which erreth not, and is ruled by the holy Spirit, which is gathered in the name of Chriſt, that is, which heareth and followeth the voice of the Some of God. And therefore theſe things doe nothing appertaine to *a wicked multitude*, which openly maintaineth doctrine contrary to the Goſpel, though it never ſo much vaunt of the Churches name, yea and beareth ſway and rule in the Church, according to that which is ſaid; *To him that hath, ſhall be given: but from him that hath not, even that which he ſeemeth to have, ſhall be taken away.* So did the Phariſees and Sadducees among the Iſraelites, *erre, not knowing the Scriptures:* neither were they the true Church, though they ſeiſed upon the name and place of it. 2. *The true Church indeed erreth not univerſally.*

Matthew 28.20. 1 John 2.20.27.

1 Anſwer. The true Church. Matthew 13. Marke 4. Luke 8.

2 Anſwer. Univerſally.

For alwaies the light of the truth, eſpecially concerning the foundation of doctrine,

ctrine, is preſerved in ſome mens mindes: whereupon the Church is called *the pillar and ground of truth.* But yet nevertheleſſe, ſome of the godly oftentimes fall into errours through ignorance and infirmity: yet ſo, that they hold the foundation, neither doe they defend their erroneous opinions contrary to their conſcience, and at length they forſake them, even as it is ſaid, *If any man build upon this foundation, gold, ſilver, &c.* And, *If ye be otherwiſe minded, God ſhall reveale even the ſame unto you.* Laſt of all, *There is given unto every man grace, according to the meaſure of the gift of Chriſt.* And, *The Spirit diſtributeth to every man ſeverally as he will.* The Apoſtles before they had received the holy Ghoſt at Whitſontide, were the lively members of the Church: yet erred they concerning the kingdome and office of the Meſſias. There were of the Chiliaſts opinion, great men in the Church, as Papyas, Irenæus, Apollinarius, Tertullian, Victorinus, Lactantius, Methodius, Martyr. And therefore, although the Church erre not *univerſally*, yet oftentimes *ſome of her members* erre, when as they ſwerve from the word: which God ſuffereth not ſeldome to happen unto them, for to keep us, being warned of our weakneſſe and blindneſſe, in modeſty, and his true feare, and in daily invocating of him; and withall, to teach us that *the truth of doctrine is not to be meaſured by the title of the Church, but by the word delivered of him by the hands of the Prophets and Apoſtles:* as it is ſaid, *Thy word, O Lord, is a lanterne unto my feet, and a light unto my pathes.* Likewiſe, *Keepe that which is committed unto thee, and avoide profane and vaine babblings.*

1 Corinth. 3. Epheſians 4. 1 Corinth. 12. Philip. 3. 15.

Pſalme 119. 1 Tim. 6. 20.

This ground being once laid, that, *ſo farre forth the Church erreth not, as it doth not ſwerve from the written word of God*, it is eaſie to anſwer to that which they make ſhew of to the contrary, That the Church is ruled by *Biſhops, and therefore muſt obey them, as it is ſaid; Take heed unto all the flocke, whereof the holy Ghoſt hath made you over-ſeers, to governe the Church of God.* And, *If hee refuſe to heare the Church, let him be unto thee as an Heathen man, and a Publican. He that heareth you heareth me: and he that deſpiſeth you deſpiſeth me.* And, *Obey thoſe who beare rule over you.* For both they muſt rule, and the Church muſt obey them, *according unto the preſcript of Gods word*, as it is ſaid, *If any man preach any other doctrine, let him be accurſed.* Whatſoever therefore the Miniſters propound of the word of God unto the Church, we muſt of neceſſity obey it; that which the Lord teacheth when hee ſaith, *The Scribes and Phariſees ſit in Moſes chaire: All therefore whatſoever they bid you obſerve, that obſerve and doe.* For they ſit in Moſes chaire, who teach Moſes doctrine in the Church. If alſo they ordaine any things *indifferent*, and of a middle ſort, which are profitable, theſe alſo are obſerved for maintaining of order, and avoiding of offence. But if they require us to beleeve or obſerve things repugnant to the word of God, or things that are in their owne nature indifferent, with putting an opinion of neceſsity in them, and of worſhipping of God, they ſit no longer in Moſes chaire, but in the chaire of ſcorners, and of them it is ſaid, *The ſheepe heard them not.* Likewiſe, *In the later times ſome ſhall depart from the faith, and ſhall give heed unto the ſpirits of errour.* And that the decrees of the Biſhops alſo are not to be received among the precepts and decrees of the Church, is confirmed by the example of the civill Magiſtrate, whoſe juſt and good lawes binde the conſciences of the ſubjects. For the diſsimilitude of the examples conſiſteth in that, that *God himſelfe by expreſſe word hath decreed a neceſſity of obedience to the Lawes and Commandements of the civill Magiſtrate, which are not repugnant unto his Law: but hath given a libertie of conſcience in traditions of the Church:* ſo that hee pronounceth himſelfe to be angry with him, who obeyeth not civill Magiſtrates, as long as they command nothing repugnant to his Lawes: but not with them, which without offence doe contrary to the conſtitutions of Biſhops. For of the Magiſtrate it is ſaid, *We muſt obey him for conſcience ſake.* But of things indifferent in the Church; *Let no man condemne you in meat or drinke, or in reſpect of a holy day.* Likewiſe, *Stand faſt in the liberty wherewith Chriſt hath made us free.*

7 Object. The Church ought to obey Biſhops by the commandement of God. Acts 20. 28. Matthew 18. 7. Luke 10. 16. Hebrewes 13. 17.

Galatians 1. 9. Anſwer. *Neceſſarily* in thoſe things which belong to the Miniſtery: *freely* in traditions. Matthew 23. 3.

John 10. 8. 1 Tim. 4. 1.

1 Inſtance. The Magiſtrate doth binde the conſcience, therefore Biſhops.

Rom. 13. 5. Coloſſ. 2. 16. Galat. 5. 1.

Now if againe they reply, *that the office of Biſhops is above the civill power, and therefore hath greater force than that, to binde men to obey:* firſt, we grant, *that more obedience is due unto the ſuperiour power than to the inferiour, as long as it commandeth nothing*

2 Inſtance. The higher power doth more binde. 1 Anſwer.

nothing contrary to Gods word. As long therefore as the Miniſters propound the word of God unto the Church, and for avoiding of offence command ſuch things to be obſerved, as appertaine to decency and order, they doe not now offend againſt them, but againſt God, whoſoever obey them not. But if they require their lawes concerning things different to bee obſerved, with putting an opinion of *neceſſity* in them, and of the worſhip of God, and doe make them *neceſſary*, when there is no danger of offence to enſue; becauſe this charge is contrary to the word of God, no obedience is due unto it. Further, *wee confeſſe that greater obedience is due unto the ſuperiour power in thoſe things, in which it is ſuperiour*, that is, in which God would have other powers to obey it. But the Miniſteriall power is ſuperiour unto the civill *in thoſe things, in which it is ſuperiour*, that is, which are of God delivered, commanded, and committed unto the Miniſters, that by them they may bee declared unto the Church. But, *In matters indifferent, concerning which, nothing is either commanded or forbidden of God, the civill power is ſuperiour*, by reaſon of the authority, which God in theſe matters hath given unto the civill Magiſtrate, and not to the Miniſters of the Church.

8 Obiect. Fathers and Councels are cited. Anſwer.

But againſt this they returne againe, *That wee alſo doe alledge the teſtimonies of Councels and Fathers in confirming the doctrine of the Church: which were but in vain for us to do, if their ſentences had not the force and authority of Eccleſiaſticall doctrine.* But wee never bring nor receive the teſtimonies of the ancient Church with that minde, as if without the authority of the holy Scripture, they were ſufficient for confirmation of any points of doctrine. Neither yet is there regard had of them in vaine. For 1. *They which are rightly minded, after they are inſtructed by the voice of the Scriptures concerning the truth, are yet more confirmed by the Church, as by a teſtimony of lower degree.* 2. *They which attribute more authority unto them than they ſhould, or abuſe their ſayings againſt the truth, are very well refuted by the teſtimony of them, whom they have made their Judges.*

a Uſes of the teſtimonies of Fathers in points of doctrine.

9 Obiect. Traditions are order. 1 Corinth. 14.

Alſo they ſay, *That order and decency in the Church, is neceſſary by the commandement of God, according as it is ſaid, Let all things be done comely and in order. For God is not the author of confuſion. Now the order and diſcipline of the Church, doth a great part conſiſt in traditions Eccleſiaſticall: wherefore they conclude, that by the violating of theſe, mens conſciences are wounded, and God offended.* But as God commandeth ſome order to be appointed and kept in the Church, ſo hath he given a double libertie in it unto his Church: 1. That it be *arbitrary* for the Church to appoint, as may be moſt commodious for it, what order ſhall be in every place, and at every time obſerved: 2. That alſo after any thing is certainly ordained, it may be kept, or not kept, without hurt of conſcience, both of the whole Church, and of every one of the godly, if there be no danger of offence. For it is neceſſary, that ever a difference bee put betwixt the commandements of God (by the obſerving whereof God is worſhipped, and offended by the breaking of them) and thoſe things which God hath left to men to appoint, neither is worſhipped or offended, as himſelfe pronounceth, either by the altering, or omitting of them, ſo long as there is no cauſe, or danger of offence. And the ſame Apoſtle, who commandeth *all things to bee done comely and in order, willeth us to ſtand faſt in the liberty wherewith Chriſt hath made us free*, and that we ſhould be *condemned of no man in meate or drinke, or in reſpect of a holy day.* Wherefore, not they who without contempt of divine things, or wantonneſſe, or danger of offence, doe ſomething otherwiſe in theſe things than is appointed; but they rather offend againſt the commandement of God, concerning keeping order, who either would have no order in the Church, or trouble that which is well appointed.

Anſw. Of meere particulars there is no concluding. A double liberty of the Church in matters of order. 1 To appoint it. 2 To keep or not to keep it being appointed, ſo it be without offence.

1 Corinth. 14. 40. Galat. 5. 1. Colos. 2. 16.

10 Obiect. Obſcure things doe not ſuffice without interpretation. 2 Peter 3. 16.

Theſe men finde fault alſo with the obſcurity of the holy Scripture, which they prove both by examples of hard places of Scripture, and alſo out of Peter, where it is ſaid, *That there are ſome things hard to be underſtood in the Epiſtles of Paul. And therefore, ſith that things darkly ſpoken, without they be expounded, cannot ſuffice to perfect and wholeſome doctrine, they urge, that the interpretation of the Church alſo is neceſſary to be received with the Scripture.* But here above all things, they injure the

holy

holy Ghoſt, aſcribing darkneſſe and obſcurity unto him, who of purpoſe endeavoured to apply himſelfe in ſimplicity of ſpeech to the capacity of the common people, and the rudeſt. For thoſe things which appertaine to the ground of doctrine, which is neceſſary to be knowne of all, as are the articles of our Beliefe, and the ten Commandements: they are ſo plainly recited, ſo often repeated, ſo plentifully expounded in the Scriptures, that they are open and eaſie to any, but to him who will not learne: even as the 119. Pſalme teacheth, *where the word of the Lord is called a lanterne to our feet, and a light to our pathes.* Againe, *The entrance into thy word ſheweth light, and giveth underſtanding to the ſimple.* The word of the Prophet is called *a light ſhining in a darke place. To which ye doe well that ye take heed, as unto a light that ſhineth in a darke place, untill the day dawne, and the day ſtarre ariſe in your heart.* And Solomon affirmeth, *that he writeth to give the ſimple ſharpneſſe of wit; and to the childe, knowledge and diſcretion.* Againe, *that wiſedome cryeth without, and uttereth her voice in the ſtreets.* Paul alſo ſaith, *that Chriſt ſent him to preach the Goſpel, not with wiſedome of words, leſt the croſſe of Chriſt ſhould bee made of none effect.* The ground therefore and ſumme of doctrine is not obſcure, except it bee unto the reprobates, who contemne the truth, or ſtubbornly reject it: as the Apoſtle ſaith, *If our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world hath blinded their mindes, that is, of the Infidels, that the light of the glorious Goſpel of Chriſt ſhould not ſhine unto them. All the day long have I ſtretched forth my hands to a diſobedient and gaine-ſaying people. The words of his mouth are iniquity and deceit: he hath left off to underſtand and to doe good. I give thee thankes, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe men, and men of underſtanding, and haſt opened them unto babes.* Now if they reply againe, *that divine matters are hard and obſcure to all men*, as it is ſaid, *The naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him: neither can he know them, becauſe they are ſpiritually diſcerned*, they ſhould have called to minde, 1. *That this ignorance and hardneſſe riſeth not of the obſcurity of the Scripture, but of the blindneſſe of mans minde:* 2. *That the obſcurity* (ſith in very deed it is not in the Scripture, but ſeemeth to be the fault of our nature) *doth not alwayes remain in thoſe, who are regenerate, but is removed from them by the illumination of the holy Spirit*, according to thoſe ſayings; *It is given unto you to know the ſecrets of the kingdome of God, but to others in parables, that when they ſee, they ſhould not ſee: and when they heare, they ſhould not underſtand. Untill this day, when Moſes is read, the vaile is laid over their hearts: Nevertheleſſe when their hearts ſhall be turned unto the Lord, the vaile ſhall bee taken away.* From this very place may we eaſily refute that which they object: *That we our ſelves, in that we ſay the Scripture hath not been underſtood for theſe many ages in the Popiſh Church, doe confeſſe the obſcurity of it.* For the ignorance which hath bin from the beginning of the world, and ſhall bee to the end in the adverſaries of the truth, is not to be imputed to the obſcurity of the Scriptures, but their owne perverſeneſſe, who have not a deſire to know and imbrace the truth: as Paul ſaith, *Becauſe they received not the love of the truth, that they might bee ſaved, therefore God ſhall ſend them ſtrong deluſions, that they ſhall beleeve lyes.*

Anſwer. The *minor* is falſe, if they reſpect the ground.

2 Peter 1.19.

Prov. 1.4. ibid. ver. 20.

1 Corinth. 1.17.

1 Inſtance. The ground of doctrine is unknowne to many.

Anſw. Yea to the reprobate.

2 Corinth. 4.3. Eſay 65.2. Rom. 10.21. Pſalme 36.1. Matthew 11 25.

2 Inſtance. Divine matters are obſcure unto all men.

1 Corinth. 2.14.

Anſw. Not of themſelves, but through our naturall blindneſſe, which in the regenerate is cleared by Gods ſpirit. Luke 8.10.

2 Cor 3.15.

3 Inſtance. The Scripture a long time not knowne.

Anſwer.

2 Theſ. 2.10, 11.

Whereas therefore it appeareth, that the ground and ſumme of doctrine is not obſcure; yet we confeſſe *that ſome places of Scripture are more darke and difficult than others.* But, 1. They are ſuch, that although they were not underſtood, yet the ground may both ſtand & be underſtood. 2. The interpretation of theſe places dependeth not on the authority of men, but the expoſition of them is to be ſought by conference of other places of Scripture more cleare. 3. If wee cannot finde it, yet leſt we ſhould affirme any uncertaine thing concerning divine matters, our conſcience not ſatisfying us in it: we muſt ſuſpend our judgement, untill God ſhall open unto us ſome certaine meaning: and in the meane ſeaſon, we are to hold thoſe with thankfull mindes, in which God hath left no place of doubting for us. But when we anſwer thus unto our adverſaries, they riſe againe upon us out of thoſe things which we grant them. For becauſe wee confeſſe that ſome places of Scripture are harder to be underſtood than others, becauſe of the dulneſſe and ſlowneſſe of mans minde

4 Inſtance. Many places obſcure.

Anſwer.

1

2

3

5 Inſtance.

Of the neceſsity of interpretat on. Act.8.13.

minde in learning divine matters, neither thoſe things which are moſt cleare, are underſtood of the people, as the Eunuch of Queen Candaces doth complain: & that the Miniſtery it ſelfe was therefore ordained of God in the Church, for that it ſeemed good unto the holy Ghoſt to adde for our inſtruction an expoſition of the Scripture: which is done by the voice of the Church. To bee ſhort, becauſe our ſelves in writing and teaching doe expound the Scripture, and doe exhort all men to the reading and hearing the expoſition thereof: out of theſe they conclude, *that beſides the reading of the Scripture, the interpretation of the Church is neceſſary: and that therefore what the Church doth pronounce of the meaning of the Scripture, that is without controverſie to be received.* But we confeſſe, 1. *That the interpretation of Scripture is neceſſary in the Church,* not for that without this, to come to the knowledge of heavenly doctrine is ſimply impoſſible (wheras both God is able, when it pleaſeth him, to inſtruct his, even without the Scripture it ſelfe, much more than without the expoſition of his Miniſters: and the godly learn many things out of Scripture without interpreters: and of the contrary ſide, except the eies of our minds be opened by the grace of the holy Spirit, heavenly doctrine ſeemeth alwaies alike obſcure unto us, whether it be expounded by the word of the Scripture, or of the Church) but for that it pleaſed God to appoint this ordinary way of inſtructing us, and himſelfe hath commanded the maintenance and uſe of his miniſtery in the Church, that it ſhould bee an inſtrument, which the holy Ghoſt might moſt freely uſe for our ſalvation.

Anſw.1. It is neceſſary as a helpe and inſtrument, not as if it were impoſsible to know the truth without it.

2. Although *interpretation of Scripture* be neceſſary, yet this is ſo farre from granting any licence unto the Miniſters to bring new ordinances into the Church, that nothing doth more tie them to this doctrine alone, comprehended in the Scripture, than this very function of expounding the Scripture. For to interpret another mans words, is not to faigne at our pleaſure a meaning, either divers from them, or repugnant unto them: but to render the ſame meaning and ſentence, either in moe words, or in more plaine words, or, at leaſt, in ſuch, as may bee more fit for their capacity, whom we teach: and withall, when there is need, to ſhew, that this is the minde of the author, which we affirme to be. Now ſuch an interpretation of Scripture is made by this meanes: 1. That the phraſe be conſidered, and the proper ſenſe of the words found out. 2. That the order and coherence of the parts of the doctrine contained in the text of the Scripture be declared. 3. That the doctrine be applied to the uſe of the Church, which it hath in confirming true opinions, or refuting errours, in knowing of God and our ſelves, in exhorting, in comforting, and in directing of our life: as Paul commandeth, *Study to divide the word of truth aright.* And, *a Biſhop muſt hold faſt the faithfull word according to doctrine, that hee alſo may bee able to exhort with wholeſome doctrine, and improve them that ſay againſt it.* And wiſely did Epiphanius adviſe, *Not all words of Scripture have need to be allegorized, or conſtrued according to a ſtrange ſenſe, but they muſt bee underſtood as they are: and further, they require meditation and ſenſe for the underſtanding of the drift and purpoſe of every argument.* That is, All places of Scripture are not to bee transformed into allegories: but we muſt ſeeke out the proper ſenſe of the words, by meditation and ſenſe; that is, uſing the rules of Art, and having a regard of the propriety of tongues, and our owne experience, by which wee know the nature of thoſe things, which are ſignified by words commonly uſed in the Church.

Anſw.2. Though interpreting be neceſſary, yet ſo that it muſt not be a depraving of Scripture.

3 Points to be obſerved in interpreting Scripture.

2 Tim.2.15. Titus 1.9.

Lib.2. cont.hæreſ.

But here is caſt in another difficulty, for that *in controverſies concerning the text, and the meaning thereof, ſuch a Judge is required, whoſe authority and teſtimony may ſuffice for determining of the meaning of the text. For when both parties, ſay they, who ſtrive about the meaning, pleadeth each of them that his interpretation is true; except judgement bee given of ſuch a Judge, from whom it may not be lawfull to make any appeale, the contention will never bee decided, and wee ſhall ſtill remaine doubtfull of the ſenſe of the Scripture. Furthermore, this judgement muſt needs belong to the Church: for in the Church alone wee are to ſeeke for an examining and determining of controverſies concerning Religion. What the Church therfore doth pronounce in theſe matters, we muſt of neceſſity reſt upon that, as the aſſured meaning of the Scripture. And hereof they ſay it is manifeſt, that the decrees of the Church are of no leſſe authority than the expreſſe ſentence*

6 Inſtance. Concerning the deciding of a controverſie about the text and meaning thereof.

tence of Scripture. But weas we willingly grant, *that the controverſies of the Church muſt be at length determined, and that according to the ſentence of that Judge of whom wee may bee certainly aſſured, that wee cannot bee deceived:* ſo wee acknowledge this Judge to be *not the Church, but the holy Ghoſt himſelfe* ſpeaking unto us in the Scripture, and declaring his own words. For he is the ſupreame Judge, whoſe judgement the Church only demandeth, declareth, and ſignifieth: he cannot be deceived, whereas all men are ſubject to the danger of errour: in a word, he being the author of the Scripture, is the beſt and ſureſt interpreter of his owne words. And therefore the Scripture it ſelfe in all doubts recalleth us, and bindeth us unto it ſelfe: *Wee have a moſt ſure word of the Prophets, to the which ye doe well that ye take heed, as unto a light that ſhineth in a darke place: Search the Scriptures: To the Law and to the Teſtimony: If they ſpeake not according to this word, it is becauſe there is no light in them.* For although *the holy Ghoſt ſpeaketh alſo by the Church*; yet becauſe ſhee doth not alwaies ſpeak the words of the holy Ghoſt, *ſhe cannot be the ſupreame and chiefe Judge of controverſies in Religion.* For this Judge muſt be ſuch a one, whoſe ſentence may by no means be called in queſtion. But we have none ſuch, beſides the word of God regiſtred in the Scriptures. *Neither doe wee at all take away the deciding of controverſies, when we make Scripture Judge of meaning of the Scripture.* For although contentious perſons alwaies ſeeke ſophiſmes, by which they may delude and ſhift off the teſtimonies of Scripture; yet do they this againſt their conſcience: and the lovers of the truth require no other interpreter of the Scripture, but the Scripture: and doe acknowledge and confeſſe themſelves to be plentifully ſatisfied by it.

Anſw. Not the Church, but holy Ghoſt, is Judge of the word.

2 Peter 1 19. John 5.39. 2 Tim. 3.20.

The Church doth not alwaies ſpeak the words of the holy Ghoſt.

Deciding of controverſies is not taken away.

For whereas unto men alſo it is granted, to be themſelves the beſt interpreters of their owne words: how much more ought this honour to be yeelded unto the holy Scripture? wherefore, if controverſies bee moved concerning the meaning of ſome place in the Scripture, we ought much more to doe that here, which we would doe in other writings. 1. *To conſider and reſpect the analogy of faith,* that is, to receive no expoſition which is againſt the ground of doctrine, that is, againſt any article of Faith, or commandement of the Decalogue, or againſt any plaine teſtimony of Scripture: even as Paul admoniſheth, forbidding to build wood, hay, ſtubble, upon the foundation. 2. *To weigh the things that goe before, and follow after that place, which is in queſtion, that ſo not only nothing contrary to theſe may bee feigned on it, but alſo that they may be ſet for the meaning of it, which theſe require.* For, theſe either not being obſerved, or being diſſembled, the meaning of the Scripture is not ſeldome depraved. So thoſe words of the Pſalme, *He ſhall give his Angels charge over thee, that they ſhall beare thee in their hands, that thou hurt not thy foot againſt a ſtone:* The Divell tempting Chriſt, interpreteth them, as if they ſerved to maintaine *over-raſh and curious attempts*; when yet that which is added (*In all thy waies*) doth ſhew, that they are to be underſtood *of men doing thoſe things that are proper unto their calling.* 3. *To ſearch every where in the Scripture, whether there be extant any place, where it ſtands for confeſſed or is manifeſt, or may bee ſhewed, that the ſame doctrine in other words is delivered touching the ſame matter, which is contained in that place which is in controverſie.* For if the meaning of the clearer and undoubted place be manifeſted unto us, we ſhall alſo be aſſured of the place, which is doubted of, becauſe in both places the ſame is taught: as when it is ſaid, *Wee conclude that a man is juſtified by faith without the workes of the Law:* that in this place, *to be juſtified by faith, is not to pleaſe God for the worthines of faith, but for the merit of Chriſt apprehended by faith, and that the works of the law ſignifie not the ceremonies only, but the whole obedience of the law, chiefly the morall*; other places do teach us, which in moe and clearer words delivered the ſame doctrine *concerning the juſtification of man before God:* as in the ſame chapter. *By the works of the law ſhall no fleſh be juſtified in his ſight: for by the law commeth the knowledge of ſin: But now is the righteouſneſſe of God made manifeſt without the law, having witneſſe of the law and of the Prophets; The righteouſnes of God by the faith of Jeſus Chriſt unto all & upon all that beleeve: for there is no difference: For all have ſinned, & are deprived of the glory of God: & are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.* 4. *To conferre places of Scripture, where though*

6 Wales how to decide doubtfull places.

1 The Analogy of faith.

1 Cor. 3.12.

2 Examining of Antecedents and Conſequents.

Pſalme 91.11.

3 Reſorting to places which teach the ſame more clearly.

Rom 3.28.

Vers. 20, 21, 22, 23.

4 Conferring like places together.

the ſame words be not ſpoken of the ſame thing, yet the words and formes of ſpeaking are uſed of the like things. For if the interpretation of the like place bee certaine, and there be the ſame cauſes for the like interpretation to bee given in the place in controverſie, which are in the other, then of the like places we muſt give one and the ſame judgement. The Lord willeth *to put out our eye, to cut off our hand, if they bee a cauſe of offence unto us.* Now whereas the Law forbiddeth us to maime our body, *Thou ſhalt not kill*; that therefore *by this figure of ſpeech the Lord would have us that we ſhould rather forſake things moſt deare unto us, than by the ruſt and motion of them, we ſhould ſuffer our ſelves to be withdrawne from God; the like forme of ſpeech other-where uſed, to ſignifie things moſt deare and precious, doth ſhew, as, if Jechoniah were the ſignet of my right hand, yet would I plucke thee thence: and, Hee kept him as the apple of his eye.* 5. When once according to that rule, the controverſies concerning the text and meaning thereof is judged, wee may lawfully alſo deſcend *to the conſent of the Church*, yet putting great ſpace betwixt, and not without great adviſement. For leſt by the name of the Church we be beguiled: 1. *No ſentence or meaning is to be received which theſe rules of examining and judging, which have been now declared, doe not ſuffer: 2. We muſt conſider, what times and what writings are pureſt: what points of doctrine have beene, and in what ages either rightly expounded, or depraved with errours: 3. Whoſe interpretation either is of the authour, or may be of us confirmed by the teſtimonies of the Scripture.* And to this deciding of all controverſies about the meaning of the Scripture, drawne out of the Scripture it ſelfe, doe all the godly and lovers of truth agree, even as it is ſaid, *He that is of God heareth the words of God. Now the teſtimony of the ancient and catholike Church*, ſo farre as they ſee it to accord with the Scripture, they doe with glad and thankfull mindes imbrace, and are ſo much more aſſured of the knowne truth. But if any quarrelling men doe not yeeld unto the teſtimonies of the Scriptures, we muſt not ſeeke, becauſe of them, a Judge higher than the word of God, but muſt leave them unto the judgement of God, as the Apoſtle counſelleth us. *Reject him that is an hereticke after once or twice admonition, knowing that hee that is ſuch, is perverted, and ſinneth, being damned of his owne ſelfe. And, If any man bee ignorant, let him bee ignorant. Hee that is filthy, let him bee more filthy.* Neither verily doth hee, whom the word of God doth not ſatisfie, reſt on the authority of men, as the truth it ſelfe doth ſhew; but as theſe things are ſufficient to ſhut the mouthes of them who gaine-ſay the truth, or at leaſtwiſe to manifeſt their impudency: ſo is there further required for the fencing of the conſciences of all the godly in debate of Religion, beſides a care of learning the doctrine of the word of God. 6. An ardent and daily invocating of God, by which wee may deſire, that wee may bee taught and guided by his holy Spirit. This if wee ſhall doe, hee will not ſuffer us to make ſtay in errour, which may pull us from him: but will open unto us the true and certaine meaning of his word concerning all things neceſſary to our ſalvation, that our faith may depend not on humane but divine authority, even as it is promiſed, *Aske, and it ſhall bee given you: ſeeke, and yee ſhall finde: knocke, and it ſhall bee opened unto you. For whoſoever asketh, receiveth; and hee that ſeeketh, findeth; and to him that knocketh, it ſhall bee opened. How much more ſhall your heavenly Father give the holy Ghoſt to them that deſire him? If any of you doe lacke wiſedome, let him aske it of God, which giveth to all men liberally, and reproacheth no man, and it ſhall be given him: but let him aske in faith, and waver not.*

Matth. 5.29.30.

Jeremy 22.24. Deut 32.10.

5 Conſent of the Catholike Church, with 3 rules o direction therein.

John 8.37.

Titus 3.10.

1 Cor. 14.38. Revel. 22.11.

6 Prayer.

Matthew 7.7.

Luke 11.13. James 1.5.

To their former arguments our adverſaries adde, *That it is a ſhame that the holy Ghoſt ſpeaking in the Church, ſhould be ſubject to the examination and judgement of another: and therefore wee muſt not examine him by the rule of the Scripture.* But ſeeing that the ſame Spirit ſpeaketh in the Church, and in the Scripture; when we do examine the voice of the Church by Scripture, we do not ſubject the holy Ghoſt to another, but we compare him with himſelfe. And by this means, 1. We give unto him the praiſe of truth and conſtancy, while we do acknowledge and teſtifie, that he is alwaies like himſelfe, & doth never ſquare from himſelfe: 2. We confeſſe that the ſupreame authority of pronouncing the will of God belongeth unto him, while we doe

Object. 11. It is unmeet that the holy Ghoſt ſhould be ſubject unto another.

Anſw. We make him not ſubject to any other, but compare him with himſelfe.

doe not ſeeke, whether thoſe things be true and certaine, which he hath ſpoken, but whether thoſe be his words, which men aſcribe unto him? and this doe wee, even after the ſelfe ſame manner which he hath preſcribed us; and after we finde out by the rule of the written word, that any thing hath proceeded from him, to that, without making any controverſie, we ſubmit our mindes and wils. Contrariwiſe, it is eaſie to ſee, that our adverſaries themſelves are guilty *of that contumely againſt the holy Ghoſt, of which they accuſe us. For while they will have the authority of giving judgement, concerning the meaning of the Scripture, and deciding of controverſies, not to belong unto the Scripture, but unto themſelves:* by this very thing, 1. They imagine that the holy Ghoſt may diſſent from himſelfe; 2. They make themſelves Judges higher than the holy Ghoſt, and word of God.

2 Contumelies againſt the holy Ghoſt iſſuing out of the Papiſts opinion of the Judge of the Scripture.

Laſtly, whereas Paul ſaith, *That he is the Miniſter of the new Teſtament, not of the letter, but of the Spirit; for the letter doth kill, the Spirit doth quicken:* ſome men doe thence gather, *that we are to heare, not what the written word of God ſoundeth, but what the Spirit ſpeaketh by the Church in our hearts.* Yea, there hath growne an opinion heretofore; *that the Grammaticall and literall meaning of the Scripture is pernicious, except all be transformed into allegories.* But a manifold Paralogiſme in this argument doth eaſily appeare, if it be conſidered what the *Letter* and the *Spirit* ſignifieth in Paul. For that all the doctrine and knowledge touching God; as alſo the outward obſervation of the Law in thoſe that are not regenerate, is called *the letter*, by the Apoſtle: and *the ſpirit* ſignifieth, 1. *The holy Ghoſt himſelfe:* 2. *The true doctrine concerning God, when the holy Ghoſt is of force and efficacy by it:* 3. *Faith and converſion, and motions pleaſing God, being kindled of the holy Ghoſt through the word;* It appeareth by the words going before. For, for that which here he ſaith, *that he was made of God a Miniſter, not of the letter, but of the ſpirit:* he ſaid before, *that the Epiſtle of Chriſt was miniſtred by him, and written not with inke, but with the ſpirit of the living God, in tables of the heart*, that is, that his preaching was not in vaine, but of force and efficacy in the hearts of men, the holy Ghoſt working by it. And in like manner he calleth the ceremony without converſion, *Circumciſion in the letter:* but converſion it ſelfe, *Circumciſion of the heart in the ſpirit: Walke in newneſſe of ſpirit, and not in the oldneſſe of the letter:* that is, in true holineſſe, ſuch as is begun by the ſpirit in the regenerate: not in the ſinne and hypocriſie of them, who know verily the will of God, and make practice alſo of outward diſcipline and behaviour, but remaine without faith and converſion.

Obiect. 12. The letter killeth, the Spirit quickneth. 2 Corinth. 3. 6.

2 Significations of the word *Letter.*

3 Significations of the word *Spirit.*

The prooſes of both ſignifications. Verſ. 2, 3.

Rom. 2. 27. 29. Rom. 7. 6.

Wherefore firſt, as the doctrine *by the fault of men, and not of it ſelfe*, remaineth only *the letter:* ſo alſo *not of it own nature, but becauſe of the corruption of men, it killeth*, that is, it terrifieth mens mindes with the judgement of God, and doth ſtirre up a murmuring and hatred againſt God, as wee are plainly taught by the Apoſtle, *The Law is holy, and the Commandement is holy, and juſt, and good. Was that then which is good, made death unto me? God forbid. But ſin, that it might appeare ſin, wrought death in me by that which is good, that ſinne might be out of meaſure ſinfull by the commandement. For we know that the Law is ſpirituall, but I am carnall, ſold under ſin.* But the proper effect of the Scripture is *to quicken men*, that is, to lighten them with the true knowledge of God, and to move them to the love of God. As it is ſaid, *We are unto God the ſweet ſavour of Chriſt in them that are ſaved, and in them which periſh, &c.* 2. Albeit *the letter*, that is, the doctrine without that ſpirituall motion, *killeth:* yet the operation of the holy Ghoſt accompanying it, when now it is not the letter, but the Spirit and power of God to ſalvation, unto every one that beleeveth, it doth not kill, but quicken: as it is ſaid, *Thy word quickneth mee.* Wherefore, that the letter kill us not, wee muſt not caſt away the Scripture, but the ſtubbornneſſe of our hearts: and deſire of God that hee would let his doctrine be in us and others, not the *letter*, but the *Spirit:* that is, that he would forcibly move our hearts by it, & turne them to him. 3. That it is added, *that the Spirit quickneth:* that calleth us not away from the Scripture to other opinions or revelations. For that Spirit quickneth, which diſſenteth not from the Scripture: but teacheth and mindeth the ſame, which hee hath uttered in the Scripture. But that *Spirit* which leadeth men away

1 Anſwer. The letter killeth not of it ſelfe, but by an accident. Rom. 7. ver. 12, 13, 14.

2 Cor. 2. 15.

2 Anſwer. It killeth as it is without the Spirit.

Pſalme 119.

3 Anſwer. The Spirit quickneth agreeing with the word.

from the Scripture, it quickneth not, but may be ſaid much more truly to kill, than the letter, that is, *not by an accident or externall cauſe, but of it owne nature.* For the ſpirit of Antichriſt is a lyar, and a murtherer, and therefore bee it accurſed unto us.

4 Anſwer. The Apoſtles miſconſtrued by them.

4. They who by *the letter* underſtand either the characters of letters, or the proper and literall ſenſe, whether it be of the whole Scripture, or of thoſe ſpeeches which are allegorically and figuratively ſpoken, and by *the Spirit*, the interpretation of theſe ſpeeches: it is manifeſt, that they ſwerve far from the minde of Paul, both by thoſe things which have been ſpoken concerning the meaning of Paul, and alſo becauſe not only every ſentence of Scripture, whether it be proper, or figurative; but alſo every interpretation of it, is and remaineth the *killing letter*, except the quickning force of the holy Ghoſt come unto it.

Wherefore, ſith that neither for interpretation, nor revelation, nor authority, nor any other pretence, it is lawfull, leaving the Scripture of the Prophets and Apoſtles, to depart to whatſoever decrees of Religion, which are not confirmed by the teſtimony of the Scripture, let us heare it as an Oracle ſounding from heaven; bringing to the reading thereof, not mindes fore-ſtalled, neither with opinions, conceived either of our owne braines, or elſewhere, neither with affections, neither with prejudices: but the love of God, and a deſire of knowing the truth. So ſhall it come to paſſe, that both we ſhall know the true meaning of the Scripture, and by it, godlineſſe, and ſure and ſound comfort ſhall be kindled in us, and great increaſe.

7 *How manifold the courſe is of teaching and learning the doctrine of the Church.*

1 Catechiſing.

THere is a threefold order, or there are three parts of the ſtudy of Divinity. The firſt is *a Catechetical inſtitution*, or a ſummary and briefe explication of Chriſtian Doctrine, & the chiefe generall points thereof, which is called *Catechiſme*. This part is neceſſary for all men, becauſe both the learned and unlearned ought to know the foundation of Religion. The ſecond *is an handling of Common places*; or *Common places*, which containe a larger explication of every point, and of hard queſtions together with their definitions, diviſions, reaſons, and arguments.

2 Handling of Common places.

4 Eſpeciall uſes of Schoole divinity. 1 The underſtanding of principall points of divinity.

This part properly appertaineth unto the Schooles of Divinity, and is neceſſary: 1. *That they who are trained up in Schooles, and may one day be called to teach in the Church, may more eaſily and fully underſtand the whole body of Divinity.* For as in other Arts and Sciences, ſo in the ſtudy of Divinity wee hardly and ſlowly conceive the grounds thereof; nay, all our knowledge is confuſe and imperfect, unleſſe every part of the whole doctrine be delivered by the Profeſſors and Readers, and conceived by the Auditors and Hearers in ſome method and order. 2. *That the Students of Divinity may hereafter plainly and orderly deliver unto their auditory a briefe ſumme of this whole doctrine*, neceſſary it is that they themſelves firſt carry in their underſtanding a complete frame as it were, and perfect body thereof. 3. *It is farther neceſſary to the finding out and judging of the true and naturall interpretation of Scripture:* which whereas it ought to ſquare with faith, that is to ſay, to impeach no point of this heavenly doctrine; of neceſſity the Interpreter muſt have an abſolute knowledge of the maine grounds and foundation thereof. 4. *It is needfull for the increaſe of Iudgement in Eccleſiaſticall controverſies*, which are divers, difficult, and dangerous; leſt perhaps otherwiſe we be carried headlong from truth into errour.

2 Orderly delivery thereof in publicke.

3 Invention and judgement of the interpretation of Scripture.

4 Examination of controverſies in the Church.

3 Reading and meditation.

The third courſe of the ſtudy of Divinity, *is the reading and diligent meditation of the Scripture*, or holy writ. And this is the higheſt degree of the ſtudy of Divinity, for which *Catechiſme* and *Common places* are learned; to wit, that we may come furniſhed to the reading, underſtanding, and propounding of the holy Scripture. For *Catechiſme* and *Common places*, as they are taken out of the Scripture, and are directed by the Scripture as by their rule; ſo againe they conduct and lead us as it were by the hand unto the Scripture. *Catechiſme* pertaineth unto the firſt part of the ſtudy of Divinity, whereof it followeth that we preſently diſcourſe.

The

The ſpeciall Preambles touching CATECHISME.

THe *Speciall Prefaces* touching CATECHISME, are theſe five which follow.

1 *What Catechiſing, or Catechiſme is.*
2 *Whether it hath bin alwaies practiſed, and of the originall thereof in the Church.*
3 *What are the chiefe points thereof.*
4 *The reaſons why it is neceſſary.*
5 *What is the ſcope and end thereof.*

1 *What Catechiſme is.*

THe Greeke word, κατήχησις, commeth from κατηχέω, as alſo κατηχισμὸς is derived from κατηχίζω: both theſe words ſignifie *in their common and largeſt ſenſe to reſound, to inſtruct by word of mouth,* and, *to rehearſe another mans ſayings:* But *properly to teach the rudiments and elements of any doctrine whatſoever:* and more properly in Church phraſe, *to deliver the firſt principles of Chriſtian Religion*; in which ſenſe we reade it uſed, *Luke* 1.4. *Acts* 18.25. *Galathians* 6.6. *&c.* So then this word Catechiſmẽ ſignifieth in a generall and common ſenſe the firſt briefe, and A B C Lecture in whatſoever doctrine delivered by word of mouth. But as the Church uſeth it, it ſignifieth an inſtitution of the ruder ſort in the elements of Chriſtian doctrine. Wherefore *Catechiſme is a briefe and plaine expoſition, and a rehearſall of Chriſtian doctrine, framed for the capacity of the ruder ſort, ſelect and gathered out of the writings of the Prophets and Apoſtles, and drawne into certaine queſtions and anſwers.* Or, *Catechiſme is a briefe ſumme of the doctrine of the Prophets and Apoſtles delivered by mouth unto the ſimple and ignorant, and exacted or required againe at their hands.*

The ſignification of the word *Catechiſme.*

The definition of Catechiſme.

Catechumeni in the Primitive Church were thoſe who learned the Catechiſme, that is to ſay, ſuch as were now of the Church, and were inſtructed in the principles and beginnings of Chriſtian Religion. Of the *Catechumeni* there were two ſorts. *Some of good yeares and ripe age,* who of Jewes and Gentiles became Chriſtians, but were not yet baptiſed. Theſe were firſt inſtructed in the Catechiſme, and afterwards baptiſed and admitted to the Lords Supper. Such a *Catechumene* was Auguſtine, when of a Manichee hee became a Chriſtian, and hee, whiles hee was yet but a *Catechumene*, wrote many bookes before hee was baptiſed of Ambroſe. Such a *Catechumene* was Ambroſe when hee was choſen Biſhop of Millaine, the urgent neceſsity of the eſtate of that Church ſo requiring, for ſuppreſsing the peſtilent hereſie wherewith the Arrians had infected it. Otherwiſe Paul forbiddeth *a Novice or Catechumene to bee choſen Biſhop.* For the *Neophiti* or Novices were thoſe *Catechumeni*, who as yet were not, or very lately were baptiſed, ſo called from the words νέος and φύτω, in Engliſh *New-plants*, that is to ſay, *New-beginners* and Punies of the Church. *Other Catechumeni* there were, *little impes borne in the Church, the children of Chriſtians.* Theſe eftſoones after their birth, as being members of the Church were baptiſed, and after they were growne a little elder, they were inſtructed in the Catechiſme, which when they had learned, they were confirmed by laying on of hands, and ſo diſmiſſed out of the company of the *Catechumeni*, ſo that it was lawfull for them thence-forward to draw neere with the elder ſort unto the Lords Sup-

What the *Catechumeni* in the Primitive Church were, and how many ſorts of them.

1 Ancient Converts.

Auſtin.

Ambroſe.

Νεόφυτος.

1 Timothy 3.6.

2 Young children of Chriſtian parents.

Euſeb Hiſt Eccleſiaſt.lib. 10.cap.4. Catechiſts.

per. Of the *Catechumeni* you may ſee more in Euſebius tenth booke of Eccleſiaſticall hiſtory and fourth Chapter not far from the end. They alſo were called *Catechiſts*, who taught the Catechiſme, and were the inſtructers of the *Catechumeni*.

2. *Of the Originall of Catechiſme, and of the perpetuall uſe thereof in the Church.*

The practice of Catechiſing, exercciſed in the time of both the old and new Teſtament. Geneſis 17.7.

AS of the whole miniſtery of the myſteries of Chriſtianity, ſo muſt wee conceive of the originall of Catechiſme; that it was ordained of God: and hath been of perpetuall continuance in the Church. For whereas God ſince the beginning hath been the God not onely of the aged, but of younglings alſo, according to the forme of his Covenant made with Abraham; *I will bee thy God, and the God of thy ſeed:* hee hath inſtituted and appointed that both of them, after the extent and reach of their capacity, be ſeverally inſtructed in the doctrine of ſalvation. Firſt the elder, by the publike voice of the Miniſtery; then the younger, by Catechiſing at home and in ſchooles. Concerning the inſtruction of the elder ſort, the caſe is cleare, and out of doubt. Touching the Catechiſing of children in the Jewiſh Church, there are expreſſe commands every where extant in holy Scripture. In the 12. and 13. of Exodus, God commandeth that *Children, and the whole Family* ſhould be taught the originall and uſe of the Paſſeover: In the fourth of Deuteronomy, God chargeth Parents that they rehearſe unto their little Children the whole hiſtory of the Law then publiſhed: and againe in the ſixth, he willeth that the doctrine touching one God, and the perfect love of God bee often inculcated in the eares of children: and farther, in the eleventh, he biddeth that the whole Law and Decalogue ſhould be expounded unto them. Wherefore *in the old Teſtament* children were taught the chiefe points of the doctrine of the Prophets; whether touching God, or the Law, or the promiſe of the Goſpel, or the uſe of the Sacraments and Sacrifices of thoſe times, which were types of the Meſſias to come, and of his benefits; theſe, and whatſoever other points of doctrine, children were taught eyther at home by their Parents, or in publike Schooles and Congregations by the Prophets. For I doubt not but that to this uſe the houſes of the Prophets, of Eliſeus, and others were erected. To this purpoſe God himſelfe in brieſe delivered the whole doctrine of the Law, thus; *Thou ſhalt love the Lord thy God with all thine heart, &c. and thy neighbour as thy ſelfe.* To this purpoſe likewiſe delivered God ſummarily the whole doctrine of the Goſpel, thus; *The ſeede of the woman ſhall breake the head of the Serpent. And, in thy ſeed ſhall all the nations bee bleſſed.* They had alſo Sacrifices, Praiers, and other things which God would that Abraham and his poſterity ſhould teach their children, and their whole family: and therefore this doctrine was framed fit for the capacity of children, and the ruder ſort.

In the time of the old Teſtament.

2 Kings 4. 38. & 6. 1.

In the time of the new Teſtament. Marke 10. 14.

In the new Teſtament wee reade how Chriſt commanded little children to bee brought unto him, on whom hee laid his hands, and bleſſed them. *Suffer the little Children to come unto me*, ſaith Chriſt, *and forbid them not, for of ſuch is the kingdome of God.* And that Catechiſing of children was in uſe in the Apoſtles time, witnes the example of Timothy of whom Paul writeth, that hee had *learned the Scripures of a Childe.* A farther and more direct proofe hereof wee have in the Epiſtle to the Hebrews, which Epiſtle layeth downe certaine heads of the Apoſtles Catechiſme, *of repentance from dead workes, of faith towards God, of the doctrine of Baptiſme, and of Sacraments, and the laying on of hands, of the reſurrrection from the dead, and of eternall judgement*; all which hee entituleth; *Milke for Children.* Theſe and ſuch like grounds of doctrine were required at the hands of the *Catechumeni* at the time of Baptiſme, and of little children at the time of Confirmation by laying on of hands. Therefore the Apoſtle tearmeth them, *The doctrine of Baptiſm, and laying on of hands.* Semblably the Fathers alſo wrote brieſe ſummes of doctrine, certaine remnants of which we ſee as yet in Popery. Euſebius writeth of Origen, that hee reſtored in Alexandria the cuſtome of Catechiſing, which in time of perſecution was decayed. Socrates alſo reporteth of Catechiſing thus; *Our forme of Catechiſing*, ſaith he, *is after the manner we received of the Biſhops our Predeceſſors going before us according as we*

1 Tim. 3 15.

Heb. 6. 1, 2.

Euſeb. Hiſt. Eccleſ. lib. 6. cap. 3.

we were taught when we laid the foundation of faith, and were baptiſed; according as we have learned out of the Scripture. Pope Gregory erected and ſet up Idols and Images in Churches, that they might be the *bookes of Lay-men and Children.* After theſe times the doctrine of the Church through the negligence of other Biſhops, and ſubtilty of the Biſhop of Rome was by little and little corrupted, Catechiſing decayed, and at length was transformed into that ridiculous ceremony, which at this day is by them called *Confirmation.* Thus farre of the originall and perpetuall practice of Catechiſing in the Church. Pope Gregories Catechiſme.

3. *What are the parts and chiefe points of Catechiſme.*

THe eſpeciall parts of the rudiments of Chriſtian Doctrine (as it is ſaid in the place afore named unto the Hebrewes) were *Repentance, and Faith in Chriſt*; that is to ſay, *The Law and the Goſpel.* Catechiſme therefore may *primarily, and in the largeſt ſenſe it beareth,* be divided (as the whole doctrine of the Church is) into the Law and the Goſpel. For Catechiſme differeth not from the doctrine of the Church in *Subject* and ſubſtance of the matter it handleth, but in the *Forme* and manner of handling it: as *ſolide ſtrong meate* prepared for men of yeeres (which repreſenteth the doctrine of the Church) and *milke, and weake meates* chewed for children (which ſhaddow and reſemble Catechiſme) vary not in the *Subject*, I meane, the eſſence, and nature of *Meate*, but in theſe qualities of being *ſtrong*, and *weake* meates. Theſe two parts the vulgar and common ſort call by the name of the *Decalogue, or the Apoſtles Creed:* becauſe the *Decalogue* comprehendeth the ſumme of the Law; the *Creed* in briefe the ſubſtance of the Goſpel. They terme it alſo *the doctrine of faith and workes, or the doctrine of things to be beleeved and done.*

Some of the learned divide it into the doctrine *concerning God, his will and his workes.* Againe, they diſtinguiſh Gods workes into *workes of Creation, Preſervation, and Redemption.* But theſe three members of this diviſion are all handled either in the Law or the Goſpel, or in both; and therefore this diviſion is eaſily reduced to the former.

Others make five parts: *The Decalogue, The Apoſtles Creed, Baptiſme, the Supper of the Lord, and Prayer:* of which parts ſome were *immediately* delivered by God himſelfe, as; *The Decalogue: others mediately*, and that either *by his Sonne* manifeſted in the fleſh, as, *The Lords Prayer, Baptiſme, and the Supper of the Lord: or, by the miniſtery of the Apoſtles, as, The Apoſtles Creed.* But theſe parts are alſo couched within the two before rehearſed. For, *The Decalogue* is the ſumme of the Law, *The Creed* the briefe of the Goſpel, *The Sacraments* are as appurtenances of the Goſpel, and therefore have reference unto the Goſpel, *as farre forth as they are the Seales of grace promiſed in the Goſpel; but, as they are teſtimonies of our obedience towards God*, ſo they carry the nature of Sacrifices, and appertaine to the Law. *Prayer* is a part of the worſhip of God, and therefore referred to the Law.

This Catechiſme conſiſteth of three parts: which are, 1. *Mans miſery.* 2. *Mans delivery from this miſery.* 3. *Mans thankefulneſſe for this delivery.* Which diviſion in effect ſwerveth not from the reſt, becauſe the other parts are coupled in theſe. *The Decalogue* pertaineth to the firſt part, *inaſmuch as it is the glaſſe wherein wee view and have ſight of our ſinne and miſery*: and to the third part, *inaſmuch as it is the exact rule of true thankefulneſſe to God, and of Chriſtian converſation. The Creed*, becauſe it deſcribeth the manner of our delivery, is contained under the ſecond part. Thither alſo belong the *Sacraments*, which are as the appurtenances and ſeales of the doctrine of faith. Laſtly, *Prayer*, as the principall part of our ſpirituall worſhipping of God, and thankfulneſſe towards him, is placed under the third part. The parts of this Catechiſme.

4. *The reaſons why Catechiſing is neceſſary in the Church.*

THe diligent exerciſe of Catechiſing is neceſſary in the Church, 1. *Becauſe of the Commandement of God; Te ſhall teach them your children.* 2. *Becauſe of the glory* 1 Deut. 4. 9. & 11. 19. 2 of

of God, which requireth that God bee not onely knowne aright, and magnified
3 by those of riper yeares, but of children also. Thirdly, *For our owne Comfort, and Salvation.* For without the true knowledge of GOD, and his Sonne Christ Jesus, that is to say, without Faith and Repentance, no man of sufficient yeares and able to receive instruction can bee saved, or have any stable or sure confidence
Joh.17.3. that hee pleaseth GOD. For, *This is life eternall, that they know thee to bee the*
Heb.11.6. *onely very GOD.* And, *Without Faith it is impossible to please GOD.* Now no man beleeveth on him whom hee knoweth not, or of whom hee never heard;
Rom.10.17. *How shall they beleeve on him of whom they never heard. Faith is by hearing, and hearing by the word of GOD.* As many then as will bee saved, must needes hold the foundation, which is the doctrine touching Christ. Wherefore all must bee instructed, and such a summe of doctrine must bee delivered in the Church, of
4 which the ruder and younger sort also may bee capable. Fourthly, *For the maintaining of a Church and Common-weale in this life.* For to the establishing of Church and common-weale there is neede of Religion, and the worship of GOD, Christian discipline, studies, and exercises of godlinesse, honesty, justice, and truth amongst men. All which in vaine wee seeke for amidst the barbarous Nations, where there is no practice of piety or vertue at all. Now therefore it behooveth
Gen.8.21. that wee bee instructed herein from our childe-hood, because *The heart of man is evill and perverse from his youth:* Nay such is the corruption of nature, that unlesse there bee suddaine redresse, wee then too late take Phisicke when our evill and griefe through long delay hath gathered strength, and is become past cure. Wherefore except wee bee instructed aright in the will of God out of his word in our childe-hood, and exercised unto godlinesse; hardly, or never doe wee suffer our selves to bee withdrawne form those errours which are in-bred in us, and which wee drunke in like water in our childe-hood; scarcely can wee endure to bee revoked and weaned from those vices, in which wee have beene trained up. Wherefore, wee must betimes meete with, and bridle mans depraved nature,
5 lest Church and Common-weale goe to wracke. Fifthly, *Because the rule of examining opinions, and discussing the truth of them must bee generally knowne unto all, lest they erre and bee seduced:* according to the commandement; *Beware of false Prophets: Prove all things: Try the Spirits whether they bee of God.* Now the rule of this triall, is no other than those chiefe grounds of Catechisme, *The Decalogue,* and *the Apostles Creede.* Sixthly, *Because they who have throughly learned Catechisme, better understand Sermons,* in that they are able easilie to reduce
6 whatsoever they heare out of Gods-word, to their severall heads of Catechisme which they have learned: whereas otherwise Sermons for the most part are heard with little fruit and benefit. Seventhly, *Because Catechisme best fitteth the*
7 *unskilfull and weake judgement of learners.* For a copious, and vagrant forme of instruction is hard for youth and beginners, and very unprofitable: therefore the doctrine delivered unto them must bee briefe and plaine packestaffe, such as is Cate-
8 chisme. Eighthly, *Because it is necessary that the rude and younger sort be severed from Schismatickes, and from the profane Heathen;* which distinction is no way made
9 but by the knowledge of Catechisme. Ninthly, *Catechisme doctrine is most needfull for Schollars. because they ought to bee more expert in Christian doctrine than others,* both in regard of their *calling,* that one day they may instruct others; as also in respect of their *many occasions which daily occurre of learning this doctrine;* which, after the example of Timothy, they may not neglect.

To these may bee added many *impulsive causes,* especially with the people to winne them, drawne eyther from *the end of our Creation,* or from *the cause of Gods prolonging and preserving our lives untill the time of youth, &c.* Also from *the dignitie and excellencie of the Object* of Catechisme doctrine, which is *the highest and perfectest Good, even God himselfe;* and from *the effect* of Catechisme, which is *the knowledge of this great Good, and a communitie therewith;* a thing more precious than all the treasures of the world. This is that costly *Jewell* digged and
Mat.13.44. hidden in the fielde of the Church, whereof Christ speaketh: and for whose sake

in

in ancient times Chriſtians with their little children ſuffered martyrdome with cheerefulneſſe. Let us view with our eyes the example of Origen in Euſebius ſixth booke of Eccleſiaſticall Hiſtorie, and third Chapter. Let us reade to this purpoſe *Theodoret* his fourth booke of Hiſtory, and ſixteenth chapter. But contrariwiſe, what is it that we will gladly ſuffer for Chriſts glory, if we bee ignorant of this doctrine? and how ſhall wee not bee ignorant, if wee learne it not in our child-hood? Wherfore the ignorance of Catechiſme is not the laſt and leaſt cauſe, why many nowadaies are carried hither and thither with every winde of doctrine, and why many fall from Chriſt unto Antichriſt.

Euſeb. hiſt. eccleſ. lib. 6. cap. 3.

Theod. hiſt. lib. 4. cap. 16.

5 *What is the end of Catechiſme and Chriſtian doctrine.*

THE *ſcope of* Catechiſme-doctrine is, *our comfort*, and *ſalvation*. *Salvation* conſiſteth in the *fruition* and *participation of the higheſt Good*. *The comfort thereof* is, *a certaine hope and expectation of this Good in the life to come, together with a fruition, in part begun in this life*. *The chiefeſt Good is, that which if wee have, wee are bleſſed; if wee want, wee become moſt unhappy and miſerable*. Further, *what* and *what manner* this onely comfort is, it is reſolved in the firſt queſtion of this Catechiſme: whereunto, theſe Prefaces now ended, wee will proceede.

Geo. Allen's -

1854.

A CATECHISME OF CHRISTIAN RELIGION.

Queſt. 1. *What is thy onely comfort in life and death?* ON THE 1. SABBATH.

Anſ. That both in ſoule and body whether I liue or die [a] I am not mine owne, [b] but belong wholly unto my moſt faithfull Lord and Saviour Jeſus Chriſt, [c] who by his precious bloud moſt fully ſatisfying for all my ſinnes, [d] hath delivered mee from all the power of the Divell, [e] and to preſerve mee, [f] that without the will of my heavenly Father not ſo much as a haire may fall from my head, [g] yea all things muſt ſerve for my ſafety. [h] Wherefore by his Spirit alſo he aſſureth me of everlaſting life, [i] and maketh me ready and prepared, that henceforth I may live to him. [k]

[a] Rom.14.8. [b] 1 Cor.6.19. [c] 1 Cor.3.23. Titus 2.14. [d] 1 Pet.1.18. 1 Joh.1.7.&2.2. [e] Heb.2.14. 1 John 3.8. [f] Joh.6.39. John 10.28. 2 Theſ.3.3. 1 Pet.1.5.

[g] Mat.10.30. Luke 21.18. [h] Rom.8.28. [i] 2 Cor.1.22. 2 Cor.5.5. Epheſ.1.14. Rom.8.16. [k] Rom.8.14. 1 Joh.3.3.

The Explication.

THE queſtion concerning *Comfort* is therefore handled in the firſt place, becauſe it containeth the maine ſcope and drift of Catechiſme; whoſe end is to worke in us ſure comfort both in our life, and at our death. For to this purpoſe is all celeſtiall and heavenly doctrine revealed by God, and is principally to bee learned of us. The ſumme of this comfort is, *That wee are engraffed into Chriſt by faith, beloved of him, and reconciled unto God, that by him wee might bee cared for, and ſaved for ever.* Touching this comfort wee are to learne,

1 *What it is.*
2 *Of how many parts it conſiſteth.*
3 *Why this comfort alone is ſound and good.*
4 *Why it is neceſſary.*
5 *How many things are neceſſary for the attaining thereto.*

1 *What comfort is.*

Comfort is a certaine argumentation or reaſoning wherein wee oppoſe ſome good thing againſt ſome preſent evill, and by the due conſideration and meditation thereof doe mitigate and aſſwage our grieſe conceived, and ſuffer a while the evill with pacience. Where, looke how much more grievous the evill is, ſo much muſt the good which What comfort is.

is deſired, exceede the ſaid evill in greatneſſe and certainty. So that whereas Conſolation againſt ſinne and everlaſting death (two the greateſt evils that poſſibly can befall to mankinde) is here ſought for; it is not any common good, but *the principall and ſoveraigne good* that can be a ſufficient ſalve & remedy thereof. Touching which *principall good*, without the Scripture and word of God, *So many men, ſo many opinions* are broached. The Epicures ſeate and place this ſupreame good *in ſenſuality and pleaſure*: the Stoicks *in a decent moderation and bridling of the affections*, or, *in the habit of vertue*: the Platonicks *in their Ideas*: the Peripateticks *in the action and exerciſe of vertue*: the vulgar ſort *in honours, riches, power and ſway amongſt men*. But all theſe are flitting tranſitory toyes, either loſt in time of life, or left behinde us at the terme of death. Now, that principall good wee hunt after is ſuch as fadeth not, nor vaniſheth, no not in death. I grant the honour of vertue is immortall, and *vertue* it ſelfe (as the Poet hath) *ſurviveth after mens Funerals*; but where liveth it? verily with others, not within our ſelves. And well ſaid one, that *vertues could not juſtly be reputed mens principall bliſſe and felicity, whereas we have them witneſſes of our diſtreſſe and miſerie*. Hypocrites both within and without the Church, as Jewes, Phariſees, and Mahumetiſts (Papiſts alſo doe the like) ſeeke a remedy of death in externall rites and beggarly ceremonies; but all in vaine: For theſe externall rites doe not purge nor cleanſe the conſcience, and God will not be mocked with petty ſatisfactions. Howſoever therefore Philoſophy, and all other ſects enquire after, and promiſe ſuch a good as may yeeld us ſound conſolation & contemplation both in life and death, yet they neither finde, nor performe any, but ſuch as conſciences ſtagger at, and very ſenſe diſclaimeth: only the doctrine of the Church preſenteth unto us ſuch a good, effectuall, and lively comfort, as wherewith our conſciences reſt ſatisfied. For this alone detecteth the fountaine of all miſeries whereunto mankind is captivated & enthralled: this alone directeth us unto the meanes of delivery through Chriſt. This therefore is the only Chriſtian comfort of principall conſequence both in life & death; *A confidence of free remiſſion of ſins, and reconciliation with God through Chriſt, and a certaine expectation of eternall life, imprinted in our hearts by his holy Spirit, through the miniſtery of the Goſpel, ſo that we doubt not but that we belong unto Chriſt, and are beloved of God, and ſaved for ever for his ſake*: according to that of Saint Paul; *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation? or anguiſh? &c.*

Divers opions of mans chief. ſt good.

True comfort proper to the Church.

What is the only comfort of the Church.

Rom. 8. 35.

2 *Of how many parts this comfort conſiſteth.*

1 Cor. 3. 23.

2 Pet. 1. 18. 1 Joh. 1. 7.

Heb. 2. 14. 1 John. 3 8.

Rom 8. 28.

Rom. 8. 28.

SIxe parts there are of this comfort. 1. *Our reconcilement to God by Chriſt*, ſo that we are no longer enemies, but ſonnes of God, neither are we in our owne power, but properly belong unto Chriſt. 2. *The maner of our reconcilement*, even by the bloud of Chriſt: that is to ſay, by his paſſion, death, and ſatisfaction for our ſinnes. 3. *Our delivery from the miſery of ſinne and death*. For Chriſt doth not onely reconcile us unto God, but alſo doth exempt and free us out of the power of the Devill, ſo that ſinne, death, and Sathan have no power over us. 4. *The perpetuall preſervation and maintenance of our reconcilement, freedome, & whatſoever other bleſſings Chriſt hath once purchaſed for us*. His we are by right: therefore he keepeth us as his owne intereſt, that not ſo much as an haire may fall from our head without the will of our heavenly Father. Neither lyeth our ſalvation in our hands or power; for if it were ſo, we ſhould loſe it a thouſand times every moment. 5. *The turning of all our evils into good*. The godly indeede are afflicted in this life, nay, they are maſſacred, they are as ſheepe appointed to the ſlaughter: but theſe things doe not hurt or hinder at all, but further and helpe forward our ſalvation; becauſe God giveth a good iſſue, and turneth all to the beſt. *All things worke together for the beſt unto them that love God*. 6. *Our full perſwaſion and aſſurance of all theſe good gifts and graces, and of life eternall*. This ſecurity conſiſteth, 1. *Of the teſtimony of the holy Ghoſt* working in us true faith and unfained converſion, witneſſing unto our ſpirit, that wee are the ſons of God, and that theſe bleſſings doe truely appertaine unto us, becauſe he is *the pledge of our inheritance*: *Of the effects of true faith*, which wee perceive to bee in us: ſuch as

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Two parts of Chriſtian ſecurity.

1 The teſtimony of the holy Ghoſt.

2 Effects of true faith.

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are true repentance, and a conſtant purpoſe of beleeving and obeying God according to all his precepts. For out of the earneſt deſire of performing obedience unto God, ariſeth our aſſurance of our true faith; and by faith wee are certainely perſwaded of the favour and love of God, and of everlaſting ſalvation. This is the ground of all the other five parts before ſpecified, without which there is no comfort in temptations. Briefly therefore the ſum of our comfort is this; *That we are Chriſts, reconciled by him unto the Father, of whom wee are beloved, and ſhall bee ſaved through the gift of the holy Ghoſt and life everlaſting.*

3. *Why this comfort alone is ſound and good.*

THat this *Comfort* alone is ſound and true, it is apparent: 1. *Becauſe it alone faileth us not, no not in death.* For, *whether wee live or dye, we are the Lords.* And, *who ſhall ſeparate us from the love of Chriſt? Neither death nor life, &c.* 2. *Becauſe it alone ſtandeth impregnable and invincible*, it alone ſuſtaineth, and aſſoyleth us againſt all the aſſaults and attempts of Sathan. For Sathan thus giveth the on-ſet: Rom. 14. 8. Rom. 8. 35.

1. *Thou art a ſinner: Comfort* makes anſwer; But Chriſt hath ſatisfied for my ſin, and hath redeemed mee by his precious bloud, that now I am no longer mine owne, but belong unto him. 1

The temptations of Sathan with their remedies out of this onely Conſolation.

2. Sathan againe aſſaileth thee: *Thou are a child of wrath, and an enemy of God.* Anſ. I am ſo by nature, and before reconcilement; but I am reconciled by God through Chriſt, and received into grace and favour with him. 2

3. Againe he caſteth in thy teeth: *But thou muſt die the death.* Anſ. Chriſt hath delivered me from the power of death, and I know that by Chriſt I ſhall eſcape out of the hands of death into life eternall. 3

4. He urgeth further: *But in the meane time many miſeries happen unto the godly.* Anſ. Our Lord and Maſter guardeth and defendeth us in them, and effecteth that they worke for our good. 4

5. He yet replyeth: *But how if thou loſe the grace of Chriſt? For thou maieſt fall and periſh, becauſe it is a long ſteep way to heaven.* Anſw. Chriſt hath not onely *merited* his benefits for me, but alſo *beſtoweth* them, and perpetually preſerveth them in me, and giveth me perſeverance, that I faint not, and fall from grace. 5

6. Hee perſiſteth. *What if grace pertaine not unto thee, and thou be not of the number of them who are the Lords?* Anſw. I know that grace pertaineth unto me, and that I am truly Chriſts. 1. *Becauſe the holy ſpirit teſtifieth unto my ſpirit, that I am the child of God.* 2. *Becauſe I have true faith, and the promiſe is generall pertaining to all that beleeve.* 6

7. He preſſeth neerer. *What if thou have not a true faith?* Anſ. I know that I have a true faith by the effects thereof, becauſe I have a conſcience ſtedfaſtly relying on God, and an earneſt will and fervent deſire to beleeve and obey God. 7

8. He aſſayeth yet once more. *Thy faith is weake, and thy converſation or repentance imperfect.* Anſw. True. But yet it is entire and unfained. And I know, that *to him which hath ſhall be given. Lord, I beleeve, helpe my unbelieefe.* 8 Luke 19. 26. Marke 9. 24.

In this great and dangerous conflict, whereof all the children of God have experience, Chriſtian conſolation ſtandeth fixed and immoveable, and at length concludeth; *Therefore Chriſt with all his benefits appertaineth unto me.*

4. *Why this comfort is neceſſary.*

BY that which hath been ſpoken, it appeareth, that this comfort is very neceſſary for us: 1. *For our ſalvation*, that we faint not, nor deſpaire in temptation, and wreſtling of conſcience. 2. *For the worſhipping of God.* For, that wee may worſhip God in this life, and in the life to come (to which end wee were created) wee muſt come out of ſinne and death; not ruſh into deſperation, but bee ſuſtained with ſure comfort unto the end. 1 2

5. *How many things are required for the attaining unto this comfort.*

THis is reſolved in the Catechiſme queſtion here immediately following.

Queſt. 2. *How many things are neceſſary for thee to know, that thou enjoying this comfort mayſt live and dye happily.*

Anſw. Three. [a] The firſt, what is the greatneſſe of my ſinne and miſery. [b] The ſecond, how I am delivered from all ſinne and miſery. [c] The third, what thankes I owe unto God for this delivery. [d]

[a] Matth. 11. 28, 29, 30. Epheſ. 5. 8. 9. [b] John 9. 41. Matth. 9. 12. Rom. 3. 11. 1 John 1. 9, 10. [c] John 17. 3. Acts 4. 12. & 10 43. [d] Epheſ. 5. 10 Pſal. 50. 14. Matth. 5. 16. 1 Pet. 1. 12. Rom. 6. 13. 2 Timothy 2. 15.

The Explication.

THeſe three are the *whole matter*, and *ſeverall parts* of this Catechiſme, which jumpe in with that diviſion of Scripture into the *Law* and *the Goſpel*, and are ſutable with the differences of thoſe parts, as before hath been delivered.

1 Why the knowledge of our miſery is neceſſary. 1 To ſtirre up in us a deſire of delivery thence.

1 *The knowledge of our miſery is neceſſary for our comfort*, not that of it ſelfe it miniſtreth any comfort, or is it ſelfe any part thereof; for of it ſelfe, and in it owne nature it terrifieth, rather than comforteth us. But it is neceſſary for our comfort, 1. *Becauſe it ſtirreth up in us a deſire of delivery*, as the knowledge of his diſeaſe kindleth a deſire of remedy in the ſicke man: whereas on the other ſide, if we have no knowledge of our miſery, we affect not our delivery; as the ſicke man when hee hath no ſenſe nor feeling of his diſeaſe, conſulteth not the Phyſician. Now if we deſire not delivery, we do not ſeek it; if we ſeek it not, we obtain it not; becauſe God giveth delivery only to thoſe that ſeek it, it is opened only to him that knocketh: as it is ſaid in Scripture, *To him that knocketh, it ſhall be opened. Aske, and it ſhall be given you. Bleſſed are they that hunger and thirſt after righteouſnes. Come unto mee all ye which labour. I dwell in a contrite ſpirit.* So then, *That which is neceſſary to ſtirre up in us a deſire of deliverance, that is alſo neceſſary for our comfort: But the knowledge of our miſery is neceſſary for the deſire of ſalvation or deliverance. Therefore the knowledge of our miſery is neceſſary for the obtaining of our comfort*; neceſſary, I ſay, *not as a cauſe* working and effecting comfort, but *as a motive* inducing us to purſue after it. For of it ſelfe it breedeth terrour, but this terrour is good for us when faith accompanieth it.

Mat 5.6. & 7.7. Matth. 11.28. Eſay 37.15.

2 To worke in us thankfulneſſe for our delivery.

2. *That thereby wee may bee the more thankefull for our delivery.* For wee ſhould waxe ungratefull, if we underſtood not out of how great miſeries wee were delivered, becauſe we ſhould never judge aright of the greatneſs of the benefit, & ſo ſhould not attain unto our delivery, whereas that is performed only to the thankfull.

3 To prepare and make us fit hearers of the Goſpel.

3. *Becauſe we can be no fit hearers of the Goſpel, without the knowledge of our ſinne and wretchednesſe.* For, unleſſe by the preaching of the Law, concerning ſin, and the wrath of God, there be a preparation made to the preaching of grace, there followeth carnall ſecurity, and our comfort is made unſtable; becauſe ſound retired comfort, and carnall ſecurity cannot ſtand together. Hereof it appeareth that wee are to begin from the preaching of the Law after the example of the Prophets and Apoſtles, that thereby men may be caſt downe from preſumption of their owne juſtice, and may be prepared to the knowledge of themſelves, and true repentance. Except this be done, through the preaching of grace, men will become more careleſſe and ſtubborn, and Pearles ſhall be throwne to Swine to be trampled under feet.

2 Why the knowledge of our delivery is neceſſary. 1 To keep us from deſpaire.

2 *The knowledge of our delivery is neceſſary for our comfort.* 1. *That wee fall not into deſperation.* For as ſoon as we have a knowledge of our ſin, we ſhould be ſwallowed up of deſpaire, were it not that the meanes of our delivery preſented themſelves ready at hand with us to ſuccour us. 2. *That we may thereby be touched with a*

deſire

deſire thereof. For a good thing not known is not deſired: according to that, *There is no coveting after an unknowne thing.* If then wee know not the benefit of our delivery, we ſhall not long after it, and by conſequent we ſhall not obtain it; nay, when we either happen to finde it, or have it offered unto us, wee ſhall not acknowledge it. 3. *That it may comfort us.* For a good thing not knowne doth not comfort. 4. *Leſt through the ignorance thereof, we our ſelves ſhould imagine, or receive imagined by others any manner of delivery, to the reproach of Gods Name, and hazzard of our owne ſalvation.* 5. *That we might be made partakers thereof through faith.* For faith is not without knowledge, and our delivery is apprehended only by faith. 6. *That we may be thankefull to God for it.* For as wee deſire not an unknowne good: ſo neither doe wee greatly eſteeme or account of it, neither doe wee thinke of rendring condigne thankes for it. Now the benefit of delivery is not beſtowed on the unthankfull: but God imparteth it unto them in whom it hath that end whereunto it was ordained, that is, *Thankefulneſſe.* For theſe cauſes to our ſound and true comfort the knowledge of our delivery is requiſite and neceſſary, both *what it is, in what manner,* and *by whom it was performed.* Now this knowledge of our delivery is drawne out of the Goſpel, heard, read, and apprehended by faith: becauſe faith alone promiſeth freedome to them that beleeve in Chriſt.

2 To kindle in us a deſire of it.

3 To comfort us.
4 To prevent all erroneous conceits therein.

5 To gaine poſſeſſion of it by faith.
6 To work thankfulneſſe in us towards God for it.

3. *The knowledge of our thankefulneſſe is neceſſary for our comfort.* 1. *Becauſe God exhibiteth this delivery only to the thankefull.* For in theſe alone God reapeth the end of his benefits: which is *his worſhip, and their gratefulneſſe towards him.* For thankfulneſſe is the chiefe end and ſcope of our delivery. *For this purpoſe appeared the Son of God, that he might deſtroy the workes of the Divell. He hath adopted us to the praiſe of the glory of his grace.* 2. *That wee may offer ſuch thanksgiving as is acceptable unto God.* For God will have us no otherwiſe gratefull unto him than hee hath preſcribed in his word. True thankfulneſſe therefore is to bee learned out of Gods word, not faſhioned after our owne imagination. 3. *That wee may know, that thoſe duties, which we performe to God and our neighbour, are no merits, but only a publicke declaring of our thankefulneſſe.* And what thou giveſt thankes for, that thou knoweſt thou haſt not deſerved. 4. *That by our thankefulneſſe our faith and comfort may bee confirmed,* or that by this thankfulneſſe we may be aſcertained of this delivery, as we are ſure of the cauſes of things, when we ſee their effects. For the thankfull doe acknowledge and profeſſe an aſſurance of the good they have received. Now thankfulneſſe it ſelfe we know *in generall* out of the Goſpel, becauſe the Goſpel requireth faith and repentance of them that will be ſaved: Wee know it *in ſpeciall* out of the Law, becauſe the Law in ſpeciall doth diſtinctly declare and determine what works, and what kinde of obedience is pleaſing unto God. Wherefore neceſſarily wee are to treat of thankfulneſſe in the Catechiſme. Object. *That which of it ſelfe followeth is not neceſſary to be taught. But thankefulneſſe muſt needs follow of it ſelfe after the acknowledgement of our miſery and delivery. Therefore it is not neceſſary to be taught.*

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1 Why the knowledge of our thankfulneſſe is neceſſary.
1 Becauſe God performeth it to the thankfull alone.
1 John 3.8.
2 To teach us what thankfulneſſe we are to render unto God.
3 To exclude all ſhew of merit.
4 For confirmation of faith in us.

Thankfulneſſe *in generall* knowne out of the Goſpel, *in ſpeciall* out of the Law.

Anſw. The fallacy of this argument is called in Schooles, *A ſuppoſall of that to be generally true, which is true but in part.* For, *thankefulneſſe* followeth delivery, but *not the manner of thankefulneſſe likewiſe:* that is, as ſoone as wee know our deliverance from miſery, wee preſently conceive, that it is a point of our duty to bee thankfull for ſo great a benefit: but what true and acceptable thankfulneſſe to God is, we know not, except we be taught. Therefore *of the manner of thankefulneſſe* wee are to be inſtructed out of the word of God. Furthermore, the Major propoſition is not univerſally true. For a thing, which of it ſelfe doth follow, may bee taught for greater and fuller knowledge and confirmation. And God by this meanes, that is to ſay, by his word delivered and knowne, will kindle, increaſe, and ſtrengthen thankfulneſſe in us.

The firſt generall Part of Catechiſme, touching the Miſery of MAN.

ON THE 2. SABBATH.

Queſt. 3. *Whence knoweſt thou thy Miſery?*

Anſw. Out of the Law of God.[a]

[a] Rom. 3. 10.

The Explication.

IN this firſt part concerning the Miſery of Man, principally is handled *the common place of ſin, and of the effects and puniſhments of ſin.* To this are annexed other ſubordinate places, and in this tract leſſe principall than the forenamed, as, the common places *of the creation of man, of the image of God in man, of originall ſin, of free-will, and of afflictions.* Touching our *Miſery*, we are to know in generall, *What it is, Whence it is knowne, And the meanes how.*

1 What is meant by the name of *miſery.*

The name of *Miſery* ſtretcheth farther than the name of *Sin.* By the name of *Miſery* we underſtand *as well the evill of treſpaſſe or offence, as the evill of puniſhment. The evill of treſpaſſe is, all ſin: The evill of puniſhment is, all calamity, torment, and deſtruction of our reaſonable nature.* To be ſhort, *the evill of puniſhment comprehendeth all miſeries and ſins that follow after, wherewith ſins that goe before are puniſhed.* So the numbring of the people committed by David, is both *a ſin*, and *a puniſhment of ſin which went before*, to wit, of the adultery and murder committed by David: that is to ſay, it was an evill both of *offence*, and of *puniſhment.* Therefore *Mans miſery is his wretched eſtate ſince the fall, conſiſting of two great evils; 1. That mans nature through ſin is corrupted and averted from God. 2. That for this corruption it is guilty of an eternall malediction, and rejected of God.*

What the nature of miſery is.

2 Whence our miſery is knowne. Rom. 3. 20. Deut. 27. 26.

We have a knowledge of this miſery out of the law of God. *By the law commeth the knowledge of ſin*, ſaith S. Paul. And it is the voice of the law; *Curſed is he that fulfilleth not all the words of this law.* Now *by what meanes* the law yeeldeth us the knowledge of our miſery, the two next queſtions wch follow in order ſhall declare.

Queſt. 4. *What doth the Law of God require of us?*

Anſw. That doth Chriſt ſummarily teach us, Matth. 23. Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoule, with all thy minde, and with all thy ſtrength. This is the firſt and the great Commandement, and the ſecond is like unto this, Thou ſhalt love thy neighbour as thy ſelfe. On theſe two Commandements hangeth the whole Law, and the Prophets.[a]

[a] Deut. 6. 5. Levit. 19. 18. Marke 12. 30. Luke 10. 27.

The Explication.

THis ſumme of the Law Chriſt rehearſeth, Mat. 22. Ver. 37. & Luke 10. out of Deut. 6. Ver. 5. Lev. 19. Ver. 18. And he expreſſeth what is meant by that, *Curſed is he that fulfilleth not the whole law*: that is to ſay, who loveth not God with all his heart, with all his ſoule, with all his mind, and with all his ſtrength; and his neighbour as himſelfe. The which ſeverall clauſes are particularly to be unfolded more at large.

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Thou ſhalt love the Lord thy God. To love God with all the heart, &c. is, on due acknowledgment of his infinite goodneſſe, reverently to regard him, and to account him our principall and chiefeſt bliſſe, and for this cauſe to love him above all things, to rejoyce in him, to relye on him, to preferre his glory before all things, that there be not found in us not ſo much as the leaſt thought, inclination, or appetite of any thing that may diſpleaſe him; and rather to part from that which is deareſt unto us, and partake of any grievous calamity whatſoever, than ſuffer our ſelves to be ſeparated from communion with him, or any way offend him: Laſtly, to direct all our actions to this end, that he alone may be glorified by us.

The Lord thy God. As if hee ſhould ſay: Thou ſhalt love that God who is the Lord, and thy God; who is revealed unto thee, who conferreth his manifold benefits upon thee, and whom thou art bound to ſerve. It is therefore an *Antitheſis*, or oppoſition of the true God againſt falſe gods.

With all thy heart. By the *Heart* in this place is underſtood all the affections, inclinations, and appetites or deſires. Whereas then God requireth *our whole heart*, his meaning is, that he will have himſelfe alone to bee acknowledged, and reckoned our ſoveraign & ſupreame God, and to be loved above all things: that our whole heart reſt on him, and not part thereof to be yeelded unto him, and part unto another. Nay, his will is, that we match and compare nothing with him, much leſſe preferre, and admit to ſhare or partake one jot in his love. This the Scripture calleth, *to walk before God with a perfect heart*: whoſe contrary is, *Not to walke before God with a perfect heart*, to wit, to halt, and yeeld himſelf by halfes unto God. Object. *God alone is to be loved, therefore we ought not to love our neighbours, parents, and kinſfolkes.* Anſ. It is a Sophiſme, which Logicians call a fallacy of accident, *when wee argue from the deniall of the maner of any thing, to the ſimple and abſolute deniall of the thing it ſelfe.* As in this preſent example. *God is chiefly to be loved, and above all things*; that is, *in ſuch manner*, that there be nothing at all which we either preferre or equall with him, and which for his ſake we are not ready preſently to forgoe. We ought to love our neighbour, our Parents, and other things alſo; but not chiefly, not above God, not ſo that we rather chuſe to offend God than our Parents; but after God, and for God.

With all thy Soule. By the *Soule* he comprehendeth that part which is willing to any thing, or the motions of the will: therefore he meaneth, with thy whole will and purpoſe.

With all thy cogitations. By the *Cogitations* he underſtandeth the *mind* and underſtanding: as if he ſhould ſay, *So much as thou knoweſt of God, ſo much alſo ſhalt thou love him*: But thou ſhalt bend all thy cogitations and thoughts to know God perfectly and aright, and ſo ſhalt thou love him. For ſo much as wee know of God, ſo much alſo doe we love him. Now we love him imperfectly, becauſe *wee know him but in part*: in the life to come wee ſhall know him perfectly, therefore wee ſhall love him perfectly, and *that which is in part ſhall be aboliſhed.* 1 Corinth. 13, 10.

With all thy ſtrength. He meaneth all actions both inward and outward, that they be agreeable to the law of God.

This is the firſt and greateſt Commandement: The love of God is called *the firſt commandement, becauſe it is the ſpring and fountaine of all the reſt*, that is, the *impulſive, efficient, and finall cauſe* of obedience in all the reſt. For wee therefore love our neighbour, becauſe we love God, and that we may declare, in the love of our neighbour, that we love God. In like manner it is called *the greateſt commandement*: 1. *Becauſe the object, which it immediately reſpecteth and conſidereth, is the greateſt object, even God himſelfe.* 2. *Becauſe it is the end whereunto all the other commandements are directed.* For our whole obedience hath this onely end, that wee ſhew our love towards God, and honour his name. 3. *Becauſe that is the principall worſhip of God, whereunto the ceremoniall worſhip was to yeeld and give place.* For the Phariſees extolled the *Ceremoniall law* above the *Morall*: contrariwiſe, Chriſt calleth *love the greateſt commandement*, and preferreth the Morall law before the Ceremoniall, becauſe Ceremonies were appointed for love, and are to vaile and ſubmit themſelves unto it. Object. *Love is the greateſt commandement*; *therefore love is greater than*

Why the love of God is called *the firſt commandement.*

Why it is called *the greateſt commandement.*

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A distinction of love and faith.

faith: therefore love justifieth rather than faith. Answ. *Love* is here *taken in generall for our whole obedience which we owe unto God*, under which, *Faith* is comprehended: which faith justifieth, *not of it selfe, as it is a vertue in man, but with relation and reference to her object, I meane the merit of Christ, as it appeareth, and applieth to it selfe that merit.* But that love which *in speciall* is properly called *love*, is not the same with faith, neither justifieth it, because Christs justice is applyed unto us, *not by love*, but *by faith alone.*

The second is like unto this: Thou shalt love thy neighbour. To love thy neighbour as thy selfe, is, for the love thou owest unto God, that is, because thou lovest God, to doe well unto thy neighbour according to the commandements of God: or to wish, and doe all things unto him, which thou wouldest in equity and according to the law to be done unto thee. Now every man is our neighbour.

Our neighbour is every man.

Why the love of our neighbour is called *the second commandement.*

The second. It is called *the second commandement*: 1. *Because it containeth the summe of the second Table*, or the duties which are immediately performed unto our neighbour. For, if thou love thy neighbour as thy selfe, thou wilt not murther him, thou wilt not hurt him, &c. 2. *Because the love of our neighbour must rise out of the first Table*, even from the love of God: Therefore it is in nature inferiour to the love of God.

Why it is said to be *like* unto the first.

Is like unto this. It is called like unto the first in three respects. 1. *In respect of the kinde of worship* which is morall, or spirituall, and principall; because it is there in the second Table no lesse commanded than in the first, and is opposed unto the Ceremonies: 2. *In respect of the punishment*, which is eternall, because God doth inflict this punishment for the breach of either Table. 3. *In respect of the coherence*, because neither can be observed without the other. It is also *unlike* to the first. 1. *In respect of the immediate object*: which in the first Table is God; in the second, our neighbour: 2. *In respect of their processe and order*; the one being *a cause*, the other *an effect* of that cause. For the love of our neighbour ariseth from the love of God, but it falleth not so out on the contrary: 3. *In respect of the degrees of love.* For we must love God *above all things*: Wee must love our neighbour, not above all things, nor above God, but *as our selves.*

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Wherein it is *unlike.*

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Object. Hence riseth an answer unto that objection: *The second commandement is like unto the first, therefore the first is not the greatest.* Or, *therefore our neighbour must bee set equall with God, and equally worshipped.* For it is indeed *like* to the first, *not simply and in every point, but in some few*; and *unlike* unto the first in some other points, as before hath been shewed.

Answ.

On these two Commandements hangeth the whole Law and the Prophets. That is, all the doctrine of the Law and the Prophets is reduced unto these two heads: and all the legall obedience, which is contained in Moses and the Prophets, doth spring from the love of God, and our neighbour. Object. *Yea, but the promises and doctrine of the Gospel are found also in the Prophets. Therefore it seemeth that the doctrine of the Prophets is unfitly restricted and limited within these two Commandements.* *Answer.* Christ speaketh of the doctrine of the Law, not of the promises of the Gospel: which appeareth by the question of the Pharisee, demanding, *which was the chiefe Commandement*, not, *which was the chiefe promise in the Law.*

Quest. 5. *Art thou able to keepe all these things perfectly?*

Answ. No truly. [a] For by nature I am prone to the hatred of God, and of my neighbour. [b]

[a] Rom. 3. 10, 20. 23. [b] 1 John 1. 8. 10. [c] Rom. 8. 7. Ephes. 2. 5. Titus 3. 3. Genes. 6. 5. Genes. 8. 21. Jerem. 17. 9. Rom. 7. 2.

The Explication.

THis queſtion, together with the two former, teacheth that our miſery, as there are two parts thereof before ſpecified; ſo it is knowne out of the Law two waies: 1. *By a comparing of our ſelves to the law:* 2. *By an applying of the curſe of the law unto our ſelves. The examining* of our ſelves after the law, and comparing the law with our ſelves, is *a conſideration of that purity and uprightneſſe which the law requireth, whether it be in us, or no.* The compariſon ſheweth that wee are not ſuch as the law requireth. For the law requireth *a perfect love of God*; in us there is *a hatred and back-ſliding from God:* The law requireth *a perfect love of our neighbour*; in us there is *a hate of our neighbour.* So then out of the law is knowne the former part of our miſery, I meane our corruption, whereof the Scripture elſewhere convicteth us. *The application* of the curſe of the law unto our ſelves is made by the framing of a Syllogiſme *practicall*, that is, aſſuming and inferring our action, whoſe Major or former propoſition is the voice of the law, thus; *Curſed is hee who continueth not in all which is written in the booke of the law to doe them.* Conſcience prompteth and telleth us the Minor or latter propoſition, thus; *I have not continued, &c.* The Concluſion or ſhutting up of all, is, the allowing and approving of the ſentence of the law, thus; *Therefore I am accurſed.*

Mans miſery known two waies. 1 2

What it is to examine our ſelves by the Law. Rom. 8. 7. Epheſ. 2. 3. Titus 3. 31.

How we do apply the curſe of the Law to our ſelves.

Every mans conſcience frameth ſuch a Syllogiſme: nay, every mans conſcience is nothing elſe but ſuch a *Practicall Syllogiſme* formed in his minde and underſtanding, whoſe Major is the *law* of God, the Minor is the *pondering and weighing of our fact*, which is contrary to the law. The Concluſion is the *approving of the ſentence* of the law condemning us for our ſinne; which approbation griefe and deſpaire follow at the heeles, unleſſe the comfort of the Goſpel interpoſe it ſelfe, and we perceive the remiſſion of our ſins purchaſed by the Sonne of God our Mediatour. In this ſort the guilt of eternall malediction, which is the ſecond part of our miſery, is diſcloſed unto us by the law. For we are all convicted by this reaſon and argument: *The law bindeth all men to obedience, or, if they performe it not, to everlaſting puniſhment and malediction. But no man performeth this obedience. Therefore the law bindeth all men to eternall malediction.*

Conſcience a *Practicall Syllogiſme.*

Queſt. 6. *Did God then make man ſo wicked and perverſe?*

ON THE 3. SABBATH.

Anſw. Not ſo. But rather hee made him good,[a] and to his owne Image, [b] that is, indued with true righteouſneſſe and holineſſe, that he might rightly know God his Creatour, and heartily love him, and live with him bleſſed for ever, and that to laud and magnifie him.[c]

[a] Geneſ. 1. 31. [b] Gen. 6. 26. 27. Epheſ. 4. 24. Coloſ. 3. 10. [c] 2 Cor. 3. 18.

The Explication.

HAving hitherto laid downe and proved this *Propoſition, Mans nature is ſubject unto ſinne:* the next queſtion to be diſcuſſed, is, *Whether it were ſo created by God*; And if not ſo, *What manner of nature was created in man by God*; And, *Whence ſinne entred and ſet foot in man.* Wherefore the Common place *of the Creation of man*, and *of the Image of God in man*, is hitherto duly referred. Here alſo wee are to make an *Antitheſis*, or compariſon of *mans originall excellency* before his fall, and *his originall miſery* ſince the ſame, for theſe cauſes; 1. *That the cauſe and fountaine of our miſery being diſcovered, it might not be imputed unto God:* 2. *That the greatneſſe of our miſery might the more appeare.* For looke how much more open and eminent our originall excellency is unto us, ſo much more obvious and evident is our miſery; as alſo the benefit of our delivery is ſo much the more precious and honourable in our eyes, by how much the greatneſſe of the evils whence we are freed is more apparent. 1 2

Of

OF THE CREATION OF MAN.

The ſpeciall points touching mans creation are,

1. *What manner of creature man was made by God.*
2. *To What end man was made by GOD.*

1. *What manner of Creature Man was made by God.*

THis queſtion is propoſed even for the ſame cauſes for which the *whole place* it ſelfe is; namely, 1. *That it may appeare how man was created by God without ſinne, and that therefore God is not the author of our ſinne, corruption, and miſery.* 2. *That we may perceive from what a heighth of dignity and honour, into how deepe a gulfe of wretchedneſſe and miſery wee are plunged through ſin, and thence may acknowledge the tender mercy and compaſſion of God, who vouchſafeth to hale and pull us out of the ſame.* 3. *That we further acknowledge our thankefulneſſe for benefits heretofore received, and our unworthineſſe of receiving any heretofore.* 4. *That we may the more earneſtly thirſt after the recovery of the dignity and happineſſe we have loſt, and ſeeke it in Chriſt.* 5. *That wee may bee thankefull unto God for the reſtoring of it.* Now what manner of creature man was faſhioned by God in the beginning, is ſhewed in the Anſwer of this 6. Queſtion, where it is ſaid, *Hee made him good and to his owne Image, &c.* Which words require a more ample declaration. Man therefore was created by God on the ſixth day of the Creation of the world, conſiſting of body and ſoule. 1. *His body* was faſhioned of a maſſe or lumpe of earth: *immortall*, if he ſtood ſtill in righteouſneſſe; *mortall*, if hee fell. For mortality enſued on ſin as a puniſhment thereof. 2. *His ſoule* was made of nothing, but immediatly inſpired by God into his body, and was an incorporeall ſubſtance, underſtanding, and immortall. *God breathed in his face breath of life, and man was made a living ſoule.* This was by God infuſed and united to an inſtrumentall body to informe or quicken it, and together with it to make one perſon or *Subſiſtent*, namely man, to worke certaine motions and actions proper unto man, both externall, and internall; in the body, and without the body; by the miniſtery of the body, and without the miniſtery of the body; juſt, holy, and pleaſing unto God. 3. *After the Image of God:* that is, perfectly good, wiſe, juſt, holy, bleſſed, and ſole Soveraigne of the creatures. Of this Image of God in man more ſhall hereafter be ſpoken.

1 2 1 Gen. 2. 7. 3

2. *To what end Man was created.*

THE Catechiſme maketh anſwer, *That hee might rightly know God his Creator, and heartily love him, and live with him bleſſed for ever, and that to laud and magnifie his name.* Wherefore, the laſt and principall end of mans creation is: 1. *The glory and praiſe of God.* For God therefore created reaſonable creatures, Angels and men, that, being knowne of them, he might be magnified for ever. Man therefore was principally created to the knowledge and worſhip of God; that is, to the profeſſion and invocation of his Name, to praiſe and thankeſgiving, to love & obedience, which conſiſteth in the performance of thoſe duties, which concern God & man. For the worſhip of God comprehendeth in it all theſe. Obiect. *Heaven, earth, and other creatures voyd of reaſon, are ſaid to worſhip and magnifie God. Therefore the worſhip and praiſe of God is not the proper end why man was created.* Anſ. This reaſon hath a fallacy of *equivocation* or ambiguity. Creatures voyd of reaſon are ſayd to *worſhip* and *praiſe* God; not

1 The glory and praiſe of God. Pſal. 19. & 146.

not that they underſtand ought of God, or know and worſhip him, but becauſe they bearing certaine prints and ſtamps of Divinity in them, are *the matter of Gods praiſe & worſhip*, which is properly performed by reaſonable creatures. For Angels and men, by the beholding and contemplation of theſe Gods works, diſcry in them the infinite goodneſſe, wiſdome, power, juſtice, bounty and majeſty of God, and are raiſed and ſtirred up to magnifie God by theſe his creatures. And if God had not formed creatures of reaſon & underſtanding, who might behold, conſider, & with thankfull mind acknowledge his works, and the order and diſpoſing of things in whole nature: other things which are voyd of reaſon, might no more bee ſaid to praiſe and worſhip God, that is, to bee the matter and occaſion of praiſing him, than if they never had bin at all. Therefore that which David ſaith, is ſpoken by the figure *Proſopopœia*, or *counterfeiting of ſome other perſon under that which is preſented*; as, *Praiſe the Lord ye heavens, ſea, and earth, &c.* That is, let Angels & men at the ſight and view of theſe Gods creatures take occaſion of lauding and magnifying his Name. Many other ends are ſubordinated to this principall end. For unto Gods worſhip is ſubſtituted, 2. *The true knowledge of him.* For God not being known, cannot be worſhipped. And it is the proper work of man, wherein eternall life conſiſteth, to know and worſhip God aright. *This is everlaſting life, that they may know thee alone to be the true God.* To the knowledge of God is ſubordinate, or next in order, 3. *The felicitie and bleſſedneſſe of man*, which is the fruition and everlaſting participation of God, and heavenly bleſſings. For out of theſe appeareth the goodneſſe, mercy, and power of God. Object. *The felicity and bleſſednes of man, his knowledge and worſhip of God, are qualities and properties in which, or with which man was created; that is, they are a part of the Image of God, & the forme or proper nature of man. Therefore they belong unto the firſt Queſtion; which was, What man was created, and not to this, of the end of mans creation.* Anſ. They are a part of mans *forme* and *nature*, and they are mans *end* in a diverſe reſpect, in which there is no contrariety. For God made man ſuch a creature, as being bleſſed & happy, ſhould know & worſhip him aright: and again, he made him to this end, that thenceforth for ever he might be acknowledged and magnified by him, and might continually communicate himſelfe with all his graces and bleſſings unto him. Wherefore man was created happy, holy, and religious, and *this was his forme*, which he received in the creation, and moreover he was ſo created that he ſhould ſo continue for ever; and *this was his end.* Therefore both theſe are fitly ſpoken, to wit, that man both is *created holy, happy, and religious*, and is *created to be holy, happy, and religious.* The form of theſe is referred to the Queſtion *What*, in reſpect of the beginning: the latter to the Queſtion *For what*, in reſpect of continuance and perſeverance. So *righteouſneſſe and true holineſſe*, whereas they are the *forme* & *very being* of a new man, are tearmed his *end.* Neither is it abſurd that the ſame thing ſhould in divers reſpects be called the *finall cauſe*, and the *formall.* For that which is the *forme, in reſpect of the creature*, may be tearmed the *end, in reſpect of the intent and purpoſe of the Creator.* 4. *The manifeſtation of God, or the declaration of Gods mercy in his choſen to everlaſting life, and of his juſtice and wrath againſt ſin to be puniſhed in the reprobate.* This fourth is ſubordinated to the knowledge of God, and mans felicity. For that thou maieſt know God, and hee communicate himſelfe unto thee, it is needfull alſo that hee make himſelfe manifeſt unto thee. 5. *The preſervation of ſociety in mankind*, which end is ſubordinate unto the manifeſtation of God. For except there were men, God ſhould not have whom to manifeſt himſelfe unto. *I will declare thy name unto my brethren.* 6. *The Communion of mutuall intercourſe of duties and curtiſies amongſt men*, ſerving for the preſervation of humane ſociety. For that the ſociety and converſing of men together may be maintained, there muſt needs be peace, and mutuall duties interchangeably paſſing betweene them. The firſt *creation* of man is diligently to be compared with the *miſery* of mankind; as alſo the *end* for which wee were created, with the *aberration* and ſwerving from the end: that ſo by this means alſo we may know the greatneſſe of our miſery. For how much the greater wee ſee the good was, which wee have loſt; ſo much the greater we know the evils to be, into which we are fallen.

Rom. 1. 20.

2. The knowledge of God. John 17. 3.

3. Mans felicity.

Ephe. 4. 24.

4. The manifeſtation of Gods mercy and juſtice.

5. The preſervation of the ſociety of men. Pſal. 22. 23.

6. The community of civill duties amongſt men.

Of

OF THE IMAGE OF GOD IN MAN.

The chiefe queſtions hereof are,

1. *What is the Image of God in man.*
2. *How farre forth it is loſt, and how farre it remaineth.*
3. *How it is repaired in man.*

1. *What the Image of God in man is.*

What the Image of God is.

THE *Image of God in man is a vertue knowing aright the nature, will, and works of God; and a will freely obeying God; and a correſpondence of all the inclinations, deſires, and actions, with the will of God; and, in a word, a ſpirituall and unchangeable purity of the ſoule, and the whole man; perfect bleſſedneſſe, and joy reſting in God; and the dignity of man, and majeſty, whereby he excelleth and ruleth other creatures.* Wherefore the whole Image of God in man comprehendeth, 1. *The ſoule it ſelfe together with the faculties thereof, indued with reaſon and will.* 2. *All our naturall notions and knowledge of God, his will, and his works;* that is to ſay, *perfect wiſdome in the ſoule.* 3. *All juſt and holy actions, inclinations, and motions of the will, I meane, perfect righteouſneſſe and holines in our heart and will, and all our externall actions.* 4. *Felicity, bleſſedneſſe, and glory linked with perfect joy in God, and aboundance of all good things, free from all miſery and corruption.* 5. *Rule and dominion of man over the creatures; as fiſhes, fowles and other living creatures.* In all theſe things this reaſonable creature in ſome ſort reſembleth his Creator, as the Image expreſſeth in ſome ſort the Arch-type or principall patterne; yet can hee by no meanes bee equalled unto his Creator. For in God all things are immenſe and without meaſure, and even his eſſence infinite. The Apoſtle Paul putteth *Righteouſneſſe* and *Holineſſe* as the chiefe parts of this Image; yet doth hee not exclude, but preſuppoſe *wiſdome* and *knowledge*. For no man can worſhip God unknowne. But neither doth Paul exclude *perfect bleſſedneſſe and glory*; for this according to the order of Gods juſtice is neceſſarily coupled with perfect holineſſe or conformity with God. For where true righteouſneſſe and holineſſe is, there is the abſence of all evils whether of crime or offence.

5 Parts of the Image of God in man.
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Epheſ. 4. 24.

Righteouſneſſe and holineſſe in this text of the Apoſtle may either bee taken for the ſame thing; or ſo diſtinguiſhed, that *Righteouſneſſe* may be meant of the *actions* both inward and outward, as they have a conformity and congruity of the will and heart with the minde judging aright, and with the Law of God; and *Holineſſe* may be underſtood of the *qualities* themſelves. Ob. 1. *Perfect wiſdome and righteouſneſſe is in God alone, and is not found in any creature; and the wiſdome of all creatures, even of the Angels themſelves, both may, and doth increaſe: how then was the Image of God perfect wiſdome and righteouſneſſe in man?* Anſ. By *perfect wiſdome* here is meant not ſuch a kind of wiſdome as is ignorant of nothing, but which hath as abſolute perfection, as is incident unto the nature of a creature; as great a portion, as the rich Creator hath meaſured and ſundred out unto his creature, ſufficient to indue it with happineſſe and felicity: as, the wiſdome of the Angels and their bleſſedneſſe is perfect, becauſe it is ſuch as God hath ordained, and yet unto it ſomewhat daily may be added; otherwiſe, it were infinite. So was man perfectly juſt, becauſe hee was conformable unto God in all things which God required of him; not that hee was of equall perfectneſſe, or had juſtice inherent in him in that degree of perfection which God had, but becauſe he wanted nothing of the full meaſure of ſuch perfection as God created in him, and would ſhould be in him, and which might ſuffice a created nature to the attaining of bleſſedneſſe. There is therefore an ambiguity in the word *perfection*; and in this ſenſe here

1 Man was perfect, but in a certaine degree and meaſure not infinitely as God is.

here expreſſed, man is ſaid in Scripture to be *the image of God*, or to be *made after the image of God*. Obiect. 2. *The firſt man was of the earth, earthly; the ſecond man, the Lord from heaven. As the earthly was, ſuch are they that are earthly: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthly, ſo ſhall wee beare the image of the heavenly.* Anſ. The Apoſtle doth not here take away the image of the heavenly man from Adam, when he as yet ſtood; but compareth his nature and eſtate as well before, as after his fall, with that heavenly glory, unto which we are reſtored by Chriſt; that is, not onely the nature of man corrupted through ſin by death, but the degree of the image of God in mans nature before the fall, and before glorification, with that which followeth in glorification. 1 Cor. 15. 47.

Chriſt is called *the image of God* in a far different and diverſe manner: 1. *In reſpect of his divine nature; whereby he is the image of his eternall Father, coeternall, conſubſtantiall, and coequall with his Father in Eſſence, eſſentiall properties, and workes, and is that perſon by which the Father doth mediately reveale himſelfe in creating and preſerving all things, but chiefly in ſaving the Elect.* And he is indeed called *the image* not of himſelfe, or of the holy Ghoſt, but *of his Father*, becauſe hee was from all eternity borne not of himſelfe, or of the holy Ghoſt, but of the Father. 2. *In reſpect of his humane nature; whereby he is the image of God, created indeed, yet by many degrees, & in number of gifts, as in wiſdome, righteouſnes, power, glory, far exceeding all Angels & men, & after a particular maner reſembling his Father in doctrine, vertues and actions*; according as himſelfe ſaith, *Philip, he that hath ſeen me, hath ſeen my Father.* But Angels and men are termed *the image of God, as well in reſpect of the Son and the holy Ghoſt, as of the Father*, whereas it is ſaid, *let us make man in our image, according to our likeneſſe*: and that *not for the likeneſſe or equality of eſſence, but for the agreeing of ſome properties; not in degree or eſſence, but in kind and imitation.* For there is ſomething created by God in Angels and men, proportionable to the counterfeit and patterne of the divine eſſence. Chriſt called the image of God in two reſpects. 2. Of his humane nature. John 14. 9. Angels and men the image of God. Gen. 1. 26. Not in eſſence, but in qualities.

They who, *as in time paſt the Anthropomorphite, will have the image of God to be the forme of mans body, ſay, that whole Adam was made to the image of God; and therefore according to his body alſo.* But they perceive not the uſuall maner of ſpeaking of a perſon compoſed of divers natures, which is called, *The communicating of properties*, when that is communicated to the whole perſon in the concrete, which is onely proper to one of the natures; as in the ſame place: *Adam was made a living ſoule.* Now as the Scripture mentioneth the nature of the ſoule, ſo alſo doth it mention ſuch an image of God as agreeth not unto the body. Againe, they object *Chriſt is the image of God.* But *the faithfull beare in their body the image of Chriſt. Therefore the body alſo is the image of Chriſt.* There are foure termes in this Syllogiſme: becauſe *Chriſt is not in his body, but in his divinity the image of his Father: & in ſoule, or in the gifts or properties thereof, and actions, he is the image of the whole divinity or Godhead.* Wherefore the image of God in the faithful is not the ſame which the image of God is in Chriſt: *neither are they in all things like unto the Godhead, in which they are like Chriſt*: becauſe there is ſomewhat in Chriſt beſides his divinity, and the image of the divinity which is in the ſoule; that is, *his body*, which hath an affinity not with the divine nature, but with the nature of our bodies. Again they ſay: *the frame of mans body is made with admirable skill and cunning: therefore there ſhineth in it, and is beheld as in an image, the wiſdome of the Creator.* But it followeth not hereof that the body is the image of God. For ſo ſhould all things be made to the image of God, ſeeing that in all Gods works, his power, wiſdome, and goodneſſe doth appeare, which yet the Scripture doth not permit: which ſetteth out onely the reaſonable creatures with this title and commendation; and placeth the image of God in thoſe things, which belong not to the body, but to the ſoule. Adam the image of God not according to his body, but according to his ſoule. The faithfull not in all things like unto the Divinity in which they are like Chriſt: becauſe Chriſt himſelfe in his body was not like unto God, but unto man.

Here alſo queſtion is made concerning the place of the Apoſtle; *Man is the image & glory of God, but the woman is the glory of man*: where Paul ſeemeth to attribute the image of God *onely to man*, and to take it away from the *woman*. But the Apoſtle meaneth, that *man only is the image of God, not in reſpect of his nature*, being partaker of divine wiſdome, righteouſneſſe, and joy; *neither in reſpect of his dominion over other creatures* (for theſe are common to man and woman) *but in reſpect of civill, domeſticall,* How man is ſaid of S. Paul to be the image of God, and not the woman. 1 Cor. 11.

meſticall and eccleſiaſticall order, in which, hee will have the publike government and adminiſtration to belong unto the man, not to the woman.

2. *How farre forth the Image of God was loſt, and how farre it remaineth.*

The remnants of Gods image in man after the fall.

SUch then was the image of God after which God in the beginning created man, and which man before his fall had apparent ſtamped in him. But man after his fall by meanes of ſinne loſt this glorious image of God, and was transformed into the deformed and ugly ſhape of the Devill. Some remnants and ſparkes of Gods image continued reſiant in man after his fall, and yet remaine alſo, even in the unregenerate.

1 1. *The incorporeall ſubſtance of the reaſonable and immortall ſoule, together with the powers thereof*; and amongſt theſe *the liberty of his will*, ſo that whatſoever man will, he

2 willeth it freely. 2. *Many notions in the underſtanding*; of God, of nature, of the difference of things ſeemely and unſeemly; which notions are the principles of Arts &

3 Sciences. 3. *Some prints and ſteps of morall vertues, and ſome petty abilities concerning*

4 *outward diſcipline, & behaviour*. 4. *The fruition of many temporall good things*. 5. *A kind*

5 *of dominion over the creature*. For this is not wholly loſt, but many are ſubject to

The ends for which God preſerveth theſe remnants in us.

mans government, & man is able to rule many, & to uſe them. Theſe remnants, I ſay, of the image of God in man, howſoever they alſo through ſin are mainly defaced, & manifoldly impaired, yet in ſome ſort they are reſerved and preſerved in nature, and that to theſe ends:

1 1. *That they might bee a teſtimony of the bounty of God towards us, yea*

2 *though we were unworthy of it*. 2. *That God might uſe them to the reſtoring of his image*

3 *in us*. 3. *That he might leave the Reprobate without excuſe*.

What is loſt of the image of God in us.

Howbeit, the good and graces which we have loſt of this image of God, are farre more in number, and of greater worth and moment: As

1 1. *The true, perfect, and ſaving knowledge of God, and his will*. 2. *The integrity and perfection of the knowledge of Gods*

2 *workes, & a bright ſhining light, or a dexterity in the underſtanding, or diſcerning truth*;

3 in place whereof ſucceeded ignorance, blindneſſe, and darkeneſſe. 3. *Righteouſneſſe and conformity to the law of God in all our inclinations, deſires and actions, in our will, heart, and outward parts*; in whoſe roome is inveſted a horrible diſorder and corruption of the inclinations and motions of our heart and will, whence actuall ſinnes are hatched. 4. *Whole and perfect dominion over the creatures*. For thoſe beaſts which

4 feared man before, now aſſault him, they lye in waite for him, and violence him.

5 The fields bring forth thornes and thiſtles. 5. *The right and intereſt of uſing thoſe*

6 *creatures, which God granted to his children, not to his enemies*. 6. *The felicity and*

Two cauſes why the vertues of Ethnicks pleaſe not God.

1. They proceede not from a true knowledge of God.

2. They have not Gods glory propoſed for their end.

happineſſe both of this life, and of the life to come; in place whereof is come death both temporall and eternall, with all ſorts of calamities. Object. *The Heathen excelled in many vertues, and atchieved great workes: therefore it ſeemeth the image of God was not loſt in them*. Anſ. The noble vertues and famous exploits of Heathen men, pertaine indeed to the reliques and remainder of Gods image in man: but ſo farre are they from being that true and perfect image of GOD, that they rather are meere maskes and ſhewes of outward behaviour and diſcipline, without any obedience of the heart towards GOD, whom they know not, and flie from: therefore *theſe workes are not pleaſing unto GOD, whereas they neither proceede from the true knowledge of God, neither are wrought to that end, that all the glory may redound unto God*.

3. *How the image of God is reſtored in us.*

The repairing of the image of God in us, is the worke of all three perſons.

1 Cor. 1. 30. 2 Cor. 3. 18. Rom. 1. 16.

THE *repayring of the image of God in man is wrought by God alone, who gave it unto man*. For in whoſe power it is to give life, in his alſo it is to reſtore it being loſt. The manner of reſtoring it is this: 1 *God the Father reſtoreth it by his Soone*, becauſe, *he hath made him unto us wiſedome, juſtification, ſanctification, and redemption*. 2. *The Sonne by the holy Ghoſt immediately regenerating us*; *Wee are changed into the ſame image from glory to glory, as by the Spirit of the Lord*. 3. *The holy Ghoſt reſtoreth it by the Word*

Word and uſe of the Sacraments: The Goſpel is the power of God unto ſalvation. Now this renuing is ſo wrought by God, as that *in this life it is only begun in the choſen, and in them confirmed and augmented unto the end of their life, as concerning the ſoule; but as concerning the whole man, at the reſurrection of the body.* Wherefore it is to bee obſerved, *who is the author, and what the order and manner* of this repairing.

Queſt. 7. *Whence then ariſeth this wickedneſſe of mans nature?*

Anſw. From the fall and diſobedience of our firſt Parents, Adam and Eve.[a] Hence is our nature ſo corrupt, that wee are all conceived and borne in ſinne.[b]

[a] Gen. 3. the whole Chapter throughout. Romanes 5.12, 18.19.

[b] Pſalme 51.5. Geneſ. 5.3. Wiſd. 12.10.

The Explication.

HEre wee are firſt to meditate *on the fall and firſt ſinne of man*; whence the corruption of mans nature had his beginning. Secondly, *on ſin in generall*, and eſpecially on *Originall ſinne.*

Of the fall and firſt ſinne of man.

Concerning the fall and firſt ſinne we are to conſider and know;

1 *What and what manner of ſinne it was.*
2 *What are the cauſes thereof.*
3 *What are the effects.*
4 *Why God permitted it.*

1. *What and what manner of ſinne that firſt ſinne of Adam and Eve was.*

THE fall or firſt ſin of man was *the diſobedience of our firſt Parents, Adam and Eve in Paradiſe, or, the eating of the apple and fruit forbidden by God. Thou ſhalt eate freely of every tree of the garden; but of the tree of knowledge of good and evill thou ſhalt not eate of it. For in the day that thou ſhalt eate thereof thou ſhalt die the death.* This commandement of God, man through the perſwaſion of the Divell tranſgreſſed, and hence is our corruption and miſery derived. Is then the plucking of an apple ſo heynous a crime? Yea verily, a grievous offence; becauſe in it many horrible ſins are faſt linked together. 1. *Pride againſt God, ambition, and an admiration of himſelfe.* For man, not content with that ſtate wherein God had placed him, deſired to bee equall with God. This God doth charge him with, when he ſaith; *Behold the man is become as one of us, to know good & evill:* 2. *Incredulity and unbeliefe, and contempt of Gods juſtice and mercy.* For he tempted God, and charged him with a lye. For God had ſaid, *Thou ſhalt die the death:* The Divell denied it, ſaying; *Ye ſhall not die:* and farther, the Divell accuſed God of envie, ſaying; *But God knoweth that when ye ſhall eate thereof, your eies ſhalbe opened, & ye ſhalbe as Gods, knowing good & evil.* Here Adam gave credence to the Divell, and did eate of the forbidden fruit, neither did hee beleeve that God would therefore inflict that puniſhment on him which he had threatned. Now not to beleeve God, and of the contrary to beleeve the Divell, is to account God for no God; nay, to ſeat and enſtall the Divell in the place of God. This ſin was heavie and horrible above meaſure. 3. *Stubbornneſſe and diſobedience towards God*; becauſe againſt the expreſſe commandement of God he did eate of the Apple. 4. *Unthankfulneſſe for benefits received at his creation*; as, for theſe, that hee was created *to the Image of God, and to eternall life:* for which he rendered this thankes, that hee rather hearkened and inclined to the Divell, than to God. 5. *Unnaturalnes & neglect of love towards his poſterity:* becauſe (miſerable and wretched man!) he thought not with himſelfe

Geneſ. 2.16.

The manifoldneſs of the firſt ſin.
1 In pride againſt God. Geneſ. 3.22.
2 In incredulity.
Geneſ. 3.17. Geneſ. 3.4, 5.
3 In ſtubbornneſs and diſobedience.
4 In unthankfulneſſe.
5 In unnaturalneſſe.

himselfe, that as he had received those good things for himselfe and his posterity, so he should by sinning against God make losse of them both from himselfe and them.

6 In Apostasie. 6. *Apostasie or manifest defection from God to the divell,* whom he beleeved and obeyed rather than God, whom hee set up in the place of God, with drawing and sundring himselfe from God. Hee did not aske of God those good things which hee was to receive; but rejecting the wisedome and direction of God, by the advice of the Divell will aspire to bee equall with God. Wherefore the fall of man was no light and simple or single fault, but was a manifold and terrible sinne, for which God justly rejected man with all his posterity. Hence wee easily answer that objection. Object. *No just Judge inflicteth a great punishment for a small offence. God is a just Judge: therefore hee should not have punished the eating of an Apple so grievously.* Answ. The eating of the Apple was no small sinne, but manifold and outrageous; in which was conceived *Pride, Unthankefulnesse, Apostasie, &c.* as hath been already proved. Therefore God justly inflicted a great punishment on mankinde for the same. Repl. *Yet at the least hee should have spared mans posterity,*

Ezek. 18.20. *because himselfe hath said; The sonne shall not beare the iniquity of the father.* Answ. True, if so the sonne be not partaker of his fathers wickednesse. But here all are partakers of Adams iniquity.

2. *What were the causes of the first sinne.*

The causes of sin are the Divels instigation, & mans will freely yeelding unto it.

THE first sinne of man sprang *not from God, but from the instigation of the Divell, and from the free-will of man.* For *the Divell* provoked man to fall away from God; and *man* yeelding to the inticing allurements of the Divell, *freely* revolted from God, and wilfully forsooke him. Now, although God left man destitute in his temptation, yet hee is not the cause of his fall, or sinne, or destruction of man. For in that dereliction or forsaking of man, God neither intended, nor effected any of these; but hee proved and tried man, to shew how impotent and unable the creature is to doe, or retaine ought that is good, God not preserving and directing him by his spirit: and together with his triall of man, hee in his just judgement suffered the sinne of man to concurre, but hee was no cause or efficient of it. Fleshly wisedome thus reasoneth against this doctrine: Object. *Whosoever withdraweth grace in the time of temptation, without which the fall cannot be avoided, he is the cause of the fall. But God with-held from man his grace in the time of temptation, without which he could not but fall: Therefore God was the cause of the fall.* Answ. The

a Major is *true only of him who with-holdeth grace when hee is obliged and bound not to with-hold it:* and *him, who with-draweth it from such a one as desireth it; not from such a one as wilfully rejecteth it: and of him, who of despight and malice with-draweth it.* But it is *not true of him, who is neither bound to preserve and mantaine the grace which hee sometime gave; and who with-holdeth it not from such a one as desireth to have it continued, but from him who is willing hee should so doe, and voluntarily refuseth it;* and, *who denieth it not therefore because hee envieth the offendors righteousnesse and life eternall, or is delighted with the sin, but onely to this purpose, to try him to whom hee hath imparted grace.* For hee who forsaketh any man on this manner, is not the cause of sinne, howsoever in him, who is thus forsaken, sinne necessarily followeth this dereliction, and with-drawing of grace. Now God in the temptation of man with-held his grace from him not after the former, but the latter manner here expressed. Wherfore God is not the cause of mans sinne and destruction for withdrawing, but man for wilfull rejecting of grace. Repl. *Whosoever will that such a one hee tempted, whom hee certainely knoweth that he will fall, if he be tempted; hee willeth his sin which falleth. But God would that man should be tempted of the devill, whom hee certainely knew that he would fall: for otherwise and against the will of God, man could not have beene tempted. Therefore God is the cause of mans fall.* Ans. This Major is denied as false, if it be simply and precisely taken. For *he is not the cause of sin, who will that he who is apt to fall, bee tempted onely for cause of triall;* and to make manifest the creatures infirmity. Now God in this sense and with this intent suffered man to bee tempted,

tempted, that is, *to be proved.* But *the Divell tempting man,* to the end that he might sinne, and be separate and distracted from God; and *man willingly obeying the Tempter against the commandement of God,* they both are the true causes of sinne. But of the causes of sinne more shall be spoken hereafter.

3. *What the effects of the first sinne are.*

THE effects of mans first sinne are: 1. *Guiltinesse of death, and a privation and destruction of Gods Image in our first Parents.* 2. *Originall sinne in us their posterity,* that is to say, the guilt of eternall death, and the corruption and averseneſſe of our whole nature from God. 3. *All actuall sinnes which are sprung of originall.* For that which is the cause of the cause, is also the cause of the effect. But the first sinne in man is the cause of *his originall sinne*, and this of his *actuall sinne.* 4. *All the evils of punishment which are inflicted for sinnes.* Therefore the first sinne of man is the cause of all other his sins and punishments. Now whether it stand with Gods justice to punish the posterity for the sinne of the Parents, it shall hereafter in the common place of *originall sinne* be fully resolved.

1 Guilt of death.
2 Originall sinne.
3 Actuall sinne.
4 Punishments inflicted for sin.

4. *Why God permitted the first sinne of man.*

GOD could have kept man from falling if hee would, but hee permitted him to fall, that is, hee gave him not the grace of resistance against the temptation of the Divell, and that for two causes: 1. *That it might stand for an example of the weakeneſſe and infirmity of the creature, were it not supported, and preserved in originall righteousneſſe by the Creatour.* 2. *That by this occasion God might shew his goodneſſe, mercy, and grace in saving the Elect by Christ: and that hee might shew his justice and power in punishing the wicked and reprobate for their sinnes*; according to these sayings of Scripture: *God hath shut up all in unbeliefe, that he might have mercy on all, and every mouth might bee stopped.* And, *God, to shew his wrath, and make his power knowne, suffered with long patience the vessels of wrath prepared to destruction; and that he might declare the riches of his glory upon the vessels of mercy, which he hath prepared unto glory.*

The causes of Gods permission of the first sin.
1 To shew mans weakneſſe and infirmity.
2 To shew his mercy, justice, and power.
Rom. 11, 32.
Rom. 9. 22. 23.

This doctrine concerning the Creation and fall of man is necessary for the Church, for many causes and uses which it hath. 1. Wee must know that man was created of God without sinne, lest God bee imagined the authour or cause of sinne: 2. Whereas mans body was fashioned of clay; let us thinke of our frailty, that wee bee not lifted up with pride: 3. Seeing that the workmanship of God is so admirable in the framing of mans body, and seeing it was created for the ministery of Gods worship, and for God to dwell in, and for everlasting life, let us neither abuse it to dishonesty, neither willingly destroy it, neither make it a stie of Divels; but keeping it chaste and cleane, endeavour that it bee a temple and instrument of the holy Ghost to worship God: 4. Seeing that God would have mankinde to consist of two sexes, each is to have his due place and honour, neither is the weaker to bee contemned, or oppressed by tyranny, or lust, or to bee entertained with injuries and contumelies, but justly to be governed and protected: 5. But especially, seeing man was created to the image and likeneſſe of God, this great glory is to bee acknowledged and celebrated with a thankfull minde, neither through our lewdneſſe and malice is the image and likeneſſe of God to bee transformed into the image and likeneſſe of Sathan, neither to be destroyed either in our selves, or others. 6. And seeing it is destroyed by sinne through our owne fault: wee must acknowledge and bewaile the greatneſſe of this unthankfulneſſe, and the evils which followed, by comparing therewith those good things which we have lost. 7. We must earnestly desire the restoring of this felicity and glory. 8. And because the glory and blessednesse, which is restored unto us by the Sonne of God, is greater than that which wee lost in Adam; so much the more must the desire of thankfulneſſe, and of profiting and increasing in godlineſſe bee kindled in us. 9. And seeing wee heare

The necessity and use of this doctrine of mans creation.
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that all things were created for the uſe of man, and that the dominion over the creatures loſt in Adam, is reſtored unto us in Chriſt; wee muſt magnifie the bountifulneſſe of God towards us: we muſt aske all things of him, as being our Creatour and ſoveraigne Lord, who hath the right and power of giving all good things to whom, and how farre he will himſelfe: and uſe thoſe things which are granted to our uſe,
10 with a good conſcience and to the glory of God, who gave them. 10. And that this may be done, we muſt not by infidelity caſt our ſelves out of that right which we receive in Chriſt: and if God of his owne power and authority either give us leſſe than we would, or take away from us that which hee hath given, wee muſt ſubmit
11 our ſelves patiently to his juſt purpoſe as moſt proficable for our ſalvation. 11. And ſeeing the ſoule is the better part of man, and the happineſſe of the body dependeth on the happineſſe of the ſoule; and ſeeing alſo we are created to immortall life, we ought to have a greater care of thoſe things which belong to the ſoule and eternall life, than of thoſe things which belong unto the body, and this temporall life.
12 12. And at length, ſeeing the end and bleſſedneſſe of man is the participation and communicating of God, his knowledge, and worſhip, let us ever tend unto it, and
13 referre thither all our life and actions. 13. And ſeeing wee ſee one part of mankinde to be veſſels of *wrath*, to ſhew the juſtice and ſeverity of God againſt ſinne, let us be thankfull to God, ſith of his meere and infinite goodneſſe hee would have us to bee
14 veſſels of *mercy*, to declare through all eternity the riches of his glory. 14. Laſt of all, that wee may learne, conſider, and begin theſe things in this life, let us, to our power, tender and helpe forward the common ſociety and ſalvation of others, for which we are borne.

OF SINNE IN GENERALL.

The ſpeciall queſtions of ſinne in generall are theſe:

1 *Whether ſinne be, or whence it appeareth to be in the world, and in us.*
2 *What ſinne is.*
3 *How many kindes of ſins there are.*
4 *Whence ſin is, & what be the cauſes thereof.*
5 *What be the effects of ſinne.*

1 *Whether ſinne be in us.*

We know that ſinne is in us.
1 By Gods owne teſtimony. Gen. 6.5. & 18.21. Jeremy 17.9. Rom. 1.21. & 3.10. & 7.18. Pſal. 14. & 53. Eſay 5v.
2 By Gods law. Rom. 3.20 & 4.15. & 5.20. & 7.7.
3 By conſcience and the law of nature. Rom. 1.19. & 1,14.

THat ſin is not only in the world, but in us alſo, wee are divers waies convinced: 1. *By Gods divine teſtimony*, which pronounceth us all guilty of ſin, and we are to give credence unto Gods aſſertion, ſith he is the ſearcher of hearts, and trueſt eye-witneſſe of our actions: 2. *By the law of God* ſin is fully known, as before in the third and fifth Queſtions of the Catechiſme hath bin at large declared, according to thoſe texts of Scripture, *By the law commeth the knowledge of ſin. The law cauſeth wrath; for where no law is, there is no tranſgreſſion. The law entred thereupon that the offence ſhould abound: I knew not ſinne but by the law*: 3. *By conſcience*, which convinceth us of ſinne. For God, beſides the written law, reſerved unto us certaine generall notions and principles of the law of Nature imprinted in our underſtanding, ſufficient to accuſe and condemne us. *Foraſmuch as that which may bee knowne of God is manifeſt in them. The Gentiles doe by nature the things contained in the law, and ſhew the effect of the law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing*: 4. *The puniſhment and death, whereunto all men are ſubject* and enthralled: Nay, our Church-yards, places of buriall, and of execution, are as ſo many Sermons of ſinne; becauſe God being juſt inflicteth not puniſhment on any but for ſinne; as ſaith the Scripture: *Death went over all men, foraſmuch as all men have ſinned*. Againe, *The wages of ſinne is death*. Alſo, *Curſed is every*

Rom. 5.12. Rom. 6.23. Deut. 27.26.

every one that confirmeth not all the words of this law to doe them.

The uſe of this queſtion is: 1. *That we may thence exerciſe our ſelves continually in humiliation and repentance*: 2. *That wee deteſt and withſtand the outrages of Anabaptiſts and Libertines*, who deny that there is any ſinne in them, contrary to the expreſſe word of God; *If wee ſay we have no ſinne we deceive our ſelves*; and contrary to all experience. For they both commit many things which God in his law pronounceth to be ſinnes, howſoever themſelves falſely and blaſphemouſly tearme them *the motions of the holy Spirit*, and live alſo in miſery, no leſſe ſubject to death and diſeaſes than other men: which truly, were they no ſinners, were flat againſt that preciſe rule: *Where there is no ſin, there is no death.*

The uſe of the doctrine of ſin is.
1 To worke in us Humility and Repentance.
2 To withſtand Anabaptiſts.
1 John 1.8.

But it is demanded, whether wee have not a knowledge of our ſinne by the Goſpel alſo. For, *The Goſpel charging us to ſeeke for righteouſneſſe, not in our ſelves, but without our ſelves even in Chriſt, pronounceth us ſinners. Therefore by the Goſpel alſo wee have knowledge of our ſinne, and not by the law alone.* *Anſw.* The Goſpel pronounceth us ſinners, but *not in ſpeciall* as doth the law; neither doth it purpoſely teach *what, or how manifold ſinne is, what ſinne deſerveth, &c.* which is the property of the law: but it executeth this function *onely in generall, and leſſe principally, and preſuppoſing the whole doctrine and duety of the Law*; as inferiour *Sciences*, which are in order directly one under another, borrow ſome principles and chiefe grounds from the *Sciences* next above them. For after that the Law hath arraigned and convicted us of ſinne, and proved that wee are ſinners; the Goſpel immediately taketh this principle, and concludeth, that *whereas we are ſinners in our ſelves, wee muſt ſeeke for righteouſneſſe without our ſelves* in Chriſt, that we may bee ſaved. So then by theſe five meanes we may finde that ſinne is in us: 1. *By Gods owne aſſertion*: 2. *By Gods law principally, and in ſpeciall*: 3. *By the Goſpel leſſe principally, and in generall*: 4. *by the touch and ſenſe of conſcience*: 5. *By the puniſhments which God being juſt inflicteth not but for ſinne.*

Object.

How the knowledge of ſin commeth by the Goſpel.

Sinne is knowne five waies.

2. *What ſinne is.*

Sinne is a tranſgreſſion of the law, or, *whatſoever is repugnant to the law*, that is, *a defect, or an inclination, or action repugnant to the law of God, offending God, and making the creature that ſinneth, guilty of the everlaſting wrath of God, except remiſſion be granted for the Son of God our Mediatour.* The *generall* nature of ſinne, is *a defect or an inclination or action*: but to ſpeake properly, *a defect*, is this generall nature; and *inclination*, or *actions*, are rather the matter of ſinne. The *difference and formall eſſence* of ſinne, is *a repugnancie with the law*; which John calleth *a tranſgreſſion of the law.* The *property*, which neceſſarily cleaveth faſt unto it, is *the guilt of the creature offending*: that is to ſay, a binding of the offendor to temporall and eternall puniſhments, which is done according to the order of Gods juſtice. And this is that which they commonly ſay, that there is a double *formality*, or two-fold nature of ſinne; *Repugnancy with the law*, and *guilt*: or, that there are *two reſpects*, of which the former is *a compariſon or a diſſimilitude with the law*, the other, an *ordaining unto puniſhment.* An *accidentall* condition of ſinne is expreſſed in theſe words, *Except remiſſion be granted, &c.* becauſe it ariſeth not out of the nature of ſinne, but it is by occaſion and accident, in reſpect of ſinne, that they who beleeve in Chriſt are not puniſhed with everlaſting death; becauſe (forſooth) ſinne through Chriſt is not imputed unto them, but remitted by grace. Now theſe are called *defects*. *In the underſtanding*, ignorance and doubtfulneſſe of God and his will: *In the heart, a privation* or want of the love of God and our neighbour, of joy in God, and of an earneſt deſire and endeavour to obey God according to all his commandements; and an *omitting* of inward and outward actions, which are commanded by the law of God. *Corrupt inclinations* are ſaid to bee ſtubbornneſſe of the heart and will againſt the law of God, or againſt the judgement of the minde as touching honeſt and diſhoneſt actions: or a proneneſſe and willingneſſe of nature to doe thoſe things which God forbiddeth, which evill they call Concupiſcence.

1 John 3.4.

The Logicians call it *Genus*, which is the more common nature of a thing, or the matter of it.

A two-fold nature of ſin
1 Repugnancy with the law.
2 Guilt.

What corrupt inclinations are.

Three proofes that corrupt inclinations are ſins. 1 Gods Law.

That theſe defects and corrupt inclinations are *ſins*, and condemned by God, is proved, 1. Out of the Law of God, which expreſly condemneth theſe defects and inclinations, when it ſaith, *Curſed is every one that confirmeth not all the words of the law to doe them*: and, *Thou ſhalt not covet*: which law alſo requireth in men the contrary graces and faculties, I meane, a perfect knowledge and love of God and our neighbour. *Thou ſhalt love the Lord thy God with all thine heart, &c. This is life eternall, that they know thee to be the only very God, &c. Thou ſhalt have no other Gods before me.* 2. By many teſtimonies of Scripture condemning theſe evils for ſins; *The frame or imagination of mans heart is evill, even from his youth. The heart is deceitfull and wicked above all things. I had not knowne luſt*, (that is to ſay, to be ſinne) *unleſſe the law had ſaid; Thou ſhalt not luſt.* 3. By the puniſhments and death of Infants, who although they neither doe good nor evill, and offend not after the ſimilitude of Adams tranſgreſſion: yet they have ſinne in them, for which death reigneth over them. And this ſinne is the blindneſſe and frowardneſſe of our nature towards God, of which we have hitherto ſpoken.

Deut. 6. 5. Joh. 17. 3. Exod. 20. 3.

2 Teſtimony of Scripture. Geneſ. 8. 21. Jerem. 17. 9. Rom. 7. 7 Joh. 1. 5. 2 Cor. 2. 14. & 15. 50. Rom. 1. 21. & 8. 6.

3 Death of Infants.

1. Object. *That which is not voluntary, neither can be avoided, is not ſinne, neither deſerveth puniſhment. Defects and inclinations cannot be avoided by us: therefore they are no ſinne.* Anſw. The Major holdeth true in a Civill Court, but not in the judgement of God, before whom, whatſoever is repugnant unto his law (whether it be in our power to avoide it, or no) is ſinne, and deſerveth puniſhment. For Scripture teacheth both, that the wiſedome of the fleſh cannot be ſubject to the law of God; and that all, who are not ſubject to the law, are ſubject to the wrath of God. 2. Object. *Nature is good. But our inclinations and deſires are naturall: therefore they are good.* Anſw. True it is that Nature is good, if you conſider it *before the corruption*. All things were very good which God made. Even now alſo nature is good, in reſpect of the *Subſtance, and being of it, and as it was made of God*; but not in reſpect of the *quality of it, and as it is corrupted*. 3. Object. *Puniſhments are not ſinnes. But theſe inclinations and defects are puniſhments of the firſt fall: therefore they are not ſinnes.* Anſw. It is true that puniſhments are not ſinnes, if we reſpect the courſe of *Civill juſtice*; but not ſo, if we reſpect *Gods juſtice*. For God oftentimes puniſheth ſins with ſins; which the Apoſtle eſpecially ſheweth, Rom. 1. 27. 2 Theſ. 2. 11. For God hath power of depriving his creatures of his ſpirit; which power his creatures have not.

Geneſ. 31.

3. *How many kindes of ſinnes there are.*

There be five principall diviſions of ſinne.

THE firſt diviſion is this; All ſinne is either *Originall* or *Actuall*. This diſtinction is expreſſed Rom. 5. 14. Rom. 7. 20. Rom. 9. 11.

OF ORIGINALL SINNE.

What originall ſinne is.

ORiginall ſinne is the guilt of all mankinde by reaſon of the fall of our firſt Parents, and a privation of the knowledge of God and his will in our minde, and of all inclination to obey God with our will and heart; and of the contrary, in theſe there remaineth a wicked inclination to thoſe things which God forbiddeth, and backwardneſſe in thoſe things which hee commandeth, enſuing upon the fall of our firſt Parents, and derived from them unto all their poſterity, and ſo corrupting their whole nature, that all by reaſon of this corruption are become guilty of the everlaſting anger of God, neither can they doe any thing pleaſing and acceptable to God, except remiſſion be granted for the Sonne of God the Mediatour; and a renuing of their nature by the holy Ghoſt. Of this ſinne it is ſaid, *Death reigned even over them alſo that ſinned not after the like maner of the tranſgreſſion of Adam. In ſinne hath my mother conceived mee.* Originall ſinne then containeth two things. 1. *The guilt of eternall damnation for the ſinne of our firſt Parents.* 2. *The corruption of mans whole nature after the fall.* Of both theſe Paul ſaith; *By one man ſinne entred into the world, and death by ſinne; and ſo death went over all men, for-*

Rom 5. 14. Pſalme 51. 5.

Originall ſin containeth two things.

1 Guilt of eternall damnation.

2 Corruption of mans whole nature.

Rom. 5. 12.

asmuch

aſmuch as all men have ſinned. The vulgar definition paſſing under *Anſelmus* his name, containeth the ſame in effect with this our definition, ſave that it more obſcurely thus propoundeth it. *Originall ſinne is a want of originall righteouſneſſe which ſhould be in us.* For originall righteouſneſſe was not only *a conformity* of our nature with the law of God, but alſo it comprehendeth in it *Gods acceptation & approbation* of this righteouſneſſe. Now by the fall of man in ſtead of *conformity*, there ſucceeded in mans nature *deformity* and corruption; and *guiltineſſe*, in ſtead of *approbation*. Such is that definition alſo of Hugo Cardinall. *Originall ſinne is that which we draw from our birth, through ignorance in our underſtanding, and concupiſcence in our fleſh.*

Anſelmes definition of originall ſinne.

Hugo Cardinall his definition.

Againſt this doctrine of originall ſinne in times paſt did the Pelagians ſtrive, as at this day the Anabaptiſts doe; denying that there is any *Originall ſinne*, becauſe that neither the poſterity are guilty by reaſon of the firſt Parents fall; neither is ſinne derived into them from their anceſtors *by propagation*, but every one ſinneth and becommeth faulty *by imitation only* of the firſt Parents. Theſe Pelagians St. *Auguſtine* hath confuted in many bookes.

The errour of the Pelagians and Anabaptiſts in the doctrine of originall ſin.

Others grant that all became faulty by reaſon of the fall of our firſt Parents, but they deny that ſuch corruption was bred in us, as might deſerve condemnation. For, the defects, as they thinke, with which we are borne, are no ſinne. But againſt theſe Sectaries and Schiſmatickes wee are to hold theſe foure Theoremes or Poſitions. 1. *That all mankinde is held guilty of Gods everlaſting wrath, for the diſobedience of our firſt Parents.* 2. *That there are in us, beſides this guilt, defects and inclinations repugnant to the law of God, even from the houre of our birth.* 3. *That theſe defects and inclinations are ſins, and deſerve the eternall wrath of God.* 4. *That theſe evils are derived not by imitation, but by the propagation of a corrupt nature from our firſt Parents unto all their poſterity, except Chriſt only.* The firſt, ſecond, and third are ſufficiently confirmed in that which hath already been ſpoken.

4 Theſes of the doctrine of originall ſin.

4 Prooſes ſhewing that originall ſin is derived by nature unto poſterity.

The fourth is thus proved: 1. By teſtimonies of Scripture: *Wee are by nature the children of wrath, as well as others. By the offence of one the fault came upon all men to condemnation. By one mans diſobedience many were made ſinners. Who can bring a cleane thing out of filthineſſe? I was borne in wickedneſſe. Except a man be borne of water and of the ſpirit, he cannot enter into the Kingdome of God:* 2. Infants die, and are to bee baptiſed: Therefore they have ſinne. But they cannot as yet ſin *by imitation*. It muſt needs be then that ſinne is bred in them. Whence it is ſaid: *I called thee a tranſgreſſour from the wombe. The heart of man is evill from his youth.* And Ambroſe ſaith; *Who is juſt in the ſight of God, whereas an infant of a day old cannot be cleere from ſin?* Every thing which is borne carrieth with it the nature of that which bare it, as touching the ſubſtance and accidents proper to that ſpeciall kinde: But we are all born of corrupt and guilty Parents. Wee therefore all draw by nature in our birth their corruption and guilt: 4. By the death of Chriſt, who is the ſecond Adam, wee receive *a double grace*, Juſtification, and Regeneration: therefore it followeth that out of the firſt Adam, there iſſued and flowed *a double evill, the guilt*, I meane, *and corruption* of our nature; otherwiſe we had not ſtood in need of a double grace and remedy.

1 Teſtimony of Scripture. Epheſ. 2. 3. Rom. 5. 18, 19. Job 14. 4. Pſalme 51. 5. John 3. 5.

2 Death of Infants. Iſa. 48. 8. Geneſ. 8. 21. *De bono mortis, cap. 11.*

3 Community or participation of nature between parents and children.

4 From the double grace of Chriſts death; Juſtification and Regeneration.

1. Object. *If ſinne bee propagated from the Parents unto their poſterity, it paſſeth to the off-ſpring, eyther by their body, or by their ſoule. Not by the body, becauſe that is beaſtiall, and unreaſonable; nor by the ſoule, becauſe that is not derived by deduction out of the ſoule of the Parents, whereas it is a ſpirituall Subſtance, which may not be ſevered into parts; neither is it created corrupt by God, whereas God is not the author of ſin. Wherefore certainly originall ſinne paſſeth not by nature from the Parents unto the children.* 1. *Anſw.* We deny the Major: becauſe the ſoule, being created by God pure and undefiled, may draw naughtineſſe and corruption from the body, though it bee brutiſh, into which it is infuſed. Neither is it abſurd to ſay, that the evill diſpoſed temperature of the body is an unfit inſtrument for the good actions of the ſoule, and corrupteth the ſoule not being eſtabliſhed in her righteouſneſſe; ſo that it preſently falleth from her integrity as ſoone as it is infuſed and united unto the body: 2. *Anſw.* We likewiſe deny the conſequence and coherence of the Major, becauſe in

The Pelagians objection.

it

it there is not made a ſufficient account and reckoning of the parts by which Originall ſinne paſſeth. For it paſſeth neither by the *body*, nor by the *ſoule*, but *by the offence of our Parents*, in regard whereof, God, even whileſt hee createth mans ſoule, bereaveth it of *Originall righteouſneſſe*, and other ſuch like gifts, which hee gave on that condition to our firſt Parents, that they ſhould continue, or loſe them to poſterity, according as they themſelves either kept, or loſt them. Neither is God in ſo doing either unjuſt, or the cauſe of ſinne. For this privation or want of Righteouſneſſe is in reſpect of God, which inflicteth it for the offence of our firſt Parents, *no ſinne, but a moſt juſt puniſhment*: although in reſpect of the Parents, which draw it unto themſelves and their poſterity, it be a *ſinne*. Wherefore, if the whole Major be laid downe thus, *Originall ſinne paſſeth unto poſterity either by the Body, or by the Soule, or by the Sinne of Parents, and merit of this privation of Righteouſneſſe*; If the Major, I ſay, be thus propoſed, the fault of the Argument is ſoone eſpyed. For as Originall ſinne firſt ſprung in our Parents by their offence; ſo by the ſame it is conveighed unto poſterity.

This is not that little chinke of which the Schoolemen ſo doubtfully diſpute, to wit, of the deduction of our ſoule from our ſinfull Parents, and of the pollution of the ſoule by meanes of the body coupled therewith: but this is that wide gate, by which originall ſinne violently ruſheth into our nature, as Paul witneſſeth, *By one* V Rom.5.19. *mans diſobedience many were made ſinners*. Repli.1. *The privation or want of originall righteouſneſſe is ſinne. But God inflicteth this puniſhment of privation, creating our ſoule in us bereft of thoſe gifts, which otherwiſe hee would have endowed it withall, if Adam had not ſinned. Therefore herein God is the author of ſinne.* *Anſw.* There is in the Major a fallacy of Accident. This privation *is ſinne in reſpect of Adam and us*, ſith that by his and our fault with might and maine we pull it unto us, and greedily receive it. For that the creature ſhould be deſtitute of righteouſneſſe and conformity with God, it is repugnant to the Law, and is ſinne. But *in reſpect of God, it is a moſt juſt puniſhment* of Adams and our diſobedience, agreeable unto nature and the law of God. Repli.2. *Yea, but God ought not to puniſh Adams offence with ſuch a puniſhment, whereby hee knew the deſtruction of all mankinde would follow and enſue.* *Anſw.* Yea rather let Gods juſtice be ſatisfied, and let the whole world periſh and come to nought. It behoved God, in regard of his exact juſtice and truth, to take vengeance in this ſort on the pride of man; becauſe the offending and diſpleaſing of the higheſt good merited the moſt extreme puniſhment, that is, the eternall deſtruction of the Creature; and God hath ſaid, *Thou ſhalt dye the death*. Now it is of his free mercy that out of this generall ruine he ſaveth ſome, I meane the Elect through Chriſt.

Object.2. *The deſiring of their proper objects is naturally incident to each faculty and appetite: Therefore it is no ſinne.* *Anſw.* The ordinate deſires of their objects, which God appointed them, are no ſinnes; but the unordinate, and ſuch as are againſt the law, they are ſinnes. For ſimply or meerly *to deſire*, is of it ſelfe no ſinne; and the appetite or deſire is good, becauſe it is naturall: But *to deſire contrary to the law*, this is ſinne.

Object.3. *Originall ſinne is taken away from the Saints of God: Therefore they cannot derive it unto their poſterity.* *Anſw.* We anſwer to this Antecedent, that originall ſinne is taken away from the Saints of God, *as concerning the guilt of it*, which is remitted unto them by Chriſt: but yet, *as concerning the pure eſſence thereof*, that is, as it is a ſinne repugnant to the law, ſo it remaineth in them. For although they be withall regenerated by the holy Ghoſt, unto whomſoever their ſinne is forgiven; yet that renewing is not perfected in this life. Wherefore the godly alſo doe derive ſuch a corrupt nature to their poſterity as themſelves have. Repli. *That which the Parents themſelves have not, they cannot derive unto their poſterity: But the guilt of Originall ſinne is taken away from regenerate Parents: Therefore at leaſt the guilt is not derived.* *Anſw.* We muſt diſtinguiſh of the Major. The Parents indeed conveigh not that to their poſterity which *by nature* they have not. But they are freed from the guilt of ſinne, *not by nature*, but *by the grace and benefit of Chriſt.*

Unrighteouſneſſe and damnation from our Parents, but righteouſnes by the grace of Chriſt.

Wherefore

Wherefore Parents *by nature* derive unto their posterity, *not righteousnesse*, which is freely imputed; *but unrighteousnesse and damnation*, unto which themselves *by nature* are subject. And the cause why they derive their guilt unto them, and not their righteousnesse, is this: because their posterity are not borne of them according to *grace*, but according to *nature*; neither is grace and justification tied to carnall propagation, but to the most free election of God. Examples hereof we have Jacob and Esau, &c. Why the Parents righteousnesse is not derived unto their children.

Austin illustrateth this point by two similitudes: the one is *of the graines of corne*, which though they are sowne, purged by threshing from their stalke, chaffe, beard, and eare: yet spring againe from out of the earth with all these; and this commeth to passe, because the purging is not naturall to the graine, but is the worke of mans industry. The other is *of a circumcised Father*, who though himselfe have no fore-skinne; yet he begetteth a Son with a fore-skinne: and this commeth to passe, because Circumcision was not by nature in the Father, but by the Covenant.

Object. 4. *If the roote be holy, the branches also are holy. Therefore the children of the Saints are holy, and without originall sinne. Anſ.* Here is committed a fallacy of ambiguity. For *holinesse* in this place signifieth not a freedome from sin, or integrity and uprightnesse of nature; but that prerogative and priviledge of *Abrahams* posteritie, whereby God, for his league made with *Abraham*, had appointed alwaies to convert some of his posterity, and to endow them with true and inward holinesse; and because all the posterity of *Abraham* had obtained the right and title of the externall Church. Rom. 11. 16.

Object. 5. *Your children are holy. Therefore without originall sinne. Anſ.* This is a fallacy drawne from the abuse of a common manner of speech. *They are holy*, not that all the children of holy men are regenerate, or have holinesse from carnall propagation; For it is said, *When they had neither done good nor evill, I have loved Jacob, and have hated Esau.* But the children of the godly are *holy*, in respect of the externall fellowship of the Church; that is to say, they are to bee counted for members or Citizens of the Church, and so also for the chosen and sanctified of God, except themselves when they come to age declare themselves to be others by their unbeliefe and impiety. 1 Cor. 7. 14. Rom. 9. 11. 13.

Object. 6. *They are more miserable unto whom the sinnes of all their ancestors are derived, than they unto whom have stretchd but the sinnes of some of their ancestors. But if sin passe from the Parents unto the children, then unto the latest of their posterity come the sins of all the ancestors; unto the former onely their sinnes that lived before them. So then the latter are more miserable than all the rest: which would be absurd and not agreeable to the justice of God. Anſ.* 1. It were not absurd although God would punish more heavily, and more forsake the latter of the posterity than the former. For how many more sinnes are committed and heaped up by mankinde, so much the more vehemently is his wrath kindled, and the punishment is more aggravated: whereupon are those sayings; *The wickednesse of the Amorites is not yet full. That upon you may come all the righteous bloud &c. Anſ.* 2. Wee deny also the Minor. For although God suffer originall sinne, that is, the corruption and guilt of nature to passe unto all posterity; yet, together with this, he of his meer mercy doth set bounds and limits for sin, that the posterity may not alwaies pay for the actuall sins of their ancestors, or imitate them, and that it may not be of necessity that the children of evill Parents should be evill, or worse, or more miserable than their Parents. Gen. 15. 16. Mat. 23. 35.

Object. 7. *The sonne shall not beare the iniquity of the Father. Therefore it is injustice that Adams posterity should beare the punishment of the sin of Adam. Anſ.* True it is, the Sonne shall not beare the iniquitie of the Father, or shall not satisfie for his Fathers misdoing, but with this condition; *If himselfe approve not, or fall not into the same; but disliketh and avoydeth it.* But wee justly beare the sinne of Adam; 1. *Because wee all approve of the offence, and imitate the same.* 2. *Because the fault is so Adams, that it also becommeth ours.* For wee were all in Adam when hee sinned, and therefore as the Apostle witnesseth, *Wee all sinned in him.* 3. *Whereas Adams whole nature was guilty, and wee, as a part of him, proceede out of his substance and masse, wee* Ezek. 18. 20. Foure causes for which Adams posterity abideth the punishment of his sinne. Rom. 5. 19.

cannot

cannot but be guilty also our selves. 4. Because Adam received the gifts of God to be imparted unto us on that condition, If himselfe did retaine them: or lose them unto us, if himselfe lost them. Whereas then Adam lost them, he lost them not only in himselfe, but in all his posterity also.

Object. 8. *All sin is committed with the will. But Infants want will. Therefore they commit no sin.* *Ans.* 1. We grant this argument, if it proceed on actuall sinne, not on originall, which is the corruption of nature. *Ans.* 2. Wee deny the Minor, because Infants want not the faculty and power of will; and though *in act* they will not sin, yet they will it *by inclination.* Repl. On the first answer. *The corruption and defects of nature rather deserve pardon and commiseration, than punishment and reprehension, as Aristotle testifieth in these wordes: No man reprehendeth the defects of nature. But originall sin is a defect of nature. Therefore it deserveth not punishment.* *Ans.* The Major is currant in such defects of nature as are gotten not by negligence or misdemeanour; as, if a man become blinde either by nature, or by some disease, or stroke, he is rather to be pitied for it, than upbraided. But such defects as are procured by some misdemeanour, as originall sinne was; these all men worthily reprove, as Aristotle himselfe there addeth; *But every man checks such a one as becommeth blinde through wine-bibbing, or any other misbehaviour.* And thus much touching originall sinne.

Τοῖς μὲν γὰρ ἀπὸ φύσεως οὐδεὶς ὀνειδίζει. Eth. 3. cap. 5.

Τῶν δὲ τυφλῶν ἐξ οἰνοφλυγίας ἢ ἄλλης ἀκολασίας πᾶς ἂν ὀνειδίσαι.

Of Actuall sin, and the rest of the distinctions of sin, and of the causes, and effects of sinne.

What Actuall sinne is.

Actuall sin is every inward and outward action which was repugnant to the Law of God, as well in the understanding, will, and heart, as in outward actions: and the omitting of those things which the law commandeth, as to think, to will, to follow, & to do evil: or not to know, not to will, to fly, to omit that which is good. Hitherto belongeth that division into sins *of Commission or fact*, and sins *of Omission.*

The second division of sinne.

Reigning sinne.

The second division of sinne is thus; There is *reigning sin, and sinne not reigning. Reigning sinne is that in which the sinner maketh no resistance by the grace of the holy Spirit, and is therefore subject to everlasting death, unlesse hee repent, and purchase pardon by the death of Christ. Or, sin reigning is all sin which is not repented of, and which is not resisted by the grace of the holy Spirit; and for which, not only according to the order of Gods justice, but also for the thing it selfe, he is guilty of eternall punishment who hath it.* Of this it is said, *Let no sinne reigne in your mortall bodies.* Also, *Hee that committeth sinne,* that is to say, he which of purpose sinneth, and delighteth therein, *is of the Divell*; where John speaketh of *Reigning sinne.* It is called *Reigning*: 1. *Because we pamper it, and become slaves unto it.* 2. *Because it hath rule over man, and maketh him guilty of eternall damnation.*

Rom. 6. 12. 1 Joh. 3. 8.

Two causes why reigning sin is so called.

Such are all sins in the unregenerate, and some also in the regenerate; as errours in the foundation of faith, and slidings and fallings against their conscience, wherewith a sure confidence of remission of sins, and true and lively comfort cannot consist, unlesse they repent. For that the very regenerate may run headlong into *Reigning sinne,* the dolefull fals of those most holy men Aaron and David doe sufficiently declare. *Sinne not reigning is that which the sinner resisteth by the grace of the holy Spirit, and is therefore exempt from eternall death, because hee repenteth, and obtaineth remission by Christ.* Such kinde of sins are all the defects, inclinations, wicked desires, and many sins of ignorance, omission, and infirmity, which remaine in the faithfull, as long as they are in this life; which notwithstanding they acknowledge, bewaile, and hate in themselves, yea they resist them, and pray daily that they may be forgiven them through Christ their Mediatour, saying; *Forgive us our debts:* and therefore in these they hold fast and imbrace faith and consolation in their Saviour and

Sin not reigning.

and Redeemer. *If we ſay we have no ſinne, we deceive our ſelves, and there is no truth in us. It is no more I that doe it, but the ſinne that dwelleth in me. There is no condemnation to them that are in Chriſt Jeſus, which walke after the Spirit. Who can tell how oft he offendeth? Lord, cleanſe thou me from my ſecret faults.* That vulgar diſtinction of ſinne into *Mortall* and *Veniall ſin*, may be reduced unto this diſtinction of *Reigning, and not reigning ſinne*. For although all ſin in his proper nature bee *Mortall*, that is, deſerveth everlaſting death: yet *Reigning ſin* may moſt fitly ſo be called, wherein whoſoever perſevereth, finally periſheth. Now it becommeth *Veniall*, that is to ſay, it effecteth not everlaſting death, when in the regenerate reſiſting it by the grace of Chriſt it waxeth *not reigning*: not that of it ſelfe it deſerveth remiſsion, or that it is not worthy of puniſhment, but becauſe it is by grace through Chriſts ſatisfaction pardoned unto them that beleeve, and is not imputed to them unto condemnation: according as it is ſaid; *There is no condemnation to them which are in Chriſt Jeſus, &c.* And in this ſenſe the diſtinction of *Mortall* and *Veniall ſinne* may be retained: but by no meanes in that ſenſe in which it is uſed of the Popes Favourites; as if that were *Mortall ſinne*, which for the grievouſneſſe thereof deſerveth eternall death: that *Veniall*, which for the lightneſſe thereof deſerveth not eternall death at Gods hands, but ſome temporall puniſhment only. I had rather, in ſtead of *Mortall* and *Veniall ſinne*, uſe the names of *Reigning* and *Not reigning ſinne*. 1. *Becauſe the names of Mortall and Veniall ſinne are obſcure and doubtfull.* For all ſins are *mortall*, and John alſo calleth *Mortall ſinne*, or *ſinne to death, the ſinne againſt the holy Ghoſt*. 2. *Becauſe the Scripture uſeth not theſe termes, eſpecially the name of Veniall ſinne*. 3. *Becauſe of the errours of the Papiſts, who terme Veniall ſins, thoſe which are light, and deſerve not eternall paines*, whereas the Scripture ſaith; *Curſed is every one that bideth not in all, &c. He which faileth in one point, is guilty of all. The wages of ſinne is death. Whoſoever ſhall breake one of theſe leaſt commandements, and teach men ſo, hee ſhall bee called the leaſt in the Kingdome of Heaven.* In a word, every ſin is in his owne nature *Mortall*, to wit, it deſerveth everlaſting death: but it is made *Veniall*, that is, it accompliſheth not death eternall in the regenerate, by grace through Chriſt. Object. 1. *But the Elect fall not from grace.* Anſw. Finally they doe not. But they who ſin mortally, and doe not repent, periſh. This falleth not to the Elect, that they ſhould fall finally: but before the end, they fall eaſily and often.

1 John 1.8. Rom.7.17. Rom.8.1. Pſalme 19.12.

Mortall & Veniall ſinne.

Rom.8.1.

What the Papiſts take *Mortall* and *Veniall* ſin to be.

Why the names of *Mortall* and *Veniall* ſin are impertinent, and to be rejected.

Deut.27.26. James 2.10. Rom.6.23.

Object. 2. *The will of God is unchangeable. But hee will the ſalvation of the Elect: therefore it is unchangeable.* Anſw. I grant that it is true, concerning the *purpoſe* and counſell of God, but not concerning our *affiance*, which wee have of the remiſsion of ſinnes. For our comfort ſtandeth not together with errours, which are contrary to the foundation, and with ſinne committed againſt our conſciences. For *then are we ſaid to have remiſſion of our ſinnes*, when wee apply theſe benefits to our ſelves. *Now in Chriſt Jeſus ye which once were farre off are made neere by the blond of Chriſt. I will ſay to them which were not my people, Thou art my people: And they ſhall ſay, Thou art my God.*

Epheſ.2.13. Oſea 2.23.

Object. 3. *Hee that is borne of God, ſinneth not: therefore the regenerate ſinne not.* Anſw. 1. *He ſinneth not to death.* For the Elect doe not wholly forſake God, albeit they ſinne againſt their conſciences: but they retaine ſtill ſome beginning of true godlineſſe, by which, as by ſparkles, they are ſtirred againe to repentance, as David, Peter, and others. 2. *Hee ſinneth not as hee is regenerated*: but hee ſinneth as long as hee abideth in this life, ſinne not reigning in him, and yet ſometimes reigning too, as hee is not regenerated by the Spirit of God, but is as yet carnall. For regeneration, or the renuing of us to the image of God, is not perfected in an inſtant, but is begun onely in this life, and in the life to come is at length finiſhed. For ſo doth John himſelfe pronounce of himſelfe, and all the Saints in this life: *If wee ſay that we have no ſin we deceive our ſelves, and truth is not in us. If we acknowledge our ſins, he is faithfull and juſt to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe.* This is therefore the meaning of John, that the regenerate indeed doe ſin, but yet not ſo, that they make much of their ſinne, or doe ſo at any time yeeld and aſſent to evill deſires, that they caſt away all love of godlineſſe, and repent not.

The Elect may ſin againſt their conſcience, yet not to death.

Regeneration but begun in this life.

1 Epiſt.cap.1.

For

For alwaies in the regenerate there remaineth ſome remnant of a regenerate nature, which cauſeth either a ſtrife againſt ſin, or elſe true repentance: that is, it ſuffereth them not to ſin to death, or everlaſting deſtruction, or wholly to forſake God. And this conſolation ſo long they injoy, as they know themſelves to be regenerated, that is, as they keepe faith and a good conſcience.

1 John. 3 9. 1 Pet. 1. 23.

Object. 4. It is ſaid, *His ſeede remaineth in him, neither can hee ſin, becauſe hee is borne of God.* And, *being borne anew, not of mortall ſeede, but of immortall, by the word of God, who liveth and endureth for ever. If therefore the ſeed of Gods word never dyeth in them that are borne anew, they ever remaine regenerate, and ever retaine grace, neither ever fall into reigning ſin.* Anſ. 1. The regenerate may loſe, and doe often loſe grace and the holy Spirit, as concerning ſome gifts, ſometimes mo, ſometimes fewer: although they loſe it not, if wee reſpect all the gifts. For there abideth in them ſome beginning or print of true faith and converſion, which although when they yeeld to evill inclinations or deſires, it is ſo oppreſſed, and darkened, that it neither can be knowne of others, neither confirme them of the grace of God, and their owne ſalvation, for the preſent: yet it ſuffereth them not wholly to forſake God and the knowne truth, and to caſt away their purpoſe of imbracing by faith the merit of the Sonne of God. So David prayeth, *Create in mee a cleane heart, O God, and renew a right Spirit within mee.* Againe, *Reſtore me to the joy of thy ſalvation.* Hee had loſt therefore cleanneſſe of heart, rightneſſe, and newneſſe of Spirit, and the joy of ſalvation, which hee beggeth of God to be reſtored unto him: and yet did he not wholly want them: for otherwiſe hee would not have asked, neither would hee have looked for from God, this renewing and reſtoring. 2. The ſeed of God, that is, the word of God, working true faith and converſion in the elect, abideth and dyeth not in the regenerate, as concerning their converſion and finall perſeverance, how ever they fall often grievouſly before their end. *If they had beene of us, they would have continued with us.*

The regenerate in this life may, & do oftentimes loſe the grace of God in part, but not in whole.

Pſal. 51. 10. 12.

1 John 2. 19.

Mat. 7. 17. Man in this life is not ſimply good, & therefore his works are not alwaies good.

Object. 5. *A good tree cannot bring forth evill fruit.* Anſ. It cannot, as it is good. For, if it be ſimply good, all the fruit thereof is good: which ſhall come ſo to paſſe in the life to come. But if it bee partly good, and partly evill, ſuch is the fruit alſo; which we have triall and experience of in this life.

All ſins mortall in their own nature, but pardonable by the grace of God. Pſal. 32. 5. Pro. 24. 16.

Heretofore it hath beene ſaid, *That all ſinnes are in their owne nature mortall.* Againſt this ſentence, ſome oppoſe that which is ſaid, *I will confeſſe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſinne.* And, *a juſt man falleth ſeven times, and riſeth againe.* Whence they gather, that there are ſome ſins the committers whereof continue ſtill juſt, and therefore deſerve not eternall death. But they reaſon amiſſe from that which befalleth to ſin, but *by an accident*, to that which is *by it ſelfe* in ſin. For it is true indeed, that *there are many ſins, for which the Saints doe not loſe holineſſe and righteouſneſſe, neither become obnoxious to the wrath of God.* But this commeth to paſſe, not by the ſmalneſſe, or nature of the ſin, whatſoever it be, but by the grace of God, who doth not impute, neither will puniſh with eternall death thoſe ſinnes, which yet in their owne nature deſerved it. This doth the Prophet moſt evidently ſhew in the ſame Pſalme, when he ſaith, *Bleſſed is he whoſe wickedneſſe is forgiven. Enter not into judgement with thy ſervant: for in thy ſight ſhall none that liveth be juſtified.*

Pſal. 143. 2.

Mat. 5. 22.

Object. 2. It is ſaid, *Whoſoever is angry with his brother unadviſedly, ſhall be culpable of judgement. And whoſoever ſaith unto his brother, Racha, ſhall be worthy to bee puniſhed by the Councell. And whoſoever ſhall ſay, Foole, ſhall bee worthy to bee puniſhed with hell fire.* Whence they conclude, *Seeing Chriſt himſelfe maketh degrees of puniſhments and ſinnes, ſo that of theſe former, he threatneth hell fire but unto the third onely, therefore there are ſome ſins ſmaller than thoſe which deſerve eternall puniſhment.* But the anſwer unto this is manifeſt out of the words themſelves: which is, that Chriſt doth not ſpeake of civill judgements and puniſhments, when he mentioneth *Judgement* & a *Councell*. For he doth not here ſpeak of the civill order, but diſputeth againſt the corruptions of the Phariſees, concerning the true meaning of Gods law: & concerning the judgement of God againſt both inward and outward ſinnes. For neither

ther can, nor ought to be puniſhed by the Magiſtrate with corporall puniſhment, either ſuch geſtures, as ſignifie ſome bitterneſſe or contempt; or bad affections, if they have not accompanying them an indeavour to doe any man injury. Now, whereas in the third place he nameth *hell fire*, hee doth not exempt the other two kindes of ſinne from eternall puniſhments, but ſignifieth that the third ſhall receive a ſharper puniſhment at Gods hand than the other.

Ob. 3. It is ſayd, *Every ſin and blaſphemy ſhall bee forgiven unto men, but the blaſphemy againſt the holy Ghoſt ſhall not bee forgiven to men, neither in this world, nor in the world to come.* Hence they will gather, *That ſome ſins are forgiven in this world, ſome in the world to come, that is, in Purgatory; and ſome are never forgiven: of which theſe bee Mortall, but the others Veniall in their owne nature.* Anſ. But 1. *Neither here, neither elſe-where, doth Chriſt teach that ſome ſins are forgiven in the world to come.* For that all other ſins are forgiven not in the world to come, but in this world, both Chriſt ſignifieth in this place, and the Scripture elſe-where teacheth, becauſe it is certaine, that ſins are not remitted, but onely to thoſe who repent. But hee denyeth that the ſinne againſt the holy Ghoſt is remitted, either in this world, or in the world to come, that he might more ſignificantly expreſſe the deniall of pardon to it. 2. *Whether they ſay forgiveneſſe to be in this world, or in the world to come,* yet this ſtandeth immoveable, that it commeth not of the nature or corruption of the ſin, but of free mercy for Chriſts ſake. And if every ſin be ſo grievous, that it could not be purged, but by the bloud of the Sonne of God; then doubtleſſe they do great deſpite and contumely unto that bloud, who ſo extennate any ſinne, as to deny that it deſerveth eternall puniſhment, unto which the death of the Sonne of God is equivalent. 3. Even by their owne confeſſion, *There are many mortall ſinnes, which notwithſtanding are forgiven in this life.* Wherefore, either they muſt make all theſe to be even in their own nature *veniall*, or they will never prove out of this place, that the ſmalneſſe of the ſin is the cauſe of forgiveneſſe.

Mat. 12. 31.

Sins are remitted in this world only.

No ſin which may not be remitted, except ſin againſt the holy Ghoſt.

Ob. 4. It is ſaid, *The wrath of God is revealed from heaven againſt all ungodlineſſe.* And, *Know ye not, that the unrighteous ſhall not inherit the kingdome of God?* Out of theſe & the like places they gather, that ſeeing they are mortall ſins which ſhut men out of the kingdome of God, and all ſins doe not ſo: therefore *There are ſome ſinnes which in their owne nature are not mortall.* But they conclude more than followeth by force of reaſon. For that ſome ſins are *Veniall*, there is no doubt: but that commeth by grace remitting thoſe ſins, which, without remiſſion, would ſhut men doubtleſſe from the kingdome of God.

Rom. 1. 17. 1 Cor. 6. 9.

All ſins ſhut men out of the kingdom of God, were they not remitted by the grace of God.

Ob. 5. It is ſaid, *If any mans worke burne, hee ſhall loſe: but hee ſhall be ſafe himſelfe, nevertheleſſe, yet as it were by fire. Therefore,* ſay they, *ſome ſins caſt men into fire, that is, into ſome puniſhment; but not eternall.* This alſo we grant, not in reſpect of the nature of ſin, but in reſpect of pardon, which befalleth to thoſe who hold the foundation, which is Chriſt. For to build on the foundation, wood and ſtubble (that is, to patch the word of God with unneceſſary queſtions, humane opinions and traditions, which often are occaſions of Schiſmes in the Church, and often of Idolatry and errours) it is not ſo light a ſinne as they deeme it, who doe it, but deſerveth eternall malediction, except remiſſion bee made for the Sonne of God, as it is declared in the Revelation, Chap. 22.

1 Cor. 3. 15.

Object. 6. It is ſaid, *A high Prieſt taken from among men is bound to offer for ſinnes, as well for his owne part, as for the peoples.* *Anſ.* This place ſheweth that the ſins of the Prieſt are not *Veniall* by themſelves, or of their owne nature, but for the ſacrifice of Chriſt, which was ſignified by the typicall ſacrifices: and therefore it quite & cleane overthroweth the opinion of our adverſaries. For if all ſinnes even of a righteous Prieſt are in the ſight of God ſo great, that they cannot bee purged, but by the death of the Sonne of God; it neceſſarily followeth that they of their owne nature deſerved everlaſting death.

Heb. 5. 1.

Ob. 7. It is ſaid, *When luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death. Here,* ſay they, *James ſaith, that there is one ſin, Finiſhed (when as the will upon deliberation conſenteth to evill luſt) another, Not finiſhed (when a man ſin-*

Jam. 1. 15.

neth without deliberation) & to ſin finiſhed he aſcribeth, that it bringeth forth death. We anſwer that the conſequence of this is not of force, becauſe that a property which belongeth to divers kinds, when it is aſcribed to one kind, it followeth not thereof that it is to be removed from the other. For S. James diſtinguiſheth the kindes or degrees of ſins, Originall and Actuall: and ſaith that death followeth after Actuall; not as if death did not follow after Originall, but becauſe that Actuall is a middle between Originall ſin & death, as a cauſe of this and an effect of that, and doth aggravate death or puniſhment, which already was purchaſed by Originall ſin. Neither doth he chiefely ſpeake of the degrees of puniſhments, but of the cauſe and originall of them to bee ſought in the corruption of our owne nature.

Actual ſin is an effect of Originall ſin, & a cauſe of death; which though purchaſed by Originall, yet is aggravated by Actuall.

Ob. 8. It is ſaid; *In many things we ſin all.* Hence our adverſaries will prove, *That the ſins of the juſt are Veniall, becauſe they fall either into few ſins, or into no mortall ſins.* To this, as alſo to moſt of that which hath gone before, wee anſwer, that the ſins of the juſt, who by faith retaine or receive righteouſneue, are Veniall, not of their owne nature, but by grace.

Jam. 3. 2.

Ob. 9. *God is not cruell, but mercifull, neither light in his love, but conſtant. Wherefore he doth not for every light ſin judge a man worthy of eternall puniſhments.* Anſ. But they imagine that the judgement of God concerning ſin, is at variance with his mercy: which two are not at variance, but doe very well agree. For God is in ſuch wiſe mercifull, as he is alſo juſt. Now the juſtice of God requireth that he judge all, even the leaſt offence & contempt of his majeſty, worthy of eternall damnation. This judgment againſt every ſinne, the mercy and conſtancy of Gods love doth not take away: but for the ſhewing and declaring thereof it is ſufficient, that he rejoyceth not at the deſtruction of them that periſh, and that for teſtimony thereof, he inviteth all to repentance, and forgiveth them who repent their ſinnes, which by themſelves were worthy of everlaſting death: that is, hee puniſheth them and cauſeth ſatisfaction for them not in the ſinners, *but in his owne Son ſent to take fleſh*, by puniſhment anſwering and ſatisfying his juſtice.

Gods juſtice is not at variance with his mercy, though it judge the leaſt ſin worthy of eternall death.

Mat. 5. 19.

Ob. 10. It is ſaid, *Whoſoever ſhall breake one of theſe leaſt commandements, and teach men ſo, he ſhall bee called the leaſt in the kingdome of heaven.* This they interpret after this ſort; *That hee, who both by ſinne and teaching doth againſt the Law, is fallen from the kingdome of God, and not hee, who in teaching ſubſcribeth to the Law, although ſometimes hee doth a little contrary to that hee teacheth.* But the oppoſition or contrarietie which Chriſt addeth, *But whoſoever ſhall obſerve and teach them, the ſame ſhall be called great in the kingdome of God*, doth ſhew that Chriſt in the former part of the ſpeech doth underſtand thoſe who *breake*, that is, violate the Law which they teach: ſo that the meaning is; although one teach well, & yet violate one of theſe commandements, which the Phariſees tearme *the leaſt*, that is, of the commandements of the Decalogue: hee ſhall finde theſe commandements ſo not to bee the leaſt, but the greateſt, as himſelfe thereby ſhall become the leaſt, that is, in no place in the kingdome of God. Albeit it bee granted unto them, that in the wordes of Chriſt, *to teach ſo*, is the ſame, that *to teach contrary to the Law*; yet can it not at all bee gathered thence, that they alone ſhall be the leaſt in the kingdome of God, who by teaching and ſinning breake the Law, and not they alſo, who by ſinning onely, and not teaching, tranſgreſſe it. The firſt Reaſon is in the very words of Chriſt: becauſe he calleth thoſe commandements the leaſt, by a figure of ſpeech called *Imitation*, which are the greateſt; and the breach whereof, whether it be committed in deed, or in doctrine, or in both, God judgeth worthy the ſhutting out of his kingdome, even by our adverſaries confeſſion; that is, the whole Decalogue, which the Phariſees did ſet behind their traditions. The ſecond Reaſon is in the words which Chriſt addeth. *For I ſay unto you, except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſees, ye ſhall not enter into the kingdome of heaven.* In theſe wordes Chriſt ſheweth, that a far other righteouſneſſe is required by the Law of God, than the Phariſees thought of; & that thoſe ſins alſo are ſo great, that they ſhut men out of the kingdom of heaven, which the Phariſees accounted, either for light, or no ſins, as, *to bee angry with thy brother unadviſedly, to ſay unto him Racha, or foole:* to be troubled

Chriſt calleth them the leaſt, not as in his own judgement, but as in the judgement of the Phariſees: & ſo he imitateth them in thus ſpeaking.

wh

with an evill affection, or deſire of revenge. For even theſe things alſo hee ſaith are to be avoided, if we wil avoid hel fire, & be the children of our heavenly Father. Therefore hee ſaith, *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.* And, *Whoſoever hateth his brother is a man-ſlayer: and yee know that no man-ſlayer hath eternall life abiding in him.* And therefore not they only, which commit the greater ſins, but they alſo who commit the leſſer, cannot eſcape everlaſting death, but by the ſatisfaction of Chriſt imputed to them. Mat. 5. 28. 1 Ioh. 3. 15.

But as our adverſaries accuſe this ſentence, of too much rigour; *That all ſinnes, are by themſelves of their owne nature Mortall, that is, deſerve eternall death:* ſo alſo the other ſentence, *That ſins are made Veniall to thoſe that repent, which of their owne nature are Mortall*, they reprehend as too gentle and repugnant to Gods juſtice: becauſe to call that *Veniall* which is *Mortall*, is contrary to truth and juſtice. But the anſwer is ready; That God, if we reſpect the *nature* of ſin, adjudgeth all ſin worthy of everlaſting death: and giveth pardon to none but of free grace, for the interceſſion and ſatisfaction of his Son our Mediatour. Sin made veniall unto the repentant, by graee for the interceſsion and ſatisfaction of Chriſt.

The third diviſion of ſinne.

THere is ſinne *againſt the Conſcience*, and ſinne *not againſt the Conſcience*. *Sinne againſt the Conſcience is, when a man, knowing the will of God, of ſet purpoſe doth expreſly againſt the ſame.* Or, it is *a ſinne committed of thoſe who wittingly and willingly ſinne*, as David wittingly committed adultery and murder contrary to the Law. *Sin not againſt the Conſcience is that, which wee either not willing, or not witting commit: or, which is indeed acknowledged to be ſinne, and is lamented of by the offendor, but cannot perfectly bee avoyded in this life:* ſuch as is Originall ſinne, and many ſins of omiſſion, ignorance and infirmity. For wee omit many good things, and commit evill; being ſuddainly overcome and overtaken by infirmities; as Peter of infirmity in imminent danger is overcome & denyeth Chriſt, *wittingly* indeed, but not *willingly*: therefore he *weepeth bitterly*, and loſeth not utterly his faith, according to Chriſts promiſe, *I have prayed for thee that thy faith faile not.* It was not reigning ſin, much leſſe the ſin againſt the holy Ghoſt, becauſe he loved Chriſt no leſſe when he denyed him, than when he bewailed his offence, though that affection did not at that time for fear of imminent danger ſhew it ſelfe. Such ſinne Paul acknowledgeth in himſelfe, and lamenteth it; *I doe not the good which I would, but the evill which I would not, that doe I, &c.* His blaſphemy alſo, and perſecution and violence againſt the Church was *a ſin of ignorance.* For *I did it ignorantly*, ſaith he, *therefore God had mercy on me.* This third diviſion of *ſin*, and the definition of both *ſinnes*, Chriſt hath expreſly delivered, ſaying; *The ſervant that knew his Maſters will, and prepared not himſelfe neither did according to his will, ſhall be beaten with many ſtripes: But he that knew it not, and yet did commit things worthy of ſtripes, ſhall be beaten with few ſtripes.* Sin againſt the Conſcience. Sin not againſt Conſcience. Luk. 22. 32. Rom. 9. 1. 1 Tim. 1. 13. The proofe of this diviſion of ſinne. Luke 12. 47.

The fourth diviſion of ſinne.

THere is ſinne *unpardonable*; or, a ſinne *againſt the holy Ghoſt*; or, a ſin *unto death*: there is alſo ſinne *pardonable*; or, *not againſt the holy Ghoſt*; or, *not unto death.* This diſtinction is deduced out of the 12. of Matth. ver. 31. Mar. 3. 29. 1 John 5. 16. Sinne unpardonable, or ſinne againſt the holy Ghoſt, and unto death, is *a denyall and oppugning of the knowne truth of God, and his will and workes, of which mens conſciences and mindes are fully aſcertained and convicted by the teſtimonie of the holy Ghoſt; not of feare, or infirmity, but of ſet purpoſe and hatred of the truth, and of a deſpitefull malicious ſtomacke conceived againſt the ſame*: which ſinne whoſoever commit, they are puniſhed of God with *a perpetuall blindneſſe*, that they can never returne to God by true repentance in this life, and by conſequent can obtaine no pardon. It is called *unpardonable*, not that by the grievouſneſſe thereof it exceedeth the worth of Chriſts merit: but *becauſe he who offendeth herein, is puniſhed with ſinfull blindnes, and hath not the gift of repentance.* For, becauſe it is a peculiar kind of ſin, a peculiar kinde. What unpardonable ſin, or ſin againſt the holy Ghoſt is. Perpetuall blindnes an effect of it. Why it is called unpardonable.

of punishment is also inflicted thereon; namely, finall blindnesse and impenitency: And without repentance there is no remission. *Whosoever shall speake against the holy Ghost it shall not be forgiven him, neither in this world, nor in the world to come.* And, *whosoever blasphemeth against the holy Ghost, shall never have forgivenesse, but is culpable of eternall damnation.* It is called *sinne against the holy Ghost*, not as if the holy Ghost might be offended by any man, and not the Father also, and the Son, but by an eminent significancy of speech, *because it is in a speciall manner committed against the holy Ghost*: that is, against his proper and immediate *office* or operation, which is the enlightning of their mindes. It is called *sinne unto death* by John, not that this alone is mortall, or deserveth death, but by an emphaticall significancy of speech, *because it especially deserveth death, and all they who commit this sin assuredly die therein, because none of them repenteth of it.* Therefore John will that we *pray not for it*; because (forsooth) in vaine the remission thereof is craved at Gods hands. The Scripture elsewhere speaketh of this sin, as Hebr. 6. Ver. 4,5,6,7,8. Ch. 10. Ver. 26,27,28,29. & Titus 3. Ver. 10,11.

Matth. 12.32. Marke 3.29.

Why it is called the sinne against the holy Ghost.

Why it is called a sin unto death. 1 John 5.16.

Certaine Rules to be observed touching the sinne against the holy Ghost.

1 It is not in every Reprobate.

1. *The sinne against the holy Ghost is not found in every reprobate person, but in those only who are lightned by the holy Ghost, and convicted in conscience of the truth, as Saul, Judas, &c.* Object. *Every unpardonable sinne is a sinne against the holy Ghost, because Christ saith, that the sinne against the holy Ghost is unpardonable: But finall perseverance in whatsoever sinne without repentance, is remitted to no man: And therefore it is a sinne against the holy Ghost: and by a consequent, all that perish, sinne against the holy Ghost.* *Answ.* The ambiguity of unpardonable sinne, maketh foure termes in this Syllogisme. For in the Major it signifieth that kinde of sinne, which is never remitted to any: because whosoever commit it, whether at the end, or before the end of their life, they persevere in it even to the end without repentance: But in the Minor it signifieth not a certaine kinde of sinne, but all their sinnes who repent not: which indeed are not remitted to them, because they persevere in them to the end without repentance; and they are unpardonable, not before the end, but in the very end of their life: yet are they remitted to others who persevere not in them, but repent. For, *perseverance in sinne* is nothing else, than the sinnes themselves, which are continued unto the end: and therefore this is the meaning of the Minor; Sins, in which men persevere without repentance unto the end, are not pardoned them who persevere in them. But now all men doe not persevere in them, as they persevere in the sinne against the holy Ghost, even whosoever once fall into it. And Christ in this speech sheweth not, for what sins men are punished with everlasting death. For it is certaine that it befalleth for all sinnes of which men repent not: but he sheweth, what sinnes are such, as whosoever doe commit them, they doe never repent. This he affirmeth of no kinde of sinne, but only of blasphemy against the holy Ghost.

The difference between other sins pardoned, & this sin against the holy Ghost.

2 It is not every Reigning sin.

2. *Every sinne against the holy Ghost is Reigning sinne, and sinne against conscience: but not contrariwise every Reigning sinne, sinne against the holy Ghost.* For it may fall out, that some man either ignorantly, or else wittingly and willingly may patronize some errours, or make breach of some commandement by reason of weakenesse, terrour of present torment, or feare of danger; and yet not oppugne of purpose and malice the truth knowne unto him, or make an utter Apostasie from Religion and Piety, and persevere in a sensuall senseless contempt, but retire unto repentance in this life. Wherefore *Reigning sin, or the sin against the holy Ghost* differ as a generall from a particular: the later of them intimating a precedency of the former; but not the former a consequence of the later.

3 It is not incident to the Elect. John 10.28. 2 Tim. 2.19. 1 Peter 1.5. 1 John 3.15. 1 John 2.19.

3. *The sinne against the holy Ghost is not incident unto the Elect, and those who are truly converted*; because the Elect can never perish, but are certainly saved by God. *My sheepe shall no man plucke out of my hands*; with the like places. They then who thus offend, were never truly converted and chosen. *They went out from us, because they were not of us.*

That many of the Reprobate are said to bee lightened, and to bee made partakers of

of the holy Ghoſt, to have taſted the heavenly gift, the good word of God, and of the powers of the world to come, and laſt of all to have been ſanctified with the bloud of the Teſtament: likewiſe in Peter, to have eſcaped from the filthines of the world: the Apoſtles themſelves ſhew that this is to bee underſtood of the knowledge of the truth, and the foregoing and deteſtation of errours and vices for a ſeaſon, and laſtly of the ſufficiency of Chriſts merits, even for the wiping away of their ſinnes alſo, and the offer thereof made to them by his word and Sacraments: which they ſhew, when they interpret that Lightning and Taſte to be the knowledge of the truth and righteouſneſſe, and call them dogs and ſwine, not made ſo againe, but returning to their vomit, and wallowing in the mire; and compare them to the earth drinking in the raine, but bringing forth in ſtead of good herbes, thornes and bryars. For theſe things agree not to true faith and converſion.

How many of the reprobates are ſaid in Scripture to be lightned & ſanctified. 1 Pet. 2. Heb. 6. & 7.

4. *Wee are not raſhly to pronounce who they bee that ſinne againſt the holy Ghoſt: and wee may not judge of this ſinne, untill the end*, that is, untill wee know them, who once had the truth, and confeſſe themſelves to be convicted and perſwaded of it, with hatred thereof to perſecute and reproach it, or to end their life in hatred and deſpite againſt it. The reaſon hereof is manifeſt, *becauſe we are not the beholders of mens hearts.* If it be objected, that *There is a ſinne unto death, I ſay not that thou ſhouldeſt pray for it: if he will not that wee ſhall pray for thoſe who ſinne to death, it muſt needes bee that wee may diſcerne them from others.* Wee anſwer, that John doth not univerſally forbid that wee pray for any ſo ſinning; but at ſuch time, as that is manifeſt unto us, either by ſome divine teſtimony, or by manifeſt arguments, and the ſinners owne profeſſion. But, before this is certaine and manifeſt unto us, wee ought to deſire of God the converſion of all men, and, as much as in us lyeth, to endeavour it, as it is ſayd; *I exhort, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks bee made for all men.* And, *The ſervant of the Lord muſt not ſtrive, but muſt bee gentle toward all men, apt to teach, ſuffering the evill men patiently, inſtructing them with meekneſſe, that are contrary minded; proving if God at any time will give them repentance that they may know the truth, and that being delivered out of the ſnare of the Devill, of whom they are taken, they may come to amendment, and performe his will.* And, *Pray for them which hurt you and perſecute you.* And, *Lord, lay not this ſinne to their charge.* If it bee replyed, *That ſo it will come to paſſe that our prayer ſhall bee contrary to the will of God, if not knowing of it, wee pray for them who ſinne againſt the holy Ghoſt:* The anſwer is ready, That prayer is made for them with a condition, by which wee ſubmit our will and deſires to the counſell of God, that hee will convert and ſave the adverſaries of the truth, if they may bee recovered; but that hee will repreſſe them and puniſh them, if hee have not appointed to recover them. By the ſame anſwer is this argument diſſolved, *Their ſin is not unpardonable, for whom we muſt pray: But wee muſt pray for all men: Therefore no mans ſinne is unpardonable.* 1. Wee deny the Minor: becauſe if it appeareth by any divine teſtimony, or by manifeſt arguments and their owne profeſſion that they are caſt away, whether they ſinne againſt the holy Ghoſt, or otherwiſe doe not repent, wee muſt not pray for them. 2. Neither is the Major true. For if we know not whether they ſinne againſt the holy Ghoſt, or are rejected of God or no, we muſt pray for them, but with that condition, if they may be recovered. Out of theſe things alſo which have been ſpoken, anſwer is made to this. Object. *He that muſt feare leſt he hath any unpardonable ſin, can never be aſſured of remiſſion of his ſins and life everlaſting: but if there be any ſin unpardonable, which is committed before the end of a mans life, no man can bee aſſured, that he hath not or ſhall not have ſuch ſinne. Therefore there is either no ſuch ſin, or no man can bee aſſured of the grace of God, and his owne ſalvation.* For, the Minor of this reaſon is falſe, concerning thoſe who beleeve. For they muſt certainely think, that they neither had, nor have the ſin againſt the holy Ghoſt; becauſe there is no condemnation to them who are in Chriſt: neither that they ſhall have this ſin, becauſe that no man can pluck the ſheep of Chriſt out of his hand,

4. We are not laſtly to pronounce any man a ſinner againſt the holy Ghoſt, vntil we ſee him give up the Ghoſt in Apoſtaſie & blaſphemy.

1 Tim. 2. 1. 2 Tim. 2. 24, 25, 26. Mat. 5. 44. Acts 7. 60. Our prayer for the adverſaries of the truth muſt be conditionall with ſubmiſſion to Gods will.

Our prayer for them being but conditionall, it argueth not but that their ſin may be notwithſtanding unpardonable.

The feare of unpardonable ſin belongeth to the wicked not to the faithfull.

Adam and Peter ſinned not againſt the holy Ghoſt.

Ob. 1. *Adam and Peter obtained remiſſion of ſins: Adam and Peter ſinned againſt the holy Ghoſt, becauſe they denied the manifeſt and known truth of God: Therefore ſome men*

ſinning againſt the holy Ghoſt obtaine remiſſion of ſinnes. Anſ. The proofe of the Minor is a falſe definition: For not every deniall or rejection of the truth is ſin againſt the holy Ghoſt, but that only which hath accompanying it an inward hatred of the truth, and which of a purpoſed intent, and with horrible fury endeavoureth to oppreſſe it: which hatred of truth was not in Adam or Peter. Auguſtine therefore ſaith: *Faith failed not Peter in his heart, when confeſſion failed him in his mouth.*

God ſparing Cains life doth not thereby ſhew his pardoning of his ſin, but a further revenging of it.

Object. 2. *The ſinne of Cain was not unpardonable. Becauſe God would not have him killed, therefore hee pardoned him his ſinne. But Caines ſinne was committed againſt the holy Ghoſt: Therefore ſome ſinne againſt the holy Ghoſt is not unpardonable.* Anſ. In the proofe of the Major is a fallacy, putting that which is *no cauſe*, as if it were a *cauſe*. For the cauſe why God would not have him killed, was not, for that hee had pardoned Cain his ſinne, not repenting him of it; but that the murderer might bee the longer tormented with the furies of his conſcience, that in ſo long time not repenting he might be made inexcuſable; and further alſo, that murders might not waxe rife among men.

Every ſin of the unregenerate unpardonable, becauſe not repented of, which to others through repentance are pardoned.

Ob. 3. *They who are altogether ignorant of Chriſt, ſin not againſt the holy Ghoſt. But all that know not Chriſt have unpardonable ſinne: becauſe it is never pardoned them. Therefore ſome unpardonable ſinne, is not againſt the holy Ghoſt.* Anſ. Wee grant the whole reaſon, if in the Minor and concluſion thereof bee underſtood, by unpardonable ſinne, thoſe ſinnes of the unregenerate, which are not indeed remitted unto them, for that they perſiſt in thoſe ſinnes to the end without repentance: yet to others they are remitted, who perſiſt not in them, but repent of them in this life. For not all who commit them, perſiſt in them. But if that kinde of ſinne bee underſtood, it is never remitted to any man, becauſe all they who commit it, perſiſt in it to the end of their life without repentance: then is the Minor falſe. And ſo is there no conſequence in this reaſon.

What pardonable ſinne is.

Pardonable ſinne, or ſinne not againſt the holy Ghoſt is any ſinne whereof ſome repent and obtaine pardon.

The fift deviſion of ſinne.

What is ſin of it ſelfe.

THere is ſome ſinne which is *of it ſelfe* ſinne, and ſome which commeth to bee ſinne *by an accident*. *Sinnes of themſelves, and in their owne nature, are all thoſe things which are forbidden in the Law of God*; as are inclinations, motions, and actions diſagreeing from the Law of God: yet they are not ſinnes *as they are motions, nor in reſpect of God moving all things*: (For motions as they are meere motions, are good in themſelves, and proceede from God, in whom wee live, move, and have our being) but they are ſinnes *in regard of us, as they are committed by us againſt the law of God*. For in this ſenſe of themſelves, *and in their owne nature*, they are ſinnes.

What is ſinne by an accident.

Sinnes by an accident are the *actions of the unregenerate and hypocrites, which are indeed preſcribed and commanded by God, but yet are diſpleaſing unto him, becauſe they are done without Faith and Repentance*. Of this kind are all actions alſo of indifferencie which are effected with ſcandall. *Whatſoever is not of faith is ſin. To them that are defiled and unbeleeving is nothing pure. Without faith it is impoſſible to pleaſe God.* Wherefore all the vertues of the unregenerate, as the chaſtity of Scipio, the valour of Julius Cæſar, the fidelity of Regulus, the juſtice of Ariſtides, &c. howſoever *in themſelves* they are good actions, and inioyned by God, yet *by occaſion and accident*, they are ſinne, and diſpleaſe God; both becauſe the *perſon*, from whom thoſe actions proceede, pleaſeth not God, neither is reconciled unto God: and alſo becauſe the *actions* themſelves are not done after the ſame *manner*, neither to the ſame *end* which God would have them to bee done; that is, they are not grounded on *faith*, nor wrought to the *glory* of God, which conditions & circumſtances are ſo neceſſarily required to a good worke, that without them our beſt actions are defects and ſins: as, it is ſinne when a wicked man or an hypocrite prayeth, giveth almes, offereth ſacrifice, &c. becauſe he doth it not of faith, nor referreth it unto Gods Glory. *Hypocrites give, &c. He that killeth a bullocke, &c.*

Rom. 14. 23. Tit. 1. 15. Heb. 11. 6.

The vertues of the unregenerate are ſinnes by accident.

Mat. 6. 2. Eſay 66. 3.

There

There is then a maine difference betweene the vertues of the regenerate and the unregenerate. For 1. *The good workes of the regenerate are wrought, having Faith for their harbenger, and are accepted of God. But it fareth not ſo with the unregenerate.* 2. *The regenerate doe all things to the glory of God; the unregenerate and hypocrites to their owne praiſe and glory.* 3. *The workes of the regenerate are linked with inward obedience, and a true deſire of pleaſing God: the unregenerate and hypocrites only performe an outward diſcipline and homage without the inward obedience; therefore their vertues are meere maskes of hypocriſie, and no true vertues.* 4. *The imperfection of the workes of the regenerate is covered by the ſatisfaction and interceſsion of Chriſt; and the ſpots of ſinne wherewith they are ſtained, are not imputed unto them, neither is it objected unto them that they defile the gifts of God with their ſinnes: The vertues of the unregenerate being in themſelves good, notwithſtanding become and continue ſinnes by accident, and are polluted with many other ſinnes.* 5. *The good workes of the unregenerate are adorned by God with temporall rewards only, and that, not as if they pleaſed God, but that by this meanes he might invite both them and others to honeſty and outward diſcipline of civility, neceſſary for mankinde. But the good works of the godly, God accepteth for Chriſts ſake, and crowneth them with temporall and eternall rewards; as it is ſaid, Godlineſſe hath the promiſe of the life preſent, and that that is to come.* 6. *The unregenerate by practiſing good workes enacted by God, obtaine indeed mitigation of their puniſhment, leſt they ſhould with other wicked Impes ſuffer more exquiſite tortures in this life: but the good workes of the godly, ſerve not only for this, that they may ſuffer lighter and eaſier puniſhments, but alſo that they may bee quite freed from all evill.* Object. *Wee may not doe that which is ſinne. The workes of the unregenerate, though civilly good, are ſinnes: therefore we may not doe them.* Anſw. Here is a fallacy of accident. The Major is true of ſins which are *in themſelves ſins*; The Minor of ſins which are *ſins by accident*. Now thoſe things which are *in themſelves ſinne*, ought ſimply to be omitted: but thoſe which are ſins *by accident*, ought not to bee omitted, but to bee reformed, and performed after the *manner*, and the *end* which God hath preſcribed.

The differences between the vertues of the regenerate and the unregenerate.

1 Titus 4.8.

The morall actions of the unregenerate are not therefore to be omitted of us, becauſe in themſelves they are ſin: but we muſt avoide the ſin, and performe the action.

Externall diſcipline therefore is neceſſary even in the unregenerate. 1. *In reſpect of the commandement of God.* 2. *For avoiding the grievouſneſſe of puniſhments, which enſue upon the breach of diſcipline.* 3. *For the preſervation of the peace and ſociety of mankinde.* 4. *For a way and entrance of converſion, which is ſtopped by perſevering and perſiſting in manifeſt offences.*

Why civill diſcipline is neceſſary amongſt the unregenerate.

If inſtance be given: *Hypocriſie is ſinne of it ſelfe, and is to bee avoided*, as Matth. 6. It is ſaid, *Be not as Hypocrites: but the diſcipline or outward behaviour of the wicked is hypocriſie: therefore it is ſinne of itſelfe, and they ſhould omit it.* We anſwer to the Major, by diſtinguiſhing the diverſity of *Hypocriſie*. There is a double *Hypocriſie*: one is in workes not commanded of God, done for oſtentation ſake, or to deceive, as thoſe which Chriſt mentioneth, Matth. 6. To make a Trumpet be blowne before him, when he giveth almes, to pray ſtanding in the Synagogues, and in the corners of the ſtreets, to looke ſowerly, and disfigure his face in faſting, and all other ſuperſtitious and humane traditions, which appertaine not to the edifying of the Church. That theſe things are to be omitted and left undone, there is no doubt; as it is ſaid, *In vaine doe they worſhip mee, teaching for doctrines the commandements of men.* And therefore they are here expreſly condemned and forbidden of Chriſt. There is another hypocriſie in workes commanded of God, but not done after that manner which God requireth. Theſe are not to be left undone, but to be corrected, and to be done without hypocriſie, that is, with true faith and godlineſſe: as in the ſame place Chriſt teacheth of almes, prayer, faſting, not to bee omitted of the godly, but to be otherwiſe performed, than they were of Hypocrites.

The good actions of hypocrites are not to be omitted, but their hypocriſie therein only to be eſchewed.

So alſo is there a great difference between the ſins of regenerate men and unregenerate. For as it hath been heretofore, eſpecially in the ſecond diſtinction of ſinne, ſaid; In all the regenerate there remaine as yet many reliques of ſinne: as 1. *Originall ſinne.* 2. *Many actuall ſins*, as of ignorance, omiſsion, and infirmity, which nevertheleſſe they acknowledge and bewaile, and ſtrive and ſtruggle with them; and therefore loſe not a good conſcience, nor endanger the remiſsion of their ſinnes. 3. Some alſo

alſo ſometimes fall into errours, which fight with the founda ion it ſelfe, or into ſins againſt their conſcience, for which they loſe a good conſcience, and many gifts of the holy Ghoſt, and ſhould bee condemned if they perſevered in them unto the end; but they periſh not in them, becauſe they repent in this life. In the mean time there reſteth a threefold difference, whereby the regenerate differ in ſinning from the wicked. 1. Becauſe the purpoſe of God is to keepe the Elect for ever. 2. In the regenerate, when they offend, there is aſſured and certaine repentance in the end. 3. In theſe, when they ſlip, there remaineth ſome ſparke of true faith and repentance, which is ſometimes greater and mightier, and ſo wreſtleth againſt ſinne, that they fall not into Reigning ſinne, or errours repugnant to the foundation; ſometimes leſſe and weaker, and is for a time overcome of temptation; but yet it prevaileth ſo farre, that they who are once truly turned unto God, make not a finall Apoſtaſie from him: as appeareth in David, Peter, &c. In the unregenerate when they ſinne, none of theſe is found, but the contrary altogether. By this which hath been ſpoken it is manifeſt for what cauſe this difference of ſins, which are *of themſelves ſinnes, and by an accident ſinnes*, is neceſſary. 1. Leſt that a falſe perſwaſion of their owne righteouſneſſe or merits ſhould reſt in mens mindes: Leſt with ſinnes, which are *of themſelves ſinnes*, ſhould bee caſt away alſo good things which come to be ſins, but by *an accident*, and ſo ſhould bee increaſed and heaped up the ſinnes and puniſhments of mankinde.

The difference of the ſins of the regenerate and the unregenerate. Rom. 7 16. Luke 22.22. 1 John 1 9. 1 Pet. 1.2. Jud. 4.2, 3. Iſai. 37.24.

Two uſes of the difference between ſins which are of themſelves ſins, and thoſe which are made ſo by an accident.

4. *What are the cauſes of ſinne.*

GOD is the cauſe of no ſinne: as is proved, 1. By teſtimonies of Scripture, *God ſaw thoſe things which he had made, and they were very good. Thou art the God that haſt no pleaſure in wickedneſſe, &c.* 2. Becauſe God is exactly and perfectly good and holy, ſo that no effect of his is evill. 3. Becauſe he forbiddeth all ſin in his law. 4. He puniſheth all ſinne moſt ſeverely, which hee could not rightly doe, if hee wrought or cauſed it. 5. He himſelfe deſtroyeth not his owne Image in man: therefore he cauſeth not ſinne, which is the deſtruction of this Image. The proper and only efficient cauſe of ſinne is the *will* of Divels and men, whereby they freely fell from God, and robbed and ſpoyled themſelves of the Image of God. *Through envie of the Divell came death into the world.* But death is the puniſhment of ſinne. *Yee are of your father the Divell, and the luſts of your father yee will doe: hee hath been a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him. When hee ſpeaketh a lye, then ſpeaketh hee of his owne: for hee is a lyar, and the father thereof. He that committeth ſinne, is of the Divell: for the Divell ſinneth from the beginning. For this purpoſe appeared the Sonne of God, that he might looſe the worke of the Divell. By one man ſinne entred into the world.*

Geneſ. 1.31. Pſalme 5.4.

The cauſe of ſin is the will of Divels and men. Wiſd. 2.24. John 8.44. 1 John 3.8. Rom. 5.12.

The *Divell* then was the cauſe of the *firſt ſinne*, or of the *fall* of our firſt Parents in Paradiſe, provoking man to ſinne; and *with the Divell mans will* freely declining from God, and yeelding obedience to the Divell. That firſt fall of Adam is the efficient cauſe of *Originall ſinne* both in Adam, and in his poſterity. *By one mans diſobedience many were made ſinners*: and the precedent and (as it were) preparative cauſe of all *Actuall ſinnes* in poſterity is originall ſinne. *The ſinne that dwelleth in mee doth evill. When luſt hath conceived, it bringeth forth ſinne.* The accidentary or caſuall motives to ſinne are thoſe objects which ſolicite men to ſinne; *Sinne tooke an occaſion by the commandement, and wrought in me all manner of concupiſcence.* Actuall ſins precedent, are the cauſes of other actuall ſins which follow: whereas the Scripture leſſoneth us that God plagueth and ſcourgeth ſinne with ſinne, and the ſinnes which follow, are the puniſhments of ſins which went before. *Wherefore alſo God gave them up to their hearts luſt, unto uncleanneſſe, they wrought filthineſſe, and received in themſelves ſuch recompence of their errour as was meet. Therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeve lies, &c.* But whereas the wit of man (to ſuch a height of inſolency it is growne) is accuſtomed to frame the like arguments for the excuſing of it ſelfe, and ſhifting and poſting it from it ſelfe unto God: wee muſt here enter

An order in the cauſes of ſin.
1 The Divell.
2 Mans will.
3 The firſt ſin.
4 Originall ſin. Rom. 7.17. James 1.5. Rom. 7.8.
5 Actuall ſin.
6 Objects of ſin. Rom. 24.27. 2 Theſ. 2.1.

ſome

ſome large diſcourſe of the cauſes of ſinne, and ſhake off mans frivolous pretences in his owne behalfe.

1. Some derive the originall cauſe of ſinne from the deſtiny of the ſtarres, ſaying; *I have ſinned, becauſe I was borne under an unluckie Planet.* 2. Others when they ſin, and are rebuked for their ſinne, they make anſwer, *Not I, but the Divell was in fault that committed this deed.* 3. Others, leaving excuſes, directly caſt the fault upon God, ſaying: *God would have it ſo: for if he would not, I ſhould not have ſinned.* 4. Others, *When God* (ſay they) *might have hindered me, and yet did not, himſelfe is the author of my ſinne.* With theſe and the like pretences it is no new thing for men to ſharpen their blaſphemous tongues againſt God. For our firſt Parents, when they had ſinned, and were accuſed of their ſinne by God, they tranſlate and paſſe over the fault committed, from themſelves to others, neither ingenuouſly confeſſe the truth. Adam returneth the fault not ſo much upon his *wife*, as upon *God himſelfe: The woman* (ſaith he) *which thou gaveſt to be with me, ſhe gave me of the tree, and I did eate:* as if he ſhould ſay; Except thou hadſt joyned her to me, I had not ſinned. The woman ſimply imputeth the fault to *the Divell*, ſaying: *The Serpent beguiled mee, and I did eate.* Theſe are the falſe, impious, and deteſtable judgements concerning the originall of ſinne, whereby the majeſty, truth, and juſtice of God is grievouſly offended. For *the nature* of man is not the cauſe of ſinne. For God created it good and perfect, according as it is ſaid; *And God ſaw all things which he had made, and loe they were very good.* Sinne is an acceſſary quality which tooke poſſeſſion of man after the fall; and no ſubſtantiall property: although after the fall it became naturall, and is fitly ſo termed by Auguſtine, becauſe now *we are all borne in ſinne, and are by nature the children of wrath as well as others.* But this point would bee more amplified and enlarged.

Foure pretended cauſes of ſin.
1 Deſtiny.
2 The Divell.
3 Gods will.
4 Gods permiſſion.

Geneſ. 3. 12, 13.

Ephes. 2. 3.

1. They who make *Deſtiny* a cloake for ſinne, define *Deſtiny* to be *a linked order through all eternity, and a certaine perpetuall neceſſity of intents and workes according to the counſell of God, or according to the evill Planets.* Now if you aske them, *Who made the Planets? God ſay they.* Therefore theſe men lay their evill to Gods charge. But ſuch a deſtiny did not all the founder Philoſophers maintaine, much leſſe Chriſtians. Saint Auguſtine againſt two Epiſtles of the Pelagians unto Boniface: *They,* ſaith he, *who hold deſtiny, maintaine that not onely actions and events, but alſo our wils themſelves depend on the poſition of the Planets, at the time of every ones conception or nativity, which they call conſtellations. But the grace of God ſurpaſſeth not only all the ſtarres, and all the heavens, but alſo the Angels.* Let us conclude theſe things with the word of the Lord by his Prophet Jeremy, pronouncing to this ſenſe: *Thus ſaith the Lord, Learne not the way of the Heathen, and be not affraid for the ſignes of heaven, though the Heathen be affrald of ſuch: For the cuſtomes of the people are vaine.* Wherefore that the Aſtrologers call the Planet of *Saturne* unmercifull, ſharpe, and cruell; and the Planet of *Venus* favourable and gentle, it is the vanity of vanities. For the ſtarres have no force of doing good or ill. And therefore the fault of ſinners ought not to be imputed unto them.

Deſtiny is not the cauſe of ſin. Lib. 2. cap. 6.

Jerem. 10. 2, 3.

2. That *the Divell* is not the only author of ſinne, who when as wee commit ſin, ſhould beare alone the blame of the ſinne, and our ſelves be free from fault, it is moſt of all declared in this, that he is able to *induce* and *intice* a man to evill, but *not to compell* him. For God keepeth under the Divell by his power, that he cannot do what he will; but only *what*, and *ſo much* as God permitteth him. Nay, hee hath not ſo much as power over filthy Swine, much leſſe over the moſt noble Soules of men. He hath indeed a ſubtilty and great force in perſwading: but God is ſtronger, who alſo never ceaſeth himſelfe to put good motions into mans minde. Neither permitteth he more to Sathan, than he maketh profitable for man. Which wee may ſee in that moſt holy man Job, in the example of Paul, and in his words; *God is faithfull, which will not ſuffer you to be tempted above that you be able.* Wherefore they are vain men, who unload the blame of their wickedneſſe on the Divels ſhoulders.

The Divell not the only author of ſin.

1 Cor. 10. 13.

3. It remaineth that we ſhew alſo, that God is not the author of ſinne. *God,* ſay theſe miſcreants, *would have it ſo: For if hee would not, I ſhould not have ſinned.* Againe,

God is no cauſe of ſin.

gaine, *When he might have hindered mee, and yet did not, himſelfe is the author of my ſinne.* Theſe are meere cavils, and foiſty Sophiſmes of the impious rout. God might by his abſolute power hinder evill; but he will not corrupt his creature man, being juſt, and righteous. Wherefore hee dealeth with man after the order of man; hee propoſeth lawes unto him, he propoſeth rewards and puniſhments, hee willeth him to imbrace good, and flye evill. To the doing of which thing, neither denieth he his grace, without which we can doe nothing, neither refuſeth he our diligence and labour. Here if a man ceaſe and give over, the ſinne and negligence is aſcribed to man, not to God; though he could have hindred it and did not, becauſe he ought not to hinder it, leſt he ſhould trouble his appointed and ſettled order, and deſtroy his owne worke. Wherefore God is not author of evill or ſinne.

Now in the proceſſe of this our diſcourſe, wee will gather in one the teſtimonies of Scripture, reſolve certaine doubts, and diſcover the very fountaine and originall of ſin. Many are the teſtimonies of Scripture, which teach us that God is not the author of ſinne: of which it ſhall ſuffice to propoſe onely ſome few. *God made not death, neither hath he pleaſure in the deſtruction of the living.* *I deſire not the death of the wicked, but that the wicked turne from his way, and live.* *For thou art not a God that loveth wickedneſſe; neither ſhall evill dwell with thee: The fooliſh ſhall not ſtand in thy ſight.* *God made man righteous, but they have ſought many inventions.* *Our unrighteouſneſſe commendeth the righteouſneſſe of God.* *By one man ſinne entred into the world, and death by ſinne.* *I know that in me there dwelleth no good thing.* Of this wee conclude, that God is not the author of ſinne, but that the originall of evill ſpringeth from man himſelfe, by the inſtigation of the Divell; yet ſo nevertheleſſe, that wee ſay, that the Divell being at the firſt corrupted, did corrupt man, but could have done nothing, except man of his owne accord had conſented to evill. Here are we to remember againe the fall of our father Adam. God made Adam to his own Image and ſimilitude, that is, he made him moſt good, uncorrupt, holy, righteous, and immortall, he furniſhed him with moſt excellent gifts, that nothing might bee wanting unto him to all bleſſedneſſe in God. Wherefore his underſtanding was wholly divine; his will moſt free, and moſt holy; hee had power of doing good and evill; a law was given him of God, which ſhewed him what he ſhould doe, or what he ſhould not doe. For the Lord ſaid, *Thou ſhalt not eate of the tree of knowledge both of good and evill.* God ſimply required of him, Obedience and Faith, and that the whole Adam ſhould depend of him, and that not conſtrained by neceſsity, but ſhould doe it freely. *God made man from the beginning, and left him in the hand of his counſell, ſaying; If thou wilt, thon ſhalt obſerve the commandements, and teſtifie thy good will.* Therefore, when the Serpent tempted man, and counſelled him to taſte of the forbidden tree, man was not ignorant that the counſell of the Serpent did not agree with the commandement of God: *Yee ſhall not eate of the tree, neither ſhall yee touch it, leſt ye die.* Wherefore it was in the hand of his counſell to eate, or not to eate, God declared unto him his will, plainly charging him that he ſhould not eate, and adding the perill, he did withdraw him from eating: *leſt perhaps thou die.* Satan, alſo (as neither could he) did not uſe any force, but did probably move him unto it, and at length did overcome him. For when the will of the woman declined to the word of the Divell, her minde departed from the word of God, and rejecting a good law, ſhe committeth an evill worke. Afterwards ſhee drew on her husband, willingly following her, to bee partaker of her ſinne. That doth the Scripture inculcate in theſe words; *So the woman (ſeeing that the tree was good for meate, and that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) tooke of the fruit thereof, and did eate, and gave alſo to her husband with her, and he did eate.* Here have you *the beginning of evill, the Divell,* and *that which moved the will of man,* that is, *the falſe commendation of the Divell:* and even as a meere lie, and the delectable ſhew and ſightlineſſe of the tree. Wherefore Adam and Eve doe of their own accord that which they doe, being led with a hope of more excellent wiſedome, which the Seducer had lyingly promiſed them.

Wiſd. 1.13. Ezek. 33.11. Pſalme 5.4,5. Eccleſ. 7.31. Rom. 3.5. Rom. 5.12. Rom. 7.18. Sin ariſeth from man himſelfe. The cauſe of ſinne is to be ſought in our firſt father through the Divels inſtigation: and ſo by deſcent to be found in us. Geneſ. 2.17. Eccleſ. 15.14,15. Geneſ. 2.17. Geneſ. 3.6.

We conclude therefore that ſinne hath his beginning *not from God,* who forbid-

deth

deth evill, but *from the Divell, and the free election of man*, which was corrupted by the Divels falſhood. And therefore the Divell, and mans corrupted will obeying him, are the moſt true cauſe of ſinne. This evill floweth from our firſt Parents unto all their poſterity, ſo that ſinne hath not elſe-whence his beginning than from our ſelves, and our corrupt judgement, and wicked will, and the ſuggeſtion of Sathan. For an evill roote, and that firſt corruption bringeth forth of it a rotten branch agreeable to the nature thereof, which Sathan now alſo ſetteth forward, and laboureth it as it were plants by his guiles and lies: but in vaine doth hee labour, except wee yeeld our ſelves to bee faſhioned and dreſſed by him. That is called *Originall ſinne*, which proceedeth from the firſt Originall, that is, was derived from the firſt Parents into all by propagation or generation. For this ſinne wee bring with us in our nature out of our mothers wombe into this life. *I was borne in iniquity, and in ſinne hath my mother conceived mee.* And of the Divell Chriſt ſpeaketh thus; *He hath been a murtherer from the beginning, and abode not in the truth; becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his owne: For he is a lyar, and the father thereof.*

The beginning of ſin from the Divell, and the free election of man corrupted by his ſeducement.

Pſal. 51. 5.

John 8. 44.

To this may be added this reaſon: That *ſinne cannot be a proper and naturall effect of any cauſe, but of that which hath power to doe againſt the Law.* But this no nature hath power to doe, beſides the nature of Angels and of men: For God is a Law unto himſelfe, and cannot doe or intend any thing againſt his Law. And other creatures, whereas they are not indued with reaſon, and therefore the Law not made for them, they cannot commit ſinne: becauſe, take away the Law, and there is no place left for ſinne. Wherefore it neceſſarily followeth, that ſinne is ſuch an effect, as agreeth to thoſe Angels alone who fell, and to men.

Sin the proper eff. & of a reaſonable nature, tranſgreſſing the law.

If humane reaſon doe here object, *That God is the author and cauſer of puniſhment: If therefore ſinnes be the puniſhments of ſins, it followeth, that God is the cauſe of ſins:* We anſwer, that there is a fallacy of the accident in the Minor. For it commeth to paſſe by an accident, that is, by the fault of thoſe who ſinne, that when by the juſt judgement of God, either themſelves or others are puniſhed by evill men, they in the meane ſeaſon (God permitting, that is, not ſhewing them that hee would have thoſe things to be done by them for to puniſh them, which things yet hee hateth, and which he will puniſh both in this life and the life to come) doe fulfill their deſires ſwerving from the Law of God, and eſtranging themſelves more and more from God by ſinning, doe purchaſe more grievous puniſhments unto themſelves. Or if we will diſtinguiſh the Major, it is in effect the ſame. *For puniſhments come from God, as author and cauſer of them*, as they are puniſhments: but inaſmuch as they are ſinnes, ſo they come God neither willing them, nor approving them, nor cauſing, but only permitting. For to permit this kinde of puniſhments, which ſinners by ſinning inflict either upon themſelves or others; is nothing elſe, than not to cauſe that evill men ſhould doe this, which God would have done for puniſhment, to the ſame end, that they may obey this will of God.

God the cauſer of ſins as they are puniſhments, but not as they are ſins.

So alſo we anſwer to that argument: *The privation or want of righteouſneſſe and divine wiſedome, God inflicteth as a puniſhment upon men: but that privation is ſinne: Therefore God is the cauſer of ſinne.* For this privation is not ſin, as by the juſt judgement of God it is inflicted, but as it is of men themſelves, voluntarily brought upon them by their owne miſdeedes and demerits, and is admitted or received into the minde, will, and heart: even as evill actions are not ſinnes, as they are governed by God, but as they are done by man.

They ſay further: *Hee that mindeth the end, mindeth alſo the meanes: God mindeth the ends of ſinne, that is, puniſhment, and the ſhewing of juſtice and wrath in puniſhment: Wherefore he mindeth ſinne alſo, by which thoſe ends are come unto.* But the Minor is to be denied, that Puniſhment and the Manifeſtation of the glory of God are the ends of ſinne. For the end is that which moveth the efficient cauſe to bring forth an effect: But Puniſhment, or the Manifeſtation of the glory of God, doe not move the ſinners to ſinne. Theſe cannot therefore be ſaid to be the ends of ſin. But thoſe are the proper ends of ſinne, which the Divels and men reſpect in ſinning: that

Puniſhment and the Manifeſtation of Gods glory and juſtice are not the ends of ſin, becauſe men are not by them moved to ſin.

The proper ends of ſin.

that is, the destruction of men, the fulfilling of evill desires, the oppression and reproach of God, and his truth.

God respecteth those as ends not of mens sin, but of his permission of their sin.

If they reply, *That men indeed have not those ends, but that God respecteth them: For that which God permitteth, to shew his justice by punishing it, the end which God proposeth thereof, is the punishment of the sinners, and his owne glory. But he permitteth sinne to punish it, and to declare himselfe just by punishing it: therefore these are the ends of sinne, in respect of the purpose and intent of God.* We deny the Major. For Godsuffering sinne to be committed, respecteth as the end (not of anothers worke, that is, of the sinne of Divels or men; but of his owne worke, that is, of his permission of sinne) the punishment of sinne, and the manifestation of his owne justice. For sinne is one thing, and the permision of sinne another, whereof is spoken; *For this cause have I appointed thee, to shew my power in thee, and to declare my name throughout all the world. The Lord hath made all things for his owne sake: yea, even the wicked man for the day of evill. God being willing to shew his truth, and to make his power knowne, hath suffered with long patience the vessels of wrath prepared to destruction.* Wherefore punishment is not the end, but the consequent or proper effect of sinne; and an accidentary effect thereof is the manifestation of the glory of God; as Paul sheweth. *For if the verity of God hath more abounded through my lie to his glory, &c.*

Exod. 9. 16.

Prov. 16. 4.

Rom. 9. 22.

Rom. 3. 7.

How God is said to will punishment which is the consequent of sin, and not sin it selfe, which is the antecedent.

If here againe they reply: *He that will the Consequent, will also the Antecedent: But God will these things which are the Consequents of sinnes, that is, Punishment and Execution of his justice: therefore he will also the Antecedent, that is, Sin it selfe, without which these should not follow, or be Consequents.* We deny the whole consequence of this reason. For nothing followeth, or can be concluded in reason, when both the former propositions are meere particular. For the Major of this reason is not universally true, but only then holdeth it, when as the Antecedent, together with the Consequent, agreeth with the nature of him which will the Consequent: and not when onely the Consequent agreeth, and not the Antecedent. For when it falleth thus out, then is the Consequent by his will, but the Antecedent is not by his will, but onely by permission. For God is said to will those things which hee liketh, as agreeing with his nature and rightnesse; but to permit those things which yet hee disliketh, abhorreth, and condemneth, but nevertheless for just causes hindereth them not from being done. And therefore it is said in the Scripture, that hee will, and causeth life everlasting, which is the Consequent; and the conversion of men, which is the Antecedent, and goeth before: and that hee will not, but only permitteth punishment, as it is sinne, which followeth, and is the Consequent of sins: as is delivered in holy Scripture.

Romanes 9. Ephes. 1.

The reasons why God not forbidding sin, is yet no cause of sin.

If againe they urge: *He that forbiddeth not sinne, when hee may forbid it to bee committed, in him is some cause and fault of sinne: but God permitteth it, when hee might forbid it: therefore there is some cause and fault of sinne in him.* Wee deny the Consequent, because the Major is not universally true. For it is onely true of him who doth not perfectly hate sinne, and therefore forbiddeth it not, when hee may; and who is bound to hinder sinne that it bee not committed. But it is not true of God, who with unspeakable anger accurseth and condemneth sinne, neither yet hindereth it from being committed; because hee is neither bound to doe so, neither doth he permit it, without most good and just causes.

God doth not evill when he permitteth evill. Rom. 3. 8.

If they object farther: *Hee that doth evill that good may come of it, doth not well. God when he permitteth evill for good ends, doth evill that good may come of it: Wherefore hee doth against his justice and law: and by a Consequent is bound to hinder evil.* We deny the Minor. For God when hee permitteth evill, doth not evill, but good. For the permission of sinne is one thing, which is the good and just work of God: and sinne is another thing, which is the evill and unjust worke of the Divell, or man sinning and transgressing the Law.

God permitting sin, doth not will sin to be done.

Lastly, they say: *What God permitteth willingly, that he will to be done: but he willingly permitteth sinne: wherefore he will sinne to bee committed, and by a consequent is the cause of sinne.* But the Major is to be denied: God will the permission, that is, the privation of his spirit and grace: but the sinne of his creature, which concurreth with

with it, he will not : becauſe he neither mindeth it, nor approoveth it. They confirme their Major by this argument : *To permit, is either to Will, or, Not to will : but it is not, Not to will (for then either that ſhould not bee done, which God is ſaid to permit, or ſomething ſhould be done that God would not : both of which are abſurd.) Wherefore to Permit, is the ſame that to Will, and by a Conſequent, God when hee permitteth ſinne, doth will ſinne.* Wee deny the Conſequence, becauſe there is not a ſufficient enumeration of the diverſities of will in the Minor : *for God is ſaid to Will, and not to Will a thing after two waies.* Either to will, as when together hee both liketh and worketh a thing ; or, as he liketh a thing onely, (under which alſo is comprehended his commanding) but doth not worke it. And hee is ſaid, Not to will any thing, either, as hee both diſliketh and hindreth a thing ; either, as hee onely diſliketh it, but doth not forbid or hinder it. Both which kindes of will are contained in the Major : but, onely one of them in the Minor : which is, both to diſlike and hinder a thing from being done. For if God in that ſenſe would not ſinne to bee committed, then thoſe abſurdities ſhould follow, which they ſpeake of. But when wee ſay that God will not ſinnes, wee underſtand that they doe greatly diſpleaſe him, and yet that God hindereth them not from being committed : which alſo is not, *to Will*, but *to Not will* ſinne. For God can will nothing, but that which is agreeable to his owne nature and goodneſſe : neither doth the holie Scripture ſhew any where, that God will thoſe things which are contrary to his nature, in ſuch ſort as they are contrary.

God the cauſe of mans will, but not of the corruption of his will, is not a cauſe of ſinne, whereof mans will corrupted is a cauſe.

This is alſo objected : *Hee that is the cauſe or the efficient of a Cauſe, is alſo the author of the Effects of that cauſe, if not the next, yet a farre off. But God is the cauſe of that Will, which is the cauſe of ſinne : therefore is hee the cauſe of the Effect of the Will, that is, of ſinne.* Wee anſwer to the Major, by diſtinguiſhing of the cauſe. *For a cauſe which is a farre off a cauſe, is ſometimes By it ſelfe, and ſometimes onely By an accident a cauſe. That is, a cauſe By it ſelfe of an effect,* which doth not onely bring forth the next cauſe of the effect, but alſo doth move and governe it in bringing forth the effect, which it ſelfe intended, or unto which it was appointed ; as when God frameth and bendeth the will of men, which himſelfe made, to good workes, or to ſuch actions as himſelfe will have done ; when the Father or Maſter bringeth up his Son or his Schollar to good things, and the learning which he inſtilleth into his minde moveth him to doe well : when the Sun and raine maketh the earth fertill, and the earth bringeth forth corne. *But when the cauſe which is a farre off a cauſe, either doth not move the next cauſe of the effect, or doth not intend or minde the effect, neither is appointed thereunto : it cannot be ſaid to be a cauſe of that effect, but by an accident :* as when of a good Father, is borne an evill and evil-living Sonne : or of an evill Father, a good and wel-living Sonne : when a godly Magiſtrate by his commandement moveth the will of a wicked executioner to execute a guilty perſon, and hee, being impelled either by deſire of revenge, or by hatred, or by cruelty, rejoyceth at his evill, whom hee executeth, and ſo committeth murther before God : and laſtly, when one maketh a ſword, and another uſeth it well, or ill. Now, *as often as the next cauſe is either before the bringing forth of the effect depraved, or in the very bringing of it forth, either by it ſelfe, or by another cauſe ; then bringeth it forth a bad effect, which the cauſe removed, or a farre off, that either bringeth forth, or moveth this next cauſe, neither intendeth, neither, as by any ordination or appointment unto it, produceth :* As when the will and hand of the cleaver, purpoſe to cut a thing, and the iron being too dull, cauſeth that to break, which is taken in hand to be cut. So alſo God maketh and moveth the will : but becauſe the will of men is depraved by the Devill and it ſelfe, it bringeth forth ſin, which God neither when he maketh, nor when he moveth the will, intendeth or mindeth to bring forth. Wherefore it followeth not at all, that God is the cauſe of thoſe things which are committed by his creatures, depraved and corrupted of themſelves.

Likewiſe it is objected : *Second cauſes are able to doe nothing without the firſt cauſe, which is good. Wherefore neither is ſin brought forth, neither do they deprave themſelves, but that alſo the firſt cauſe worketh it with them.* We anſwer to the Antecedent:

God the firſt cauſe doth not concurre with ſecondary cauſes to the bringing forth of ſin. Eſa. 30. 1.

The ſecond cauſes doe nothing without the firſt cauſe, that is, without the firſt cauſe preſerve and move them to doe, ſo farre forth as it is good which they doe: but they doe without the firſt cauſe concurring with them to the bringing forth of evill, as it is a fault, or of ſinne. *Woe to the rebellious children, ſaith the Lord, that take counſell, but not of me, and cover with a covering, but not by my ſpirit, that they may lay ſinne upon ſinne.*

How the good will of man corrupteth it ſelfe.

Likewiſe they object: *That which is good, cannot by ſinning corrupt it ſelfe, except it be ſome other way corrupted: as it is ſaid, A good tree cannot bring forth evill fruit: The will of the Devill & Adam, before the fall of both, was good: Therefore it could not corrupt it ſelfe by ſinning, except it were by ſome other meanes corrupted.* We deny the Major. For although the creature be good, yet God not preſerving his goodneſſe, that is, moving or willing that his will ſhould be moved by outward objects, neither in the meane ſeaſon lightning and governing the will with the knowledge of his owne divine will, it is not onely poſſible, but it muſt neceſſarily follow that hee muſt ſin, become an evill tree, and through his owne will and fault avert himſelfe from God, run to worſe and worſe, and purchaſe blindneſſe, the juſt puniſhment of ſin, both unto him and his: as it is ſaid; *Without me ye can doe nothing.*

John 15. 5.

That is not of God, but of man and the Devill which maketh ſin.

Againe they object: *He that is the cauſe of thoſe things which make ſin, is the cauſe of ſin. God is the cauſe of thoſe things which make ſin, that is, of the action, which is the matter, and of the privation of righteouſneſſe in man, which is the forme of ſin. Wherefore hee is the author of ſin.* To theſe the anſwer hath been made before. For the Minor is to be denyed. Becauſe the action, and privation of the divine light and direction doe make ſin, as they are contrary to the law. And they are contrary to the law of God, & make ſin, as they are committed by man, and are in him: but, as they are guided by God, and inflicted, they are not ſin, but a tryall of him that would ſinne, or a puniſhment of him that had ſinned. Wherefore that is not of God, but of man and the Devill which maketh ſinne.

Whether God would the fall of Adam, and how.

Laſt of all they urge: *Seeing that God would the fall of Adam, either as it was ſinne, or as a puniſhment, and could not will it as a puniſhment, becauſe no ſinne had gone before which ſhould bee therewith puniſhed; it ſeemeth to follow that God would that worke as it was ſinne.* But this conſequence alſo is deceitfull, becauſe there is not a ſufficient enumeration in the Major. For although the firſt ſinne was no puniſhment, yet God would that action, not as a ſinne and contrary to his will, and nature; but as in puniſhing, and receiving againe mankinde into favour by his Sonne, it was a way and occaſion of exerciſing and manifeſting his juſtice and mercy, and an example of the weakeneſſe of all creatures, yea of the moſt excellent, if they bee not by the ſingular goodneſſe of the Creator preſerved; as it is declared, *God hath ſhut up all in unbeleefe, that hee might have mercy on all.* And in the ſame place it is ſhewed concerning the blindneſſe of the Jewes, *That partly this obſtinacy was come to Iſrael, untill the fulneſſe of the Gentiles were come in: and that the Jewes are enemies of the Goſpel for our ſakes; and that we have obtained mercy through their unbeliefe.* That is, that God would this their obſtinacy, not as it was a ſin of the Jewes, neither only as a puniſhment of other ſinnes, but alſo an occaſion of tranſlating the Goſpel unto the Gentiles. And it is ſaid, that God in the preaching of the Law reſpecteth this, *That all the world be culpable before him.* Wherefore this alſo he reſpected and would in permitting of ſinne, which if it had not come betweene, *The Law had not made the world culpable before God.*

Rom. 11. 32.

Rom. 3. 19.

God made Sathan good, and Sathan made himſelfe evill.

Object. 1. *Sathan was made of God: And therefore the malice alſo of Sathan.* Anſw. God made indeed all the Angels: yea thoſe who became Apoſtataes and Devils: but yet he created all the Angels at the beginning good. But Sathan is ſaid not to have *ſtood ſtedfaſt* in the truth: Then before his fall hee *ſtood* in the truth. But after hee treacherouſly fell from his allegeance, and ſinned againſt God: and therefore the crime of that evill ſticketh in that run-away the Devill. For ſince that time, after he fell, there is no truth in him, no faith, no integrity, no feare of God, no light, no goodneſſe. *He that committeth ſin is of the Devill, &c.* For hee is the firſt ſinner, and the fountaine of ſin.

1 John 3. 8.

Object. 2.

Ob. 2. *God made Adam, therefore he made ſin.* Anſ. Sinne is the corruption of nature created good of God, but not any creature made of God in man. God made man good: who by Sathans perſwaſion corrupted willingly that goodneſſe which hee received of God, ſo that now ſinne is mans, and not a creature of God created in man. *Neither is the nature of man the cauſe of ſinne.* For God, who created all things and the very nature of man, created them all good: Wherefore the very nature of man alſo was created good. But ſin is an accidentall quality which befell unto man in his fall, and after his fall, being even from the beginning ſuch as now it is, but no ſubſtantiall property, nor of the nature of man. *Now indeed whereas we are borne in ſin, ſin is a naturall property of men,* according to the judgement of Auguſtine. But and if wee ſay any man to bee naturally evill, wee ſay ſo, becauſe of the originall of the old ſinne, in which all our mortality now is borne.

Sin not made of God, becauſe it is no creature but the corruption of a creature.

Sin a naturall property of man corrupted, but not of man ſimply as he was firſt created. *Cont. Manich. c. 9.* God gave not man a will & power to work evill, but to doe good.

Object. 3. *But the will and power which was in Adam was from God: Therefore ſinne alſo is from God.* Anſ. God gave not man a will and power to worke evill. For hee made a Law to forbid evill. Wherefore Adam himſelfe did ill beſtow that will and power which he received of God, in ill uſing of them. The prodigall ſon received money of his Father, not that he ſhould laſh it out waſtfully, but that he might have ſo much as ſufficed neede. Wherefore when himſelfe did ill beſtow his money, and periſhed; he periſhed through his owne default, and not by his Father, though hee received the money of his Father. Therefore the fault is in the abuſe. Hee that giveth thee them, leaveth the uſe of them unto thee. If he be juſt, he giveth them thee for to uſe, and not to abuſe. When thou abuſeſt them, the fault is laid on thee who abuſeſt them, and not on him who gave them. So God gave a will and power to Adam to doe good, not to work evill.

Object. 4. *God made man ſo as he might fall, neither did confirme and eſtabliſh in him the goodneſſe of his nature. Wherefore hee would have him to fall, or ſinne.* Anſw. The Scripture beateth backe this forwardneſſe of men wickedly curious. *Who art thou which pleadeſt againſt God? Woe bee unto him that ſtriveth with his Maker.* Except God had made man ſo as hee might fall, there had heene no praiſe of his worke or vertue. And what if it were neceſſary that man ſhould be ſo made as he might fall? For ſo did the very nature of God require. *God doth not grant his glory to any creature.* Adam was a man, no God. And as God is good, ſo is hee alſo juſt. Hee doth good unto men, but he will have them to bee obedient and thankfull unto him. Hee beſtoweth infinite goodneſſe upon man, therefore he ſhould have been thankfull and obedient and ſubject unto him. For hee declareth by his law what hee would, and what he would not. *Of the tree of knowledge of good and evill,* ſaith he, *thou ſhalt not eate: When thou eateſt, thou ſhalt die.* As if he ſhould ſay; Thou ſhalt regard me, thou ſhalt cleave unto mee, obey me, ſerve mee: neither ſhalt thou elſe-where ſeeke for the rules of good and evill but of mee, and ſo ſhalt thou ſhew thy ſelfe obedient unto mee. Repl. *God fore-knew the fall of man, which if hee would, hee might have hindred: but hee did not hinder it: Therefore God was in the fault that Adam ſinned.* Anſw. Unto this objection anſwer hath beene made before: neither doth that neceſſity follow upon the fore-knowledge of God, that Adam muſt needes have ſinned, becauſe God did fore-know that he would ſin. Some wiſe Father did fore-know by ſome ſignes and tokens that his Son ſhould hereafter at ſome time bee ſlaine with a ſword. Neither doth this his fore-knowledge deceive him: for he was thruſt thorow for fornication. But he is not therefore thought to be ſlaine, becauſe his Father did fore-know that he ſhould be ſlain, but becauſe he was a fornicator. So ſaith Ambroſe, ſpeaking of the murther which Cain committed: *Verily God did fore-know, to what the furie of him, being in a rage, would come: neither yet was the attempt of his will forced of neceſſity to ſinne, becauſe the knowledge of God could not bee deceived.* And Auſtin: *God is a juſt revenger of thoſe things, of which yet he is not an evill author.* Wherefore, thoſe ſinnes which enſue and follow, are, in reſpect of God, conſidered as moſt juſt puniſhments; which, as they are puniſhments, have their being from him as their author and cauſer: but as they are ſinnes, in reſpect of men they come, God neither willing nor cauſing them, but permitting onely, ſeeing hee doth not

It was neceſſary that man ſhould have free power either to ſtand or fall. Rom. 9. 20. Eſa. 45. 9.

Lib. 2. Devitat. cont. C. 4. Lib. 3. de libero arbit C. 4.

cauſe men to doe that, which he would have done for a puniſhment, to this end, as for to obey therein his will. For one and the ſame worke is good and holy in reſpect of God, and ſin in reſpect of men, by reaſon of the diverſity both of the efficients, and of the ends. For 1. Man by reaſon of his great both ignorance and corruption, *wills and worketh evill onely*: but God, becauſe he is exceeding good, and the very rule of goodneſſe and righteouſneſſe, doing in all things what he will, *wills and worketh alwaies onely that which is good*. 2. Men have ſuch an end of their actions, as is *diſagreeing from the Law of God*, that is, what they doe, they doe not to that end to obey God, but to fulfill their bad & corrupt deſires. But God hath the end of all his works *agreeing with his Nature and Law*, even that hee may declare and execute his juſtice, goodneſſe, and mercy. By theſe two things it commeth to paſſe, that the reaſonable creature working together with God, God working uprightly and holily, doth nevertheleſſe it ſelfe worke unholily and corruptly.

Two differences in the working of God and man.
1
2

5. *What are the effects of ſinne.*

NOw that it is defined *what ſinne is*, and *from whence it came*, wee are to conſider alſo, *what be the evils which follow ſin*. For except this be alſo known, we know not yet, how great evill there is in ſin, and with how great hatred God purſueth it. It hath beene ſaid before, that *evill* was of two ſorts: one of *crime or offence*, which is ſinne; the other *of paine or puniſhment*. The evill of puniſhment, is the effect of the evill of offence. That this may bee the better underſtood, wee muſt here againe remember, that of puniſhments, ſome are *Onely puniſhments*, as are the deſtruction of nature, or torments: others, *Both puniſhments and ſin*, as all ſins, which have followed ſince the firſt fall.

1. Sins enſuing effects of ſins which goe before. Rom. 5. 19.

1. *The ſins which follow*, are the effects of thoſe which goe before. So Originall ſin is the effect of the ſin or fall of our firſt Parents. *By one mans diſobedience many were made ſinners.*

2. Actuall ſins effects of originall. Rom. 7. 11.

2. *All actuall ſins are effects of Originall ſin. Sinne tooke an occaſion by the commandment and deceived mee.*

3 Increaſe of ſins the effect of actuall ſinnes. Rom. 1. 24. 2 Theſ. 2. 11. Mat. 25. 29.

3. *The effect of actuall ſin is the increaſe of them*, that is, greater guiltineſſe by reaſon of the moſt juſt judgement of God; becauſe God puniſheth ſins with ſinnes. *Wherefore God alſo gave them up to their hearts luſts. And therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeve lies. From him that hath not, ſhall bee taken away alſo that which he hath.*

4. Other mens ſins oftentimes effects of actuall ſin. John 13. 27. 1 Cor. 15. 33.

4. The effect of all actuall ſins are alſo oftentimes *other mens ſins*, by reaſon of ſcandall or example, whereby ſome are made worſe of others, and are inticed or moved to ſin. So the perſwaſion of the Devill cauſed man to decline from God: and now it worketh in ſtubborne minded men. *The Devill put it into the heart of Judas to betray Chriſt. Evill ſpeeches corrupt good manners.* So evill teachers doe withdraw men from God to errours, idolatry, and other ſinnes. So a uſe of liberty, out of ſeaſon, offendeth and draweth men to ſin.

5. An evill conſcience an effect of ſinne.

5. There followeth ſin, in the immoveable and perpetuall order of Gods judgement, *an evill conſcience*, which is the knowledge and diſlike which wee have in our minde of our owne ſin, and the knowledge of the judgement of God againſt ſin, and that proceeding out of the knowledge of Gods Law, upon which enſueth the feare of the wrath of God and puniſhment, according to the order of Gods juſtice, and a flying and hatred of God who deſtroyeth ſinne; which is the beginning of deſparation and eternall torments, except it be cured by the comfort of the Goſpel. *The Gentiles ſhew the effect of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing.* And, *There is no peace to the wicked.*

Rom. 2 15. Eſa. 57. 21.

6. Temporall and ſpirituall evils effects of ſin.

6. *Temporall and Spirituall evils*: as temporall death, and in a word all the calamities of this life: Theſe evils are *onely puniſhments*, that is, torments and diſſolution of nature. If any man object, *That they alſo are ſubject to temporall death and other calamities, who have all their ſinnes remitted; and therefore all temporall evils are not the puniſh-*

puniſhments or effects of ſinne, but ſome have other cauſes, : wee anſwer, that the conſequence holdeth not from the deniall of one particular to the deniall of the generall. For albeit the calamities of the regenerate are not effects of ſinne as a puniſhment, which is inflicted on men ſinning, that ſo the juſtice of God might be ſatisfied: yet are they effects of ſin as chaſtiſements and exerciſes whereby ſinne is repreſſed, and more and more purged out, untill at length by corporall death the whole be aboliſhed. Now that of the blind man, *Neither this man hath ſinned, nor his Parents:* Chriſt meaneth not ſimply that they had not ſinned, or that their ſinnes were not a cauſe of this calamity: but that their ſins were not the principall cauſe, why he was borne blinde; *but that the works of God ſhould be ſhewed on him,* Chriſt by a miracle opening his eyes.

Temporall evils in the regenerate are effects of ſin, not as puniſhments, but as chaſtiſements.

John 9.3.

7. *Eternall death, which is the effect of all ſinnes, as they are ſinnes.* For, all ſinnes of what qualitie ſoever they bee, are puniſhed either with eternall paine, as in the Reprobate, or with equivalent paine to eternall, as in the Son of God. This death doth begin in the Reprobate, even in this world, that is, anxiety, and torment of conſcience, which wee alſo ſhould feele, except we were delivered by the grace of God. Now by the name *of eternall death* is not underſtood the deſtruction of the ſoule or body, or the ſeparation of them: but the abandoning and baniſhing of the ſoule and body living from the face of God, a continuall horror, and torment, and a feeling and flying of Gods wrath and judgement, a horrible murmuring againſt God, taking vengeance of their ſinnes. If they object, *That the ſinnes of thoſe who beleeve in Chriſt, are not puniſhed with eternall death:* wee anſwer, that thoſe were puniſhed in Chriſt, with a puniſhment, which both for the grievouſneſſe of the puniſhment, and for the dignity of the perſon who ſuffered it, is equivalent to thoſe eternall puniſhments, which were to be inflicted upon us for our ſins. As it is ſaid, *Hee hath laid upon him the iniquitie of us all.* Againſt that which wee affirme, *That eternall death is the effect of all ſins, yea even of the leaſt;* ſome thus diſpute. Ob. *Like is not to be given to things unlike. But ſinnes are not like. Therefore all ought not to be puniſhed with eternall death.* Anſ. There is more in the concluſion of this reaſon, than was in the premiſſes. For onely this followeth to bee concluded. Therefore all ſinnes, ought not to bee puniſhed with like puniſhment. For all ſinnes, even the leaſt, deſerve eternall puniſhment; becauſe all ſinnes offend againſt the eternall and infinite good. Wherefore as concerning the durance and laſting of the puniſhment, all ſinnes are puniſhed with like puniſhment: but not as concerning the degrees of puniſhment. All ſins are puniſhed with eternall torments, yet ſo, as not with equall torments. *The ſervant who knoweth the will of his Maſter and doth it not, ſhall be beaten with many ſtripes: It ſhall bee eaſier for them of the land of Sodome in the day of judgement, than for thee.* Greater ſinnes ſhall bee puniſhed with more grievous torments, and leſſer ſins with lighter, but both for ever.

7

Eternall death the effect of ſin.

Eſa. 53.6.

The regenerate though they ſin are not puniſhed with this death, becauſe Chriſt hath ſuffered an equivalent puniſhment for them.

Why the during of puniſhment ought to be alike to all ſins, but not the degree of puniſhment.

Luke 12.47. Mat. 11.24.

Here the Stoicks object, *That all ſinnes or vices are joyned with any one vice, and therefore all are like and equall:* But neither is this conſequence of force, whereas alſo things unlike and unequall may be joyned together, neither is the antecedent granted. That ſeemeth to be proved by the ſaying of James; *Hee that faileth in one, is guilty of all.* But James ſaith not, that all ſinnes or vices concurre and are joyned with one: but firſt, that in the breach of one point, the whole Law is violated, as the whole body is ſaid to bee hurt, when one part is harmed. Then, that there concurreth with every ſinne the fountaine or cauſe of all other ſinnes, that is, the contempt of God. And this evill being ſeated in the heart, doth violate the love of God, and ſo all other parts of our obedience towards God. For no worke, which proceedeth not from the perfect love, dread and reverence of God, can agree with the Law of God, or pleaſe God. And yet have wee experience that this hindreth not, but that which is infected with one vice, may be propenſe & prone to ſome ſins more, and to ſome leſſe, eſpecially ſince vices themſelves alſo are one oppoſite to another; by the one of which contraries, and not by both at one time, every man violateth vertue. Neither are thoſe principles alſo of the Stoicall Philoſophers to bee granted: That *how farre ſoever thou goe in ſinning, after thou haſt once paſſed the line or middle, which*

All ſins are not equall.

James 2.10.

is vertue, it is not materiall for the increasing or augmenting the fault of passing beyond the line: and that all vertues are alike and equall one to another, so that no man is stronger than a strong man. For whereas sin is a swerving from the middle, it is manifest, that how much greater the swerving is, so much is the sin more grievous. And that vertues are both in the same, and in diverse men otherwhiles greater, otherwhiles lesser, even as much as the qualities of the body are different in degrees, experience doth witnesse. Wherefore in the judgement of God also there are degrees put aswell of punishments as of sins.

The use of this doctrine of sin in the Church.

It is requisite that this doctrine be knowne in the Church. 1. That knowing how great an evil sin is, we may yeeld the praise of justice unto God, who doth most severely punish it. 2. That we may abhor all sins with our whole heart, and desire the more earnestly to be fenced and defended of God against all sin. 3. That by extenuating or lessening any, wee flatter not our selves in a conceit of our owne righteousnesse, or in hope of escaping. 4. That measuring our sinne by the law of God, neither esteeming evill for good, or good evill, we loose not our consciences when God bindeth them, nor binde them when God looseth them: and acknowledging the remnant of sin in us, and our manifold fallings, wee should not despaire of pardon, flying to God the Mediator with boldnesse. 5. That also wee may bee able to discerne our selves from the wicked and prophane men, in whom sin reigneth, and from all those that sin against the holy Ghost, and that we may conceive in our mind hope and confidence of Gods mercy. 6. That we lay not the cause or fault of our sins and destruction on God, but remember that it is to be sought in our selves. 7. That knowing there are degrees of punishments and sins, we adde not sins to sins, but consider that lesser sins shall be punished with lesser punishments, and greater with greater. 8. That remembring the sins of Parents are punished also in their posterity, we spare not onely our selves, but our posterity also in avoyding sins. 9. That wee may give and render thanks unto God for this benefit, that he, for his own glory, and the gathering and salvation of his Church, doth maintaine and continue also amongst the wicked some order of vertue and dicipline. 10. That true and perpetuall thankfulnesse may be kindled in us towards God and his Son our Lord Jesus Christ, in that hee hath delivered us from these great evils, sin, and the paines and punishment of sin.

1 2 3 4 5 6 7 8 9 10

Quest. 8. *Are wee so corrupt that wee are not at all apt to doe well, and are prone to all vice?*

Answ. Indeed we are: [a] except we be regenerated by the holy Ghost. [b]

[a] Gen. 8.19. and 6.5. Job 14.4 & 15.14,16,35. John 3.6. Esay. 53.6. [b] John 3.3,5. 1 Cor. 12 3. 2 Cor. 3.5.

The Explication.

THe Question of *Free-will*, or of the power of mans will in well-doing, and performing obedience to God, occurreth next in order after the tract of Mans Misery: For necessary it is to know what ability man was of before his fall, and of what strength after the same, that thence descrying aright the effects of the first sin, wee may bee the more pricked forward and provoked to humility, and to an earnest desire of Gods divine grace and protection, and finally unto thankfulnesse towards him. For this doctrine of *Free-will*, a view or contemplation not of mens ability and excellency, but of their weaknesse and misery.

OF

OF FREE-WILL.

THE principall ſcope and queſtion of this diſputation, is; *Whether as man averted himſelfe from God; ſo on the other ſide he be able by his owne ſtrength to returne to God, to receive grace offered by God, and to amend himſelfe.* And further, *Whether the will of man be the firſt and principall cauſe why others are converted, others perſiſt in their ſinnes: and as well of the converted, as not converted, others are more, others leſſe good or evill; and in a word, doe either good or evill, ſome after one manner, ſome after another.* To this queſtion the Pelagians and the like adverſaries make anſwer: *That ſo much grace is both given of, and left by nature to all men, that they are able to returne unto God, and obey him: neither ought we to ſeeke any other cauſe Before, or Above mans will, for which others receive or retaine, others refuſe or caſt away divine ſuccour and aide in avoiding ſinne, and doe after this or that manner order and inſtitute their counſels and actions.* Contrariwiſe we have learned out of the ſacred Scriptures, *That no worke pleaſing to God can be undertaken or performed by any man without regeneration and the ſpeciall grace of the holy Spirit; neither can more or leſſe good be in any mans counſels or actions, than God of his free goodneſſe doth cauſe in them; neither any other way can the will of any creature bee inclined, than whither it ſhall ſeeme good to the eternall and good counſell of God: and yet all the actions of the created will, both good and bad, are wrought freely.* For the clearing hereof we are to conſider: The ſtate of the maine queſtion about Free-will.

1 *What the liberty of the will, or free-will is.*
2 *What difference there is of the free-will which is in God, and that which is in reaſonable creatures, Angels and man.*
3 *Whether there bee any liberty of mans will.*
4 *What maner of liberty of will is in man; or how many are the degrees of free-will, according to the 4. eſtates of man.*

1. *What the liberty of will, or free-will is.*

Liberty ſometime ſignifieth a relation or reſpect, to wit, the power or right, that is, the ordering either of perſon or thing, made either by ones will, or by nature, to deale at his owne arbitrement or motion, according to honeſt lawes, or order agreeable to his nature, and to enjoy commodities convenient for him, without inhibition or impediment, and not to ſuſtaine the defects and burdens or encombrances which are not proper to his nature. This liberty may be termed, *a liberty from bond and miſery*, and it is oppoſed unto ſlavery. So God is moſt free, becauſe he is bound to no man: So the Romanes and the Jewes were free, that is, ſtood not charged with forraine governments and burdens: So a City is free from tyranny and ſervitude after a civill kinde of freedome: So we, being juſtified by faith, are by Chriſt freed from the wrath of God, the curſe of the Law, and Moſes Ceremonies. But this ſignification of *liberty* appertaineth not to this preſent diſputation of free-will; becauſe it is agreed upon on all ſides, that we all are the ſervants of God, & are obliged by his law either to obey him, or to ſuffer puniſhment. Our will alſo willeth many things freely, the liberty or power of performing whereof notwithſtanding it hath not. Liberty from bond, bondage, and miſery.

Secondly, liberty is oppoſed unto *conſtraint*, and is *a quality of the will, or a naturall power of a reaſonable creature, concurring with the will*; that is, *a faculty of chuſing or refuſing any object or action repreſented unto it by the underſtanding, by it owne proper motion, without any conſtraint, the nature of the will remaining ſtill entire and free to doe this or that, or alſo to ſuſpend, forbeare, and defer any action*; as a man may be willing to walke, or not to walke. And this is to put any thing in action upon mature deliberation, which is the proper manner of the working of the will. Liberty from conſtraint.

This liberty of will is in God, Angels, and men; and their free-will is called *free Arbitrement*: that thing is called *free*, which is endowed with this faculty and liberty of willing or nilling. But *Arbitrement* is the will it ſelfe, as farre as it followeth

eth or refuseth in her choyce the judgement of the understanding. For it compriseth both faculties of the mind: to wit, both the *judgement of the minde* or understanding
What free-will is. of the object, & the *will* either receiving or refusing it. *Free arbitrement therefore is a faculty or power of willing, or nilling, or of chusing, or refusing any object represented unto it by the understanding, by proper motion without constraint.* And this faculty or power
Arbitrement. of the soule, is called *Arbitrement*, in respect of the *mind* shewing unto the will an object to be chosen or refused: and it is called *free*, in respect of the *will* following of her own accord and without constraint the judgement of the mind or understanding.
Free. For that is called *free* which is *voluntary*, and which is opposed to that which is *involuntary* and *constrained*; not which is opposed to that which is *necessary*. For that which is *voluntary* may well stand with that which is *necessary*, bnt not with that which is *involuntary*. As God and the holy Angels are *necessarily* good, yet not *involuntarily* and constrainedly against their will, but with most free will; because they
Constrained. have the beginning and cause of their goodnesse within themselves, I meane, *free-will*. But that is said to bee *constrained*, which hath only an externall beginning and cause of motion, and not also an internall, whereby it may move it selfe to do on this
Necessary. or that manner. Wherefore, there is such a difference between *necessarie* and *constrained*, as is between a *generall* and a *speciall*. For, *whatsoever is constrained is necessary*; but not contrariwise, *whatsoever is necessary is constrained*. Whence there ariseth
A double necessity. *a double necessity. A necessity of Unchangeablenesse*, and *a necessity of Constraint*.
Contingent. The former may stand with that which is voluntary: the latter cannot. The like difference is betweene things *contingent* and *free*. For, *Whatsoever is free is contingent*; but not contrariwise, *all that is contingent is free*.

2. *What difference there is of the free-will which is in God, and that which is in reasonable creatures, Angels and men.*

Two things common to God and creatures in their will. TWo things there are common to God and reasonable creatures as touching the liberty of will. 1. That God and reasonable creatures doe things upon deliberation and advise; that is, they chuse or refuse whatsoever objects, with an understanding going before the action, and a will accompanying the action of chusing or refusing. 2. They chuse or refuse any thing of their proper and inward motion without constraint; that is, the will being fit in it owne nature to will the contrary of that which it willeth, or to suspend the action it intendeth, of it owne accord inclineth to the one part. Psal. 104.24. & 115.3. Gen. 3.6. Esa. 1.19. Mat. 23.37.

Difference of liberty in God and his creatures. But the differences also of this liberty in God and in the creatures are three. 1. *In the understanding*; because God understandeth and knoweth *all things of himselfe*,
1. In the understanding. perfectly and from all eternity, without any ignorance or errour of judgement: But the creatures know neither of themselves, neither all things, neither the same at all times; but they understand of God, his will and workes, so much, and at such time, how much, and when it pleaseth God to reveale unto them. And therefore many things they are ignorant of, & erre in many. The testimonies of this difference are;
Mat. 24.36. Dan. 2.21. Esa 40.13. Heb. 4 13. John 1.9. *Of that day and houre knoweth no man, no not the Angels of heaven, but my Father onely. He giveth wisdome unto the wise, and understanding to those that understand: Who hath instructed the Spirit of the Lord? Neither is there any creature which is not manifest in his sight. He lightneth every man that commeth into the world.*

2. In the will. 2. *In the will.* The will of God is governed by no other, nor dependeth of any other cause but of it selfe. But the wils of Angels and men, are so the causes of their actions, that nevertheless they are carried by the secret counsell of God and his providence to the chusing or refusing of any object; and that either immediately by God, or mediately by instruments, some good, some bad, which it seemeth good unto God to use, so that it is impossible for them to doe any thing beside the eternall decree and counsell of God. And therefore the word αὐτεξούσιον, (that is, *to be absolutely his owne, at his owne will and in his owne power,*) Whereby the Greek Divines expresse Free-will, agreeth more properly unto God, who perfectly and simply is his owne, and at his owne will. But of the creatures more rightly is used ἐξούσιον, (that

is

is, *voluntary and free*) which word the Apoſtle uſeth to Philemon, Ver. 14. Hebr. 10.26. 1.Pet.5.2. The teſtimonies and arguments of this difference are laid downe in the doctrine of *Providence*. And, that God indeed is the firſt cauſe of his counſels, theſe and the like ſayings of Scripture doe teſtifie; *He hath done whatſoever hee would. Who according to his will worketh in the army of heaven, and in the inhabitants of the earth.* But that the wils and counſels of the creatures depend on Gods becke and permiſsion, theſe and the like ſpeeches doe prove; *The Lord ſhall ſend his Angell before thee, &c. Goe and gather the Elders of Iſrael together, &c. Him being delivered by the determinate counſell and fore-knowledge of God yee have ſlaine. But God hath fulfilled theſe things. Herod and Pontius Pilate gathered themſelves together, to doe whatſoever thine hand, and thy counſell had determined before to bee done. I know that the way of a man is not in himſelfe, neither is it in man to walke, and to direct his ſteps. The Kings heart is in the hand of the Lord.* Therefore the wils of Angels and men, and all other ſecond cauſes, as they were created of God their firſt ſupreme and ſoveraigne cauſe, ſo are they ruled of him: but the will of God is ruled by no one of his creatures; becauſe as God hath no efficient cauſe without, and beſides himſelfe, ſo neither hath he any moving or inclining cauſe; otherwiſe hee were not God, that is, the ſupreme and ſoveraigne cauſe of all his workes; and the creatures ſhould be inveſted in Gods roome. Moreover, God ruleth and bendeth the wils of his creatures, and doth not draw or enforce them, that is, by objects repreſented to the minde hee effectually moveth, affecteth, and allureth the will to will that which then the minde judgeth good, and refuſe that which ſeemeth evill.

Pſal.115.3. Daniel 4.32. Gen.24.7. Exod.3.16. Acts 2.23. & 3.18. & 4.27,28. Jeremy 10.23. Proverbs 21.1. The wils of the creatures are ruled by God, not inforced.

3. *In the underſtanding and will both together*; becauſe God as hee unchangeably knoweth all things, ſo alſo he hath determined from everlaſting, and will unchangeably all things which are done, as they are good; and permitteth them, as they are ſinnes. Now as the creatures notions and judgements of things, ſo alſo their wils are changeable: ſo that they will that, which before they would not; and will not that, which before they would. For ſeeing that all the counſels of God are moſt good, moſt juſt, and moſt wiſe; he never diſliketh, correcteth, or changeth them, as oftentimes men doe, when as they doe perceive themſelves to have determined any thing unadviſedly before. Hither appertaine thoſe ſayings, *God is not as man, that he ſhould lye. I am the Lord, and change not.* Object. *He that cannot change his counſell and purpoſe, hath not free-will. But God cannot change his counſell and purpoſe, which he hath once appointed. Therefore his will is not free.* Firſt, we deny the Major. For not he, which doth not change his purpoſe which hee hath once appointed, hath no liberty of will, but he which could not purpoſe any other thing, being let by ſome externall cauſe. But the liberty of God conſiſteth not in the change of his will or purpoſe, but in this, that God will all things (whatſoever he will) altogether with his will, and of himſelfe, and could have had otherwiſe decreed, or not decreed all things, which he decreed from everlaſting, of the creation, preſervation, and government of things, according to theſe ſayings; *With men this is impoſſible, but with God all things are poſſible.* Theſe and the like ſayings ſhew, that God hath ſo appointed from everlaſting with himſelfe the creation of things, and the gathering and ſaving of his Church, not as if he could not have *not done* this, or not have appointed it otherwiſe; but becauſe ſo it ſeemed good to him, neither muſt men ſeeke any ſuperiour cauſe, than his will, of all his divine workes which he exerciſeth in his creatures: neither is there any other neceſsity to be found in them, than which dependeth of the moſt free appointment of God himſelfe. For as to reſolve of ſuch a purpoſe as is to be changed; ſo alſo to change it either to better or to worſe, is rather ſervitude or bondage, than freedome and liberty: for it proceedeth of ignorance or impotency. For they change their counſels and purpoſes, who either erre in taking them, or are not able to performe the counſell which they have taken. But to reſolve of ſuch a purpoſe, as might alike either have been decreed, or not decreed, and which after it is decreed, is neither changed, nor to bee changed at any time, this is perfect and divine liberty. Now God whatſoever hee hath decreed, could either not have decreed it at all, or have decreed it otherwiſe. And that he changeth not that

3 In the will and underſtanding. Numb.23.19. Mal.3.6. The unchangeableneſſe of Gods purpoſe taketh not away the liberty of his will. Mat.19.26. Luke 18.27.

which

which he hath once decreed, the perfectneſſe of his nature, even his infinite wiſedome and goodneſſe is cauſe thereof. For moſt wiſely and rightly doth hee decree all things, and conſtantly perſiſteth in that which is good and right. Wherefore the immutability in God, doth as well not diminiſh his liberty, as his immortality, and other things which are proper unto his divinity. Secondly, if any man urge, *That it is a point of liberty, not only to reſolve of any advice what he will, but after he hath reſolved, to be able either to follow it, or change it:* wee underſtand by thoſe things which have been already ſpoken, that this doth agree to the creatures, which may erre in their purpoſes, and therefore ſtand in need of changes and alterations: but not to God, who can never erre, and therefore requires no change of his purpoſe. Laſtly, if they reply, *That not to be able to alter a purpoſe once undertaken, is a defect of ability or power, and therefore againſt the liberty of God:* Wee anſwer, that the Antecedent of this reply is true, if the change of it be impoſſible by reaſon of ſome impediment, comming from ſome externall cauſe, or by reaſon of defect of nature or ability: but the Antecedent is moſt falſe, if the impoſſibility of change proceed from a perfection of that nature, which is not changed, and from a wiſdome and rightneſſe of that purpoſe which is unchangeable, and from a perſeverance and conſtancy of the will in that which is good and right: after which ſort it is apparent to be in God.

God's directing of our will, taketh not away the liberty thereof.

But againſt that, where it was ſaid, That the wils of all creatures are ſo guided by God, that neither they are able *to will* what hee from everlaſting hath not decreed, neither *not to will* what he hath decreed for them to will: more queſtion is uſed to be made. 1. *That which is ruled by the unchangeable will of God, doth not worke freely: The will of Angels and men is ruled by the unchangeable will of God. Therefore, either it hath no liberty, or the choice which it maketh is not tied to the will of God.* Anſwer we make to the Major by a diſtinction. It is not a free agent which is ſo ruled by God, as it hath no deliberation and election of his owne. But that which God ſo ruleth, as he ſheweth the object unto the underſtanding, and by it effectually moveth and affecteth the will to chuſe it; that doth notwithſtanding freely worke, albeit it be inclined at the becke and will of God, whither hee will have it. For to worke freely in the creatures, is not to worke without any ones government, but with deliberation, and with a proper and ſelfe motion of the will, although this motion bee elſe-whence raiſed and ruled. Wherefore, it is not the immutability and operation of the divine will and providence, which is againſt this liberty, but a privation and conſtraint of judgement: which is an impulſion, or a motion proceeding not from an inward cauſe or faculty, but only from an outward cauſe, beſide or againſt the nature of that which is moved. Now ſuch an impulſion falleth not into the will: but God moveth it, leading and bringing it on as it were by objects, to chuſe that which he will. For the faculty or ability and power of the will cannot be brought into act, that is, to ſhew and expreſſe it ſelfe, without an object; and, *We are, live, and move in God.* But, to bee moved of no other cauſe but of himſelfe onely, this is exceeding and infinite perfection and liberty, agreeing to God alone, which the creature cannot deſire, much leſſe arrogate and challenge unto it ſelfe, without notorious blaſphemy.

Acts 17.28.

Neceſſity taketh not away liberty of will in us. This neceſſity proceedeth from Gods working in us, which rather preſerveth this liberty. Abſolute neceſſity doth not take away in God greater liberty: much leſſe can a leſſe abſolute neceſſity take away a leſſe liberty in us.

Further, it may eaſily be ſhewed, *That the neceſſity or immutability*, which ariſeth not from conſtraint, but from the nature of the will, or from the commotion of it, ſtirred by other cauſes to chuſe or refuſe an object thought of by the minde, doth not at all withſtand or hinder the liberty of will. 1. Becauſe this neceſſity doth not take away, but effectuateth and perſwadeth the judgement of the minde, and free or voluntary aſſent of the will, inaſmuch as God doth cauſe and worke in men both the notions & election of objects. 2. Becauſe God, albeit he is by nature, that is, by exceeding and abſolute neceſſity, good, and hath begotten his Sonne, and had his holy Spirit from all eternity: yet will he not by a conſtrained, but moſt free will, be, live, be bleſſed, and good, have his Sonne and holy Spirit, and will all his purpoſes and workes to be good and juſt, although it be impoſſible that he ſhould will any thing contrary to theſe which he hath already determined. If then this *abſolute neceſſity* of willing things, in God, doth not take away even the greateſt liberty: there is no doubt

doubt but that neceſſity, which is but only conditionall, that is, according to the decree and government of God, doth not take away that liberty, which agreeth unto the creatures, that is, judgement and election, free and voluntary. 3. The holy Angels and bleſſed men in the celeſtiall life, even by our adverſaries owne confeſſion, are endued with greater liberty of will, than we are in this life. But they *neceſſarily will* thoſe things only which are right and juſt, and hate and abhorre all things whatſoever are evill and unjuſt, becauſe they are made ſuch of God, and eſtabliſhed by him, and are ſo illuminated and guided by the holy Ghoſt, that they cannot otherwiſe will or worke; neither by this neceſsity of willing thoſe things which are good and pleaſing to God, is the liberty of will taken away or diminiſhed in them; but rather is increaſed, and confirmed, as who with all willingneſſe chooſe and doe thoſe things only which are juſt. Fourthly, it is ſhewed by many teſtimonies of Scripture, that the wils and voluntary actions of good and wicked men, which our adverſaries maintaine to be and have been free, and we alſo, according to the right meaning of this word *Liberty*, doe willingly confeſſe, are ſo guided by the ſecret and unchangeable purpoſe of God, that they neither can or could either doe, or bee otherwiſe. Wherefore either ſo many manifeſt places of Scripture muſt be denied, or openly corrupted: or it muſt be granted, that one and the ſame action of the will is free and contingent in reſpect of the will, and *neceſſary* in reſpect of Gods government. Fifthly, it is declared by many places of Scripture, that all contingent effects doe retaine their contingency, which they have from the nature of their cauſes, although they bee done by the unchangeable determination of the purpoſe or providence of God. But all voluntary effects or motions are contingent, in reſpect of the will, which by nature was alike able to have done the plaine contrary unto them. They therefore retaine their contingency, that is their liberty (for this is the contingency of the actions of the will) although they be ſo determined of by Gods will, that there can be no other. The reaſon of the Major in this argument is, for that God ſo moveth the ſecond cauſes, and by them bringeth to paſſe what he will, that in the meane ſeaſon by this providence he doth not deſtroy or aboliſh their nature, which he gave them at their creation, but rather preſerveth and nouriſheth it: ſo that as concerning their nature, ſome worke contingently, ſome neceſſarily, although in reſpect of the liberty of Gods purpoſe, all worke *contingently*, and in reſpect of the unchangeableneſſe of his decree, all worke *neceſſarily*, ſo as they doe. For when God by the riſing of the Sunne lightneth the world, he maketh not the Sunne ſo, as if being riſen it did not neceſſarily lighten, or were apt by nature not to lighten: and yet it is in the power of God, either to change the nature of the Sunne, or that remaining as it is, not to lighten the world: as he ſhewed in Egypt, and at the paſſion of Chriſt. In like manner, when the Quailes light at the Tents of the Iſraelites, and the Ravens carry meate to Elias, and one Sparrow falleth on the ground, God doth not make the nature of theſe living creatures ſuch, as could not be carried elſewhere: and yet that they can have no other motion than that which they have, by reaſon of the will of God interpoſed and comming betweene, the Scripture plainly affirmeth. Whereof it is manifeſt, that as in other things, which worke contingently, their contingency; ſo in the will, the liberty which is given it of God, is not taken away, but rather preſerved by Gods government. Now then, if our adverſaries in their argument underſtand that *Liberty* which conſiſteth in the deliberation of the minde and free aſſent of the will; we doe not only grant, but alſo better maintaine than they the liberty of will in all actions thereof: and ſo the Major of their argument ſhall be falſe, to wit, that thoſe things which are done by the unchangeable decree of God, are not done by the free-will of men and Angels. For this liberty the providence of God doth ſo not hinder, but rather eſtabliſh and confirme, that without this, that liberty cannot ſo much as bee: for God both keepeth his order which hee appointed at the creation by his perpetuall efficacy and operation, and doth inſpire into all by his vertue true notions and right election. But if they challenge a liberty unto the creature depending of no other cauſe whereby it is guided, we deny their whole argument, as knowing ſuch a liberty of creatures to ſtand againſt

Angels & Saints have greater liberty of will, and yet greater neceſſity.

Many places of Scripture confirme the neceſſity of thoſe actions, the liberty of which yet both we and our adverſaries acknowledge.

Contingent effects loſe not their contingencie, by reaſon of any neceſſity imported by Gods decree.

The ſame is to be ſaid of the effects of the will, which are in reſpect thereof contingent, that is, free, and might as well not be done, as be done.

gainſt the whole Scripture, and that it onely agreeth unto God. For him alone doe all things ſerve: In him we live, and move, and have our being: hee giveth unto all not only life or power of moving themſelves, but even breathing too, that is, very moving it ſelfe.

The will worketh together with God, and is not meere paſsive,

Object. 2. *If the will, when it is converted by God, or turned and inclined to other objects, cannot withſtand, it is even meere paſſive, and ſo worketh not at all.* Anſw. This conſequence deceiveth them, becauſe in the Antecedent there is not a ſufficient enumeration of thoſe actions which the will may have, when it is moved of God. For it is able not only to withſtand God moving it, but alſo of it owne proper motion to aſſent and obey him. And when it doth this, it is not idle, neither doth it onely ſuffer, or is moved, but it ſelfe exerciſeth and moveth her owne actions, and yet this is to be underſtood of the *Actions* of the will, not of the new *qualities* or inclinations which it hath to obey God. For theſe the will receiveth not by her owne operation, but by the working of the holy Ghoſt.

The will of man withſtanding the revealed will of God, is yet guided by his ſecret will: and therefore reſiſting, doth not reſiſt.

Object. 3. *That which withſtandeth the will of God, is not guided by it: But the will of men in many actions withſtandeth the will of God: It is not therefore alwaies guided by the will of God.* Anſw. The conſequence here faileth, becauſe there are foure termes. For the Major is true: if both the *revealed*, and the *ſecret* will of God bee underſtood, ſo that ſimply and in all reſpects it bee withſtood, and that bee done which ſimply and by no meanes it would have done: that which is impoſsible to come to paſſe, becauſe of the omnipotency and liberty of God. But in the Minor, the will of God muſt be underſtood, as it is *revealed*. For the ſecret decrees of Gods will and providence are ever ratified, and are performed in all, even in thoſe who moſt of all withſtand Gods commandements. Neither yet are there contrary wils in God. For nothing is found in his ſecret purpoſes, which diſagreeth with his nature revealed in his word: and God openeth unto us in his law what he approveth and liketh, and what agreeth with his nature and the order of his minde; but hee doth not promiſe or reveale how much grace he will, or purpoſeth to give to every one to obey his commandements.

God, though the mover of wicked wils, yet not the mover of the wickedneſſe of the wils.

Object. 4. *If all motions even of wicked wils are raiſed and ruled by the will of God, and many of theſe diſagree from the law of God, and are ſinnes; God ſeemeth to bee made the cauſer of ſinnes.* The anſwer is, That it is a Paralogiſme of the Accident. For they diſagree from the law, not as they are ordained by, or proceed from the *will of God* (for thus farre they agree very well with the juſtice and law of God) but as they are done *by men, or Divels*: and that by reaſon of this defect; becauſe either they doe not *know* the will of God when they doe it, or are not *moved* by the ſight and knowledge thereof to doe it; that is, they doe it not to that end, that they may obey God, who will ſo have it. For whatſoever is done to this end, it diſagreeth not from the law, ſeeing the law doth not, but with this condition, either command or forbid any thing: If God hath not commanded a man to doe otherwiſe. So doth the Law of God forbid to kill any man, except whom God had commanded any to kill. Whoſoever then killeth a man, God not commanding it, hee out of doubt doth ſinne, and offendeth againſt the Law. Neither doth God diſſent from himſelfe or his Law, when hee will have ſome thing done either by his revealed or ſecret will, otherwiſe than according to the generall rule preſcribed by himſelfe in the law. For he hath ſuch ends and cauſes of all his purpoſes, as that they cannot but moſt exactly agree with his nature and juſtice.

Object. 5. *Liberty which is guided of another, cannot be an image of that liberty which dependeth on no other, which is in God. But the liberty of mans will is the image of the liberty which is in God: Therefore the liberty of mans will dependeth not, or is not guided by the will of God.* Wee deny the Major. For ſeeing that every thing which is *like*, is not the *ſame* with that unto which it is like; to conceive in ſome ſort the liberty of God, it is enough that reaſonable creatures doe worke upon deliberation and free election of will, albeit this election in the creatures is both guided by themſelves and others; in God, by no other than by his owne divine wiſedome. The image of a thing is not the thing it ſelfe: and the inequality of degrees taketh not away

away the image, as neither the likeneſſe & ſimilitude of ſome parts taketh away the diſsimilitude of others. Wherefore the liberty of reaſonable creatures both is governed of God, and is notwithſtanding a certaine image of the liberty which is in God, becauſe it chuſeth things once knowne unto it, by her own, and free, or voluntary motion. For as of other faculties or properties, ſo alſo of liberty, it is impoſsible that the degrees ſhould be equall in God and his creatures: whereas all things are infinite in God, and finite in his creatures. Seeing therefore wiſdome, righteouſnes, and ſtrength in the creatures, is the image of the unmeaſurable wiſdome, righteouſneſſe, and power which is in God: a portion alſo of liberty agreeable and competent for the creatures, may be the image of liberty which is in God.

Object. 6. *If the creature cannot but doe that which God will have done; and cannot doe, what God will not have done; the will hath no active force, but is wholly paſſive; eſpecially in our converſion, which is the worke of God: Likewiſe there is no uſe of lawes, doctrine, diſcipline, exhortation, threatnings, puniſhments, examples, promiſes, and laſtly, of our ſtudy and endeavour.* We deny the conſequence. Becauſe the firſt or principall cauſe being put, the ſecond or inſtrumentall cauſe is not thereby taken away. For as God lightneth the world, and doth quicken the earth, bringeth forth corne, nouriſheth living creatures, and yet are not the inſtruments of Gods working idle, as the ſun, the raine, the earth, husbandmen, and food: So God converteth men, ruleth their purpoſes, wils, and actions, that is, teacheth and moveth them to approve and chuſe what he will, by lawes, by magiſtrates, by doctrines, by rewards, by puniſhments, and laſtly, by their owne will, which all hee uſeth as inſtruments, not as if hee could not without theſe inlighten the minde with notions, and incline the will: but becauſe it ſo ſeemeth good to him to exerciſe his power by theſe. If they reply, that *that would neceſſarily come to paſſe ſo, which is done, and even without them; and therefore they are in vaine uſed:* Wee deny the Antecedent. For although God were able to move mens wils without theſe, and if hee had ſo decreed to doe, men doubtleſſe ſhould doe without theſe, what now they doe being moved by theſe: yet whereas God hath once ſo decreed the effects, as hee hath alſo appointed their ſecond inſtrumentall and impulſive cauſes; that verily ſhall be done, which God will have done, but yet not without middle and ſecond cauſes, by whoſe meanes and working comming between and interpoſed, God will bring his purpoſes and decrees to paſſe. *He will give his holy Spirit to thoſe who aske him. Whom hee hath predeſtinated, them hath he alſo called.* If they reply againe, *Although it be granted that theſe are not in vaine in thoſe, in whom God will ſhew his force, and bee effectuall by them: yet in others, who are not moved by them, there is no uſe of them:* Anſ. 1. Although there were no uſe, yet becauſe that it is not knowne unto us, whom God will move, or not move, we are to labour in teaching and urging all, and to commit the event and fruit of our labour to God. *Preach the word, be inſtant in ſeaſon, &c. If thou warne the wicked, and he turne not from his wickedneſſe, hee ſhall die in his iniquity, but thou haſt delivered thy ſoule.* Anſ. 2. The conſequence followeth not from the deniall of one particular, to the deniall of the generall, or from an unſufficient enumeration. For although many obey not teaching and admonitions, neither are moved with rewards and puniſhments: yet this uſe is great, that by this meanes their naughtineſſe and ſtubbornneſſe is opened, and ſo the juſtice of God made more manifeſt in their puniſhment. *If I had not done works among them which none other man did, they had not had ſin. God hath ſhewed it unto them, to the intent that they might be without excuſe. We are to God the ſweet ſavour of Chriſt in them that are ſaved, & in them who periſh.* Repl. *Externall diſcipline is called the righteouſneſſe of the fleſh: Therefore it dependeth on mans will.* The conſequence of this reaſon is to be denied: which doth not hold from the poſition or putting of the ſecond cauſe, to the removing of the firſt cauſe. For as it followeth not, The Sunne cauſeth day, therefore God doth not: ſo neither doth this follow; The unregenerate performe outward diſcipline: therefore they doe it, God not cauſing it in them, nor ruling and directing them.

The will is not idle, or meere paſſive when God worketh by it; no more than the ſun, raine, and ſuch like inſtruments of Gods operation.

Albeit God was able to have wrought what he would without the will, yet becauſe he will work by the will, the working of the will is not in vaine.

Luke 11.13. Rom. 8.30.

2 Tim. 4.2. Ezek. 3.19.

John 15.24.

Rom. 1.19, 20. 2 Cor. 3.15.

Object. 8. They alledge teſtimonies alſo, *Which confirme that men doe evill or good with free-will.* As, *The children of Iſrael offered free gifts unto the Lord. I have ſet*

Exo.25 2. & 35 3. Deut.30.19. How the Scriptures admit liberty of will.

before thee life and death, good and evill, blessings and cursings: therefore chuse life, that both thou and thy seed may live. But in these and all the like places, only that liberty of mans will is affirmed, which hath been spoken of before, that is, that the will obeyeth or withstandeth the precedent judgement of the understanding, with free and voluntary motion, without any constraint: but the government of God is not at all removed from voluntary actions. For it was shewed before, that this liberty of will doth not stand against that necessity, which by the providence of God doth accompany it.

Levit.22.19. Acts 5.4. 2 Cor.7.37. 2 Cor.9.7. 1 Pet.5.2. What necessity the Scripture removeth from voluntary actions.

Object.9. They bring forth testimonies also, in which *necessity* is removed and taken away from *voluntary* actions. *Of these ye shall offer willingly. Whiles it remained, appertained it not to thee? And after it was sold, was it not in thine own power? He that standeth firme in his heart, that he hath no necessity, but hath power over his own will, &c. As every man wisheth in his heart, so let him give. Feed the flock of God, caring for it not by constraint, but willingly.* But these sayings speake of obligation or binding, which sometimes is signified by the name of necessity, as the freeing from any bond by the name of liberty; as Levit.22.Act.5. partly of coaction or constraint, as 2 Cor.9. & 1 Pet.5. or also of need, as 1 Cor.7. which yet may bee referred to obligation or bond, by which the Parents are bound to have regard of the infirmity of their children. So also the power of will in the same place signifieth the right or power of determining any thing, no obligation or bond hindering it. But the removing of any obligation or coaction doth not at all take away the unchangeablenesse of voluntary actions, which unchangeablenesse hangeth on the decree of God. For as well his will, who is not bound, neither by any need or want constrained, is guided and moved by the purpose and counsell of Gods providence: as his, whom either bond or need constraineth to resolve of any purpose. Wherefore the Scripture denieth not, that the will is moved and ruled by God, when it is not driven by bond, or want, or feare, to doe any thing: for there are besides these, many other reasons and causes by which God can move it, either to will, or not to will.

How in Scripture God is said not to will that which yet he will. Jerem.7.13. 14. Matth.23.37.

Object.10. They bring places of Scripture, which testifie, that *men will, or do somewhat, God bidding and willing otherwise. Because I have called you, and ye have not answered, I will doe unto this house as I have done to Silo. Hierusalem, Hierusalem, how often would I have gathered thy children, even as the Hen gathereth her Chickens under her wings, and ye would not? If then they did that, which God would not; their actions did depend onely on their owne will, and not of Gods,* Answ. It is a fallacy, concluding that which is in some sort so, to be in all respects and simply so. For God will not the actions of sinners, as they are sins: but he will them as they are punishments of sinnes, and the execution of his just judgement. Wherefore this consequence holdeth not: *God will not the actions of the wicked, as they are sinnes: Therefore simply he will not have them to be done, but they depend only on the will of the wicked.* For if God simply would them not, they could by no meanes be done. And except there were somewhat in them, which did agree with his justice and nature: hee would not by reason of his goodnesse, infinite and passing measure, suffer them to be done. If they reply, *That God would things contrary to these which men doe,* as it is said, *How often would I have gathered thee? and therefore it is done onely by the will of men, whatsoever men doe,* the same answer serveth: that God would the obedience of all his reasonable creatures towards his law, as concerning his *commanding* and *approving* it. For he requireth it of all, and bindeth all to it, and approveth it in all, as being agreeable to his nature and purity: but neither will he alwaies it, nor in all, as concerning his *working* and *grace*, whereby they who are directed and guided, doe that which God approveth and requireth. *The Lord hath not given you an heart to perceive, and eyes to see, and eares to heare, unto this day.* Deut.29.4.

2. *Whether there be any liberty in us, and what it is.*

THat there is *liberty of will in men*, it is proved, 1. *Because man was made to the Image of God:* and free-will is part of the Image of God. 2. By places of Scripture.

ture. *Let us make man in our Image, according to our likeneſſe. God made man from the beginning, and left man in the hand of his counſell.* 3. By the definition of that liberty, which agreeth to man. For man worketh upon deliberation, that is, freely, knowing, deſiring, and refuſing this or that object. And becauſe the definition agreeth unto man; therefore alſo doth the thing which is defined agree to him. Gen 1.26. Syrac.

Object. 1. *If there bee in man liberty of will, the doctrine of Originall ſinne is overthrowne: for theſe are contrary; Not to bee able to obey God, and, To have liberty of will.* Anſ. They are not contrary: becauſe we have liberty to will and doe good, *only in part*, to wit, as we are regenerated by the holy Spirit; but not in whole and full, neither in that degree in which before the fall we had it, and ſhall have it in the life to come. Again, although the unregenerate are only able to will thoſe things which are evill; yet they will them *upon deliberation*, without conſtraint, even by their owne proper and inward motion; and therefore freely. The doctrine of Originall ſin not overthrowne by that liberty, which we hold to be in man.

Object. 2. *He that hath not ability to chuſe as well good as bad, hath not free-will and arbitrement. But man hath not ability to chuſe as well good as evill: Therefore he hath not free-will.* Anſ. The Major conſiſteth of a bad definition of free-will. For the liberty of reaſonable creatures conſiſteth in the judgement and deliberation of the minde or underſtanding, and in the free aſſent of the will, not in a power to will as well good as evill, or contrary. The good Angels, by reaſon of the wiſedome and rightneſſe of their judgement, and of the great and conſtant propenſion or readineſs of their will to that, which they know to be good and right, cannot will evill and unjuſt things, but only things good and honeſt, and yet notwithſtanding they moſt freely chuſe and doe thoſe things which are juſt: Right ſo, men by reaſon of their in-bred ignorance, and corrupt judgement of thoſe things which are to bee done, and of the end, as alſo by reaſon of the ſtubbornneſſe and frowardneſſe of their will, can will only thoſe things which are evill, which alſo they follow and purſue with exceeding willingneſſe and pleaſure, untill they are regenerated by Gods ſpirit. Object. 3. *That is free, which is ruled of none other but of it ſelfe only, or which is bound to none. Mans will is not ruled of it ſelfe only, but of another, and is bound to the law: Therefore it is not free.* Anſ. The Major is true, if it be meant of that liberty which is in God; but falſe, being meant of mans liberty. For, man to bee ruled of none, is not liberty, but a ſhamefull barbarity, and a wretched ſlavery. But the true liberty of the creature is to be ſubject unto honeſt and juſt lawes, and to obey them: It is a power of living as thou wilt, according unto the law of God. Object. 4. *That which is a ſervant, and in bondage, is not free. But our will is a ſervant, and in bondage: Therefore our will is not free.* Anſ. There is an ambiguity in this reaſon; for it affirmeth that to bee ſimply ſo, which is but in ſome reſpect and ſort ſo; or the concluſion fetcheth in more, than was in the premiſſes. That which is in bondage, is not free, that is, not in that reſpect or conſideration as it is in bondage. Our arbitrement or will is in bondage, to wit, under ſin: Therefore it is not free, that is, from ſin, which it is not able to ſhake off by any force which it ſelfe hath, except it be freed and delivered by the grace of God. But thereof it followeth not; therefore ſimply no way it is free. For it is free, as touching the objects repreſented unto it by the underſtanding: becauſe it chuſeth or refuſeth them being once knowne; or ſuſpendeth and forbeareth her action, by her owne and proper motion, without conſtraint. The ſumme of all is; We grant the concluſion, if *free* be taken for that which hath ability to doe thoſe things which are good and pleaſing to God: (for ſo far is it in ſervitude under ſin, and hath power only to ſin) but we deny the whole, if *free* bee taken for voluntary, or *deliberative*, which chuſeth the objects repreſented unto it by voluntary motion, not conſtrained or forced thereto by any externall agent. Ability to chuſe as well good as bad, is not neceſſarily joyned with free-will. The will of man is ſervant to ſin, & yet inclineth to ſin freely.

4. *What manner of liberty of will is in man, or how many are the degrees of free-will, according to the foure eſtates of men.*

IT is farther queſtioned, and it importeth much to the knowledge of our ſelves, to enquire, *What manner of liberty*, or to what actions the liberty which was in

mans will before the fall extended it ſelfe; and, *Whether it were any or none at all*; and if it were any, *In what ſtate it remaineth after the fall*; and, *Whether it be reſtored*; and, *How and by what meanes*; and, *How farre forth* it is reſtored. Whence it is apparent, that the degrees of free-will may moſt fitly be conſidered and diſtinguiſhed according to the foure eſtates of man; namely, *of man not yet fallen into ſinne*, or *fallen*; or *renewed and reſtored*, or *glorified*: that is, what manner, and how great the liberty of mans will was *before the fall*; what manner of liberty remaineth *after the fall, before regeneration*; of what condition it is in this life *after regeneration*; and what it ſhall be in the life to come *after glorification*.

The firſt degree of liberty *in man not yet fallen*, was *a minde lightened with the perfect and certaine knowledge of God, and a will by the proper inclination and free motion thereof yeelding perfect obedience unto God; but yet not ſo confirmed in this knowledge and inclination, but that it could decline and defect from that obedience, by her owne proper and free motion, if hope or ſhew of any good to come by defecting were offered unto it*: that is, the will of man was free to good and evill; or freely choſe good, but ſo, that it had an ability of chuſing evill; ſo that it might perſiſt in good, God preſerving it; and might alſo fall into evill, God forſaking it. The former is proved from the perfection of the image of God in which man was created: The latter is too evident by the event of the thing it ſelfe, & by teſtimonies of Scripture: *God hath made man righteous; but they have ſought many inventions. God hath ſhut up all in unbeliefe, that he might have mercy on all.* In which words Paul teſtifieth, that God of eſpeciall deep wiſdome confirmed not the firſt man againſt the fall, nor allotted him ſuch a portion of grace, that hee might not bee ſeduced by the Divell, and moved to ſinne; but that hee therefore permitted him to be ſeduced, and fall into ſinne and death, that as many as were ſaved out of the common ruine, might bee ſaved by his mercy alone. For if nothing bee done without the everlaſting and moſt good counſell of God, the fall alſo of our firſt Parents may bee ſo much the leſſe exempted from it, by how much the more God had preciſely and exactly determined from everlaſting concerning his chiefe worke, even mankinde, what he would have done.

The firſt degree of liberty in man not yet fallen, was a minde lightened with the perfect and certaine knowledge of God, and a will by the proper inclination and free motion thereof yeelding perfect obedience unto God; but yet not ſo confirmed in this knowledge and inclination, but that it could decline and defect from that obedience, by her owne proper and free motion, if hope or ſhew of any good to come by defecting were offered unto it: that is, the will of man was free to good and evill; or freely choſe good, but ſo, that it had an ability of chuſing evill; ſo that it might perſiſt in good, God preſerving it; and might alſo fall into evill, God forſaking it. The former is proved from the perfection of the image of God in which man was created: The latter is too evident by the event of the thing it ſelfe, & by teſtimonies of Scripture: *God hath made man righteous; but they have ſought many inventions. God hath ſhut up all in unbeliefe, that he might have mercy on all.* In which words Paul teſtifieth, that God of eſpeciall deep wiſdome confirmed not the firſt man againſt the fall, nor allotted him ſuch a portion of grace, that hee might not bee ſeduced by the Divell, and moved to ſinne; but that hee therefore permitted him to be ſeduced, and fall into ſinne and death, that as many as were ſaved out of the common ruine, might bee ſaved by his mercy alone. For if nothing bee done without the everlaſting and moſt good counſell of God, the fall alſo of our firſt Parents may bee ſo much the leſſe exempted from it, by how much the more God had preciſely and exactly determined from everlaſting concerning his chiefe worke, even mankinde, what he would have done.

The creature can by no meanes retaine that righteouſneſſe and conformity with God, except God, who gave it, keepe it; neither can hee loſe it, if God will have it kept; according to theſe ſayings: *Every good giving, and every perfect gift is from above, and commeth downe from the Father of lights. In it was life, and the life was the light of men, which lighteth every man that commeth into the world. Take not away thy holy Spirit from me. If thou hide thy face, they are troubled. The foundation of God remaineth ſure, and hath this ſeale: The Lord knoweth who are his.* And of our confirmation and eſtabliſhment in the life to come: *In the reſurrection they are as the Angels of God in heaven.* As then man could not have fallen, except God had withdrawne his hand, and not ſo forceably and effectually affected his will, and ruled it in temptation: ſo neither could he perſiſt in integrity, when he was tempted, except God had ſuſtained and confirmed him, even as he confirmed the bleſſed Angels, that they ſhould not defect & fall away together with the other Apoſtates. Seeing therefore ſuch was the firſt mans eſtate, from which he wittingly and willingly fell; the crime and fault of ſin neither can, nor ought to be laid on God, but on man only, albeit notwithſtanding he fell by the eternall counſell and will of God.

The firſt degree of liberty of liberty before the fall.

Eccleſ. 7.3. Rom. 11.32.

James 1.17. John 1.4. & 8.12. & 10.4. 29. 2 Tim 2.19.

Matth. 22.30.

The cauſes of humane reaſon refuted, which lay the fault of the firſt ſin on God.

Humane reaſon fancying her owne wit, deriving the blame of ſin from her ſelfe, when ſhe heareth theſe things, is troubled, and keepeth a ſtirre, and faigneth many abſurdities to follow, except ſuch a liberty of doing well or evill bee given to man, that his perſeverance or falling depend of his own will alone. Firſt, *That God was the cauſe of that firſt ſin, and by conſequent, of all other ſins, as which came all of the firſt fall.* Likewiſe, *That he was the cauſe of the ſinne of the Divell ſeducing man: eſpecially ſeeing the firſt ſinne is not to be accounted a puniſhment, as other ſinnes: for no ſin had gone before, which ſhould bee puniſhed with that ſinne: and therefore ſeeing God would not will that as a puniſhment, he may ſeem to have willed it as a ſinne.* Anſ. But although there bee nothing to the contrary why ſinne may not bee the puniſhment even of it ſelfe:

ſelfe : whereas in the ſame action both the creature depriving himſelfe of that conformity, which he had with God, might ſinne, and God depriving him of that good, which hee of his owne accord caſteth away, might puniſh, as it is ſaid of coveteouſneſſe, *There is nothing worſe than when one envieth himſelfe : and this is a reward of his wickednesſe.* Yet notwithſtanding, there are other ends beſides puniſhment, for which it was convenient for God to will the action both of the Divell and of man. God would *the temptation of man*, which was done by the Divell, as a triall of man, by which it might be made manifeſt, whether hee would perſevere in true piety towards God : even as God himſelfe did tempt Abraham immediately, when hee commanded him to doe that which he yet would not have done. God would that *aſſent of man*, by which he did yeeld unto the Divell, againſt the will of God, as a manifeſtation of the weakneſſe and feebleneſſe of the creature, which cannot keepe the gifts wherewith he was adorned by God, without Gods ſpeciall inſtinct and aide. Likewiſe, He would have this done, as an occaſion or way, to manifeſt his juſtice and ſeverity in puniſhing, and his mercy in ſaving ſinners. As Exodus 9. Romanes 9. Now God reſpecting and willing theſe things in that perſwaſion and enticement of Sathan, and in mans aſſenting and yeelding thereunto, did notwithſtanding all this while hate the ſinne of both ; and therefore did not will it, neither cauſe it, but juſtly permitted and ſuffered it to be done. For firſt, *Whatſoever things God doth, they are alwayes juſt.* 2. *Hee was not bound unto man to preſerve and confirme him in goodneſſe.* 3. *Hee would have man to bee tempted and to fall, that hee might try mans perſeverance in true piety towards God.* 4. *That hee might manifeſt the weakeneſſe of the creature.* 5. *That his fall might bee an occaſion and way, to manifeſt Gods juſtice and mercy.* Theſe things very well agree with the nature and law of God. Now that they ſay, *That man did not fall of his owne free-will, except hee had equall power as well to perſiſt in obedience as to fall :* the conſequence is not of force, becauſe they reaſon from an ill definition *of mans liberty*, which they imagine *cannot ſtand, if it be determined and ruled by God.* But the whole Scripture witneſſeth, that it ſufficeth for the liberty of the creature, *if the will be inclinable of it ſelfe to the contrary of that which it chooſeth*, and doth of it own accord chuſe that which the mind either liketh or diſliketh.

How the firſt ſin might be a puniſhment unto it ſelfe, and to that end permitted of God. Syrac. 14.

Other ends and cauſes why God would the action though not the ſin both of Satan and Adam.

And hence alſo is that diſſolved that they ſay, *That man is not juſtly puniſhed of God, if he could not avoide his fall.* For hee that ſinneth willingly, or doth draw on himſelfe the neceſſity of ſinning, is juſtly puniſhed, his owne conſcience accuſing him : neither is it unjuſt that he is forſaken of God, and deprived of the grace of the holy Ghoſt, who wittingly and willingly caſteth it away, and that he ſuffer the puniſhment of this his ingratitude and contempt of God, although hee cannot, God forſaking him, doe otherwiſe. For none is forſaken of God, except he be willing to be forſaken. As, *It muſt needs be that offences ſhall come, but woe bee unto that man by whom the offence commeth.* Matth. 18.7.

At length they ſay, *That God is made cruell, envious, and farre from bounty and mercie, if he did not beſtow that grace upon man, without which he knew man could not ſtand or conſiſt in temptation ; and yet would have him tempted of the Divell.* But theſe and the like tauntings and reproachings of the workes and judgements of God, out of doubt are joyned with great impiety, becauſe they over-turne the ground and principle, which is the firſt degree and ſteppe to godlineſſe and reverence toward God, that is, that whatſoever God doth, it is good and juſt, and not diſagreeing from his nature and law, whether the reaſon thereof bee knowne unto us, or unknowne. Wherefore this anſwer ſhould ſuffice, that it diſagreeth not from the mercy and goodneſſe of God, whatſoever he doth. But there is not want alſo of other anſwers. As, that deniall of grace doth not diſagree, but very well agreeth with the mercy and bounty of God, when God will have this to be an occaſion of beſtowing a greater grace and benefit: as it is apparent in the fall and reſtoring of man again, that that is not diſagreeing from mercy, or any other vertue, which doth appertaine to the manifeſting of the glory of the chiefe good, which is God. For although it bee mercy not to rejoyce in the ruine or deſtruction of his creature, yet mercy ought

Gods deniall of grace no cruelty, but a way to greater mercy.

not to fight with iuſtice: now it is iuſt, that more regard ſhould be had of the chiefe good, that is, God (both by himſelfe and by others) than of all creatures. Wherefore very well doe agree together in God, his mercy, which will not the death of a ſinner, and his iuſtice, which ſuffereth mankinde to fall, that by his fall the ſeverity and goodneſſe of God may appeare.

The ſecond degree of liberty after the fall.

The ſecond degree of free-will is *in man fallen, borne of corrupt parents, and as yet not regenerate.* In this ſtate the will verily doth worke freely, but it is carried to evill only, and can doe nought elſe but ſinne. The reaſon is, becauſe the privation of the knowledge of God in the underſtanding enſued on the fall, and the want of inclination in the heart and will unto obedience; in whoſe ſtead blindneſſe and averſneſſe from God ſucceeded, which man cannot ſhake off, unleſſe hee bee regenerated by the holy Ghoſt. *Briefly*, it is the fitneſſe and proneneſſe in man after his fall, being unregenerate, to chuſe only evill. Of this blindneſſe and corruption of mans nature after the fall it is ſaid; *All the thoughts of man are onely evill. Can the Blackmoore change his skinne? &c. Every man from his youth is given to evill, and their ſtony hearts cannot become fleſh. A corrupt tree cannot bring forth good fruit. We were dead in our ſinnes: by nature the ſonnes of wrath. We are not able of our ſelves to thinke any thing as of our ſelves.* With theſe teſtimonies concurreth every mans experience, and the weary ſenſe of conſcience, which proclaimeth that we have no liberty and proneneſſe of will to doe that which is good; but too great freedome and readineſſe to practiſe evill, unleſſe we be regenerate: as it is ſaid, *Convert thou mee, and I ſhall be converted.* Wherefore there is no love of God in us by nature; and therefore we have by nature no readineſſe to obey God.

Geneſ.6.5. Jeremy 13.23. Syrac.17.14. Matth.7.18. Epheſ 2.1.3. 2 Cor.3.5.

Jeremy 31.18.

The liberty which is in man now after his fall, and not yet regenerated and recovered is the very bondage of ſin. Rom.6.16.

This liberty of the unregenerate is the moſt wretched ſervitude of ſinne, and verie death in ſinnes, whereof the Scripture teacheth in many places. *Whoſoever committeth ſinne, is the ſervant of ſinne. Know ye not that to whomſoever ye give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey, whether it be of ſin unto death, or of obedience unto righteouſneſſe? Promiſing unto them liberty, and are themſelves ſervants of corruption.* Obiect.1. *Nothing more eaſie*, ſaith Eraſmus, *than to keepe mans hand from ſtealing.* Againe, *Socrates, Ariſtides, and many others have ſhewed and exerciſed many vertues: Therefore they had free-will to doe good before regeneration.* Anſw. This is an ill definition of a good worke and free-will to doe good, which is a power of yeelding obedience pleaſing to God. The unregenerate ſteale *within* by their luſt and deſire, though not by outward fact: that the unregenerate containe their hands, that is, obſerve outward diſcipline, this is alſo Gods benefit, who by his generall providence governeth alſo the hearts of the wicked, and bridleth their inbred wickedneſſe, that it breake not forth and affect that which it would. But hereof it followeth not, that it is eaſie to begin inward obedience, or that to containe their hands from ſtealing is ſimply a good worke. Neither are theſe good workes before God, that is, pleaſing unto God, which have not joyned with them faith and inward obedience. But faith and inward obedience could not be in them, becauſe they were not regenerated. Repli.1. *The workes of the Law are good: Heathen men did the workes of the Law; therefore the workes of the Heathen were good. And by conſequence, Heathen men alſo, or unregenerate had liberty of doing good.* Wee anſwer to the Major by a diſtinction: The workes of the law are good; true, by themſelves: but they are made ill by an accident; and ſo are the workes of the Law made ill by an accident of the unregenerate; becauſe they are not done by them for that end, and after that ſort which God commanded. Repl.2. *There remaine alſo many true notions in the mindes of the unregenerate, concerning God, and his will, and the right ordering of their life. Wherefore the will working according to theſe notions and the direction of true reaſon, doth not ſinne, but worketh well.* Anſw.1. Thoſe *legall notions*, whether they belong to the firſt, or to the ſecond table of the Decalogue, they are not perfect and ſufficient. And therefore God cannot bee rightly worſhipped according to theſe remaines or reliques of ſpirituall light, except there come thereunto the knowledge of God, and his divine will out of the word of God, which is delivered to the Church. 2. Men not brought up in the Church, doe patch many falſe

2 Pet.2.19. Free will to outward good actions, without an inward faith and obedience, is not free-will to good.

The outward actions good in themſelves, are made evill by want of an inward faith.

The remnants of ſpirituall life in the unregenerate are not ſufficient to make their workes good.

falſe things with theſe true imprinted notions of nature, and do heape ſins upon errours. 3. Such is the frowardneſſe of the will and affections even againſt the judgement of rightly informed and ruled reaſon, that they obey not ſo much as thoſe naturall notions, much leſſe thoſe which are to be adjoyned out of the word of God. Wherefore alſo are thoſe complaints even of the Heathen: *I ſee the better, and I like them, but I follow the worſe*; and that accuſation of the Apoſtle: *The wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, which withhold the truth in unrighteouſneſſe*: wherefore thoſe notions without the grace of the holy Ghoſt, doe not engender true godlineſſe in them. Rom. 1.18.

Object. 2. *God commendeth us for good workes: Therefore good workes are in our power and will. Anſw.* This is a fallacy, concluding of that which is no cauſe, as if it were a cauſe. God commendeth our good workes, not becauſe they are or can be performed of us, without our renning by the holy Ghoſt: but becauſe they are agreeable unto his law, and good and pleaſing unto him: yea, becauſe they are his owne gifts and effects in us, and we his inſtruments unto whom he communicateth himſelfe and his bleſſings: according as it is ſaid, *Whom hee predeſtinated, them alſo he called.* Repl. *Who doth not in ſuch ſort worke well, as that it is in his owne power to doe either well or ill, hee deſerveth neither commendation nor reward: but thoſe good things which men doe, are not in their power and arbitrement: therefore they deſerve not either commendation or rewards for their vertues.* Anſw. If the queſtion be of deſert, wee grant the whole argument. For it is true, that no creature can deſerve or merit ought at Gods hand; neither ought the praiſe, or commendation, or glory be given to us, as if the good which we doe were of our ſelves, it being God which worketh whatſoever is good in all. But if they ſay that neither reward or commendation is juſtly given, more is in the concluſion than was in the premiſſes. For God, to teſtifie that righteouſneſſe pleaſeth him, and to ſhew forth more and more his bounty and goodneſſe, doth adorne it with free rewards. The praiſe and commendation which is given of God to our good workes, doth not prove that they proceed from our ſelves, but rather are his gifts. Rom. 9. 30.

Object. 3. *What God doth wiſh and will to be done of us; that we are able to performe by our ſelves: but God doth wiſh and will our converſion, and our good workes: therefore we are able to performe them by our ſelves: And ſo conſequently, wee neede not the operation and working of the holy Ghoſt.* Anſw. This reaſon is a fallacy, deceiving by the ambiguity of the word *wiſh*. For in the Major propoſition it is taken, as it uſeth properly to ſignifie: in the Minor not ſo. God is ſaid to *wiſh*, by a figure of ſpeech, called *Anthropopathy*, making God to be affected after the order of men; and therefore the kinde of affirmation is diverſe in the Major, and in the Minor. But God is ſaid to *wiſh* in two reſpects: 1. *In reſpect of his commanding and inviting.* 2. *In reſpect of his love towards his creatures, and in reſpect of the torment of them that periſh, but not in reſpect of the execution of his juſtice.* Repli. 1. *Hee it is that inviteth others, and is delighted with their well-doing: it followeth thereof, that their well-doing is in their owne power, and not in his, who inviteth them. But God is he who inviteth us, and is delighted with our well-doing: Therefore it is in our ſelves to doe well.* Anſw. We deny the Minor, becauſe it is not enough that God inviteth us: but our will alſo to doe well muſt be adjoyned, which we cannot have but from God only. God therefore doth wiſh our converſion, and doth invite all unto it, that is, hee requireth obedience towards his law of all, he liketh it in all, and for the love which he beareth unto his creature, he wiſheth nothing more, than that all performe it, and all be ſaved: but yet a will to performe it they only have, whom God doth regenerate by his Spirit. *Te have ſeen all that the Lord did before your eies: yet the Lord hath not given you a heart to perceive, and eies to ſee, and eares to heare unto this day:* How God is ſaid to wiſh our converſion and good works, & yet they not thereby proved to be in our power. Deut. 32. 29. Luke 19. 41. Two waies God is ſaid to wiſh any thing. Deut. 29. 4.

Object. 4. *That which cannot be avoided, is not ſin. The unregenerate cannot avoide ſinne: therefore their workes are not to be accounted ſinnes.* Anſw. We deny the Major: For it is enough to make ſin, if it bee voluntary. And how much the more neceſſarily men ſinne, with ſo much the greater will they ſinne. They cannot therefore pretend neceſſity to cloake their fault. This doth the example of the Divell prove, who ſinneth ſo much the more grievouſly, how much the more neceſſarily hee ſinneth, wittingly and willingly ſtriving againſt God, and contumelioufly deſpiting him. The inevitableneſſe of an ill action doth not take away ſinfulneſſe from it.

him. But they doe vainely and wickedly cavill, *That the justice of God doth not impute those sins to the Devill, which he necessarily doth commit after his corruption.* Likewise, *That the Devill is now finally and without hope of pardon cast away of God, but men have power yet in this life either to persist in sin, or to forsake it, and therefore those actions only of theirs are sins, in which sin cannot be avoyded.* For God is wroth with all sins of men and Devils, and punisheth all sins with eternall paines, or with equivalent punishment unto eternall. Neither doth therefore necessary and inevitable or unavoydable sin cease to be sin, for that there is, or is not hope of obtaining recovery and pardon. For whatsoever is committed against the Law of God, that is sinne, whether it can bee avoyded, or not avoyded, whether hee who sinneth, forsaketh his sin, or persisteth in it.

They who necessarily sin, are justly punished, because they doe it voluntarily.

Object. 5. *They who cannot but sinne, are unjustly punished. But the unregenerate cannot but sinne. Therefore God doth unjustly punish them.* Ans. They who necessarily sinne, are unjustly punished, except that necessity come voluntarily and by their owne will. But men have drawne upon them that necessity voluntarily in the first Parents, and themselves also doe willingly sinne. Therefore God doth justly punish them.

Object. 6. *They who have not equall and like ability to chuse good or evill, must needs be either all good, or all evill. The unregenerate have not like ability to chuse good and evill, but onely liberty to chuse evill. Therefore they must needs be all alike evill.* Ans. If the argument be understood of humane nature, as it is without the grace of the holy Spirit, it is wholly to be granted: for it is certaine that all men before regeneration are alike, and equally estranged from faith and conversion: yea, neither would they observe outward discipline and behaviour, except God bridled them, that they

Gen. 20. 6. should not commit outrage. *I kept thee, that thou shouldest not sin against mee.* But if they conclude that all must needs continue alike evill, when the holy Spirit moveth and inclineth their hearts and mindes to conversion, there is more in the conclusion, than in the former propositions. For as it is unpossible that they should bee converted whom God moveth not; so is it not onely *possible*, but also *necessary*, that they

Joh. 6. 37. Hos. 13. 9. Esa. 59. 2. whom he vouchsafeth the grace of regeneration, should bee converted. *All that the Father giveth mee, shall come unto mee.* Repl. It is said, *Thy destruction commeth of thy selfe, Israel. Your iniquities have separated betweene you and your God. Therefore the cause of this difference, that some are converted, and some not; is in the will of man, and not in the bestowing or withdrawing of Gods grace: that is, before the grace of regeneration is bestowed, so are some better than others, as that they take that grace which others refuse.* But Hoseas addeth an answer: *In me onely is thy helpe.* He sheweth that our safety doth so depend on God, that wee cannot have it without his singular mercy and grace: wherefore destruction commeth of those that perish, as concerning the *merit* of punishment: but this taketh not away the superiour cause, that is, *Gods reprobation.* For the last cause taketh not away the first cause. The same is answered to that of Esaiah; *Sins separate the chosen, from God for a time, the reprobate for ever;* but yet the divine purpose and counsell of God going before, by which God decreed to adjoyne those unto him, or to cast them from him, whom it seemed good to him so to deale with. *He hath mercy on whom he will, and whom he will he hardeneth.*

Rom. 9. 18.

Object. 7. *He that hath no liberty to doe good, and eschew evill, is in vaine pressed with precepts and doctrine: but the unregenerate have not libertie to doe good workes and eschew evill: therefore obedience is in vaine commanded them.* Ans. The Major is to be denyed, for when God doth suffer his will to be denounced to the wicked; either he doth together lighten them, and move them within by his Spirit to obey his voyce; or pricketh them with the pricks of conscience: either to observe externall order and discipline, or not so much to persecute the knowne truth, or he doth discover their hypocrisie and madnesse oppugning it; or hee maketh manifest their weaknesse and ignorance, and at length maketh them inexcusable in this life, and in the last judgement. Repl. 1. *Whose conversation and obedience dependeth of the grace of God, he hath no need of exhortations and precepts: but in them also who are converted, their conversion dependeth of grace. Therefore precepts are vaine and needlesse.* We make answer

The word of God not without good cause declared to the unregenerate.

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to the Major by a diſtinction. If converſion depend of grace, ſo that the Spirit doth not adjoyne doctrine as an inſtrument, whereby to teach their mindes, and move their hearts, let this verily be granted: although as it hath been before ſaid, there remaine as yet other uſes of doctrine. But when it hath pleaſed God by this inſtrument both to lighten and move or incline mens mindes to faith and obedience, the Major is falſe. For it is written, *The Goſpel is the power of God unto ſalvation to every one that beleeveth.* Rom.1.16.

Repl.2. *It is not mercy, but cruelty to propound precepts and doctrine to thoſe who are denyed the grace of obeying, and who are by it more hardened, and more grievouſly condemned. God therefore doth not this, who is exceeding mercifull.* We deny againe the Major. 1. *Becauſe Gods exceeding mercy doth not take away his juſtice.* 2. *Becauſe hee ſo will have them to bee made inexcuſable by the preaching of his heavenly doctrine, as that in the meane ſeaſon hee rejoyceth not at their deſtruction, and puniſhment:* But for the manifeſtation of his juſtice, (whereof, that greater regard ſhould bee had than of all the creatures, even Gods juſtice it ſelfe requireth) he will that which otherwiſe he abhorreth in his mercy and goodneſſe towards all creatures, *I will not the death of him that dieth.* Ezek.18.32.

Object.8. *He that prepareth himſelfe to receive grace by which he may do good works, he now doth workes pleaſing to God: but men prepare themſelves to receive grace. Therefore alſo before regeneration they do workes pleaſing to God.* We deny the Major: which yet theſe places ſeeme to prove; *Prepare your heart unto the Lord.* The prayers and almes of Cornelius before he was taught and baptized of Peter, *come up into remembrance before God.* But in theſe and the like places, *to prepare, or to have in readineſſe, or to confirme the heart,* is not to doe workes before the converſion, by which God may be invited to beſtow the grace of regeneration upon men: but it ſignifieth that a ready and firme will of obeying God and perſevering in true godlineſſe, is ſhewed of thoſe which are already regenerated and converted. For the people of Iſrael had repented when Samuel ſaid this unto them. For there goeth before in the ſame place, *All the houſe of Iſrael lamented and followed the Lord:* Likewiſe Cornelius, before he was taught of Peter that Jeſus was the Meſſias, is ſaid to have been then *godly and ſerving God,* and ſo called and invocated on him, that his prayers pleaſed God, and were heard. 4. Readineſſe of mind to receive grace is not before converſion, but after. 1 Sam.7.3. Act.10.4. Ibid.ver.2.

Object.9. *The works which are not in our power to performe, are not our works, neither are truely and properly ſaid to bee done by us. But good workes are ſaid to bee ours, and to be done by us: Therefore it is in our will to doe them, or not to do them.* We deny the Major. For they are not therefore ſaid to be ours, or to bee done by us, becauſe they are of our ſelves: but becauſe God worketh them in us, as in the ſubject, and by us, as inſtruments; and that ſo, as our will doth them of her owne proper motion, although not except it be renewed, raiſed, and guided by the holy Ghoſt. For being regenerated and moved by him, wee are not idle, but hee worketh in us, wee our ſelves alſo worke well, and that freely without conſtraint. For by regeneration the will is not taken away, but corrected, as which before would onely that which is evill, will now that which is good. *Wee are his workmanſhip created in Chriſt Jeſus unto good workes, which God hath ordained that wee ſhould walke in them.* Albeit good workes are ſaid to be ours, yet it followeth not that we are authors of them, but the inſtruments whereby the author worketh them.

Object.10. *Hee that is holpen by another in converſion and in beginning good workes, doth ſomewhat of them himſelfe, before he is holpen. For hee that hath helpe, beginneth the action. God helpeth us: wherefore it is of our ſelves to begin good workes.* The Minor is proved, *Lord I beleeve, helpe my unbeliefe, the Spirit helpeth our infirmity.* Anſ. Nothing can follow in concluſion of meere particular propoſitions. For the Major here is not univerſall, ſeeing not onely he may helpe who beginneth a worke, but he alſo in whom it is begunne and accompliſhed by another. Now *ſo doth God helpe us,* that himſelfe doth firſt breed, and engender in us true knowledge of him, and an inclination to obey him, and the beginnings of good motions, and doth increaſe alſo and perfect the ſame begun by him. But he is therefore ſaid *to help us,* becauſe he doth ſo worke in us, that we are not idle, but worke while he worketh: and yet wee are able no more to perſiſt, or to bring it to an end, without him, than to begin it. And therefore we being inclined, moved, and governed by him, will alſo of our ſelves of Eph.2.10. God helpeth us in working and yet beginneth our working in us. Mar.9.24. Rom.8.26.

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our owne accord, and are able to worke well, and doe worke well, that is, becauſe God worketh good things not onley *in us*, but alſo *by us*, as joynt-workers with him. *Hee that hath begun this good worke in you, will performe it untill the day of Jeſus Chriſt. It is God who worketh in you both the will and the deede, even of his good pleaſure.* Repl. *The beginning, and proceeding, and accompliſhment of converſion is the free worke and gift of God. Therefore mans will when hee is converted doth nothing, but is meere paſſive. There ſhould be no uſe alſo* (as hath beene ſaid before) *of lawes, diſcipline, doctrine, exhortations, and ſuch like. Anſ.* Wee deny the conſequence of this reaſon: becauſe the reaſon proceedeth from the putting of the firſt cauſe, to the removing of the ſecond or inſtrumentall cauſe. Againe, it is a meere fallacy, concluding that to be ſimply ſo, which is but in ſome reſpect ſo. For 1. *The will*, as alſo the *whole man renewed*, is both the *ſubject* and *inſtrument* cooperating and joyntly working of his converſion, that is, is converted of God, and doth convert himſelfe. For the action of God converting and inclining the will, goeth before the aſſent of the will, not in time, but in nature onely. 2. *The holy Ghoſt* regenerating and converting us, worketh in us both *new qualities*, in receiving whereof we are *meere paſſive* and worke not our ſelves (for wee cannot make to our ſelves a fleſhly heart of a ſtony, and God worketh in us even to will) and alſo *new actions*, in working which wee are both *paſſive* and *active*. For we being regenerated by Gods ſpirit, are not ſtockes, but joynt-workers with him, becauſe we are made of unwilling and unfit to doe good, willing and fit, and able to doe good. 3. The holy Ghoſt worketh this regeneration *not without precepts*, doctrine and other means, *but by them*: becauſe it ſo pleaſed him. Wherefore they cannot be neglected without ſhewing an impious and wicked contempt of God himſelfe. But here eſpecially our adverſaries will reply againe, that *indeed wee cannot be converted to God, except his grace prevent us, and move us to converſion: but this* grace, preventing thoſe who are to bee converted, *is ſo farre given to all, as it is in themſelves, or in their owne power to uſe it or refuſe it, that is, to be turned from, or to perſiſt in ſin. And then at length, they who have uſed rightly that firſt and* Univerſall grace preventing all men, *that is, have by their liberty applyed themeſelves to chuſe that good, unto the chuſing whereof they are ſollicited, but yet not effectually moved of God; unto theſe is given alſo the* ſubſequent, and joynt-working grace, *ſo that what they could not have performed without this, this now comming between, they may do, that is, may truly turne unto God and perſevere.* This they prove by ſentences of Scripture, which ſeeme to hang the grace of God upon the condition of mans will. *Turne to mee, and I will turne to you. If ye conſent, ye ſhall eate the good things of the earth. I called you, and ye anſwered not.* But it is certainly manifeſt out of the Scripture, that neither any man can be converted, except the holy Ghoſt be given him, neither is he given to all men of God, but to thoſe onely, whom hee of his free mercy vouchſafeth this benefit: ſo that the cauſe is not to be ſought in men, but in God alone, why theſe, rather than they, beleeve Gods voyce, and are turned unto him: and therefore all truly might be converted as concerning the liberty & power of God, and the changeable nature of mans will; but not, both in reſpect of the averting of their nature from God, and of that in-bred corruption in all, which may indeede bee taken away by God, but cannot without his working be laid aſide or put off by us, and alſo in reſpect of the unchangeable decree of God, whereby God hath determined to leave ſome in ſinne and deſtruction, into which hee hath permitted them to fall: and therefore either not to lighten their mindes with his knowledge, or not to renue their hearts and wils, with new inclinations or powers; nor effectually to move them to yeeld obedience to the known truth. Neither doe the teſtimonies teach otherwiſe which the adverſaries alledge: God willeth us *to turn to him, that he may turne to us*, that is, may turne away and mitigate our puniſhments, and beſtow his benefits upon us; not as if our converſion were in our owne power, but becauſe he will effectuate and confirme theſe precepts and commandements in the hearts of his choſen. *Hee promiſeth good things to thoſe who will obey him*, not as if it were in our power to will obedience, but becauſe he will ſtirre up by his promiſes that will in us. *Hee chargeth the ſtubborne with their wickedneſſe*, not as if it were in their owne power to put it off: but

Phil. 1. 6. & 2. 13.

No generall preventing grace in us which we have in our own power to uſe or refuſe: but the ſpeciall grace of the ſpirit only worketh in us converſion: the want whereof cauſeth our continuance in ſin.

Zach. 1. 3. Eſa. 1. 19. Jer. 7. 13.

but becauſe he will, by accuſing their wilfull ſtubbornneſſe, take away all excuſe from them when he judgeth them. Againe, they urge: *Although no man can be converted to doe well without grace, yet not only the conſequent gifts and benefits of God, but the firſt grace alſo of his holy Spirit, whereby we are converted, all who are willing may have, ſeeing God promiſeth that he will give to all that will.* As, *All ye that thirſt, come to the waters. But all may will: Therefore all may be converted.* We deny the Minor. Repl. *The will of receiving goeth before the receiving it ſelfe: Therefore they who as yet have not grace, may have will to receive it.* We deny the Antecedent, as concerning the grace of converſion. For no man can deſire this, except he have the beginning of it in him. For, *It is God who worketh in us, both to will, and to do.* Wherefore the will of beleeving and repenting is the very beginning of faith and converſion, the which whoſoever have true and unfeined, it is increaſed and perfected in them, as it is ſaid; *He that hath begun this good worke in you, will performe it.*

The will of receiving Gods grace goeth not before faith and converſion, but is part and the beginning thereof. Eſay 55 8.

Phil. 2. 13.

Phil. 1. 6.

Object. 11. They gather alſo and collect theſe ſayings, which promiſe Gods bountie with a condition of our obedience. As, *If thou wilt enter into life, keepe the commandements* Likewiſe, *Doe this, and thou ſhalt live.* Out of theſe they reaſon. *A promiſe which hath adjoyned an impoſſible condition, is unprofitable, and mocketh him, unto whom it is made. But Gods promiſes have an impoſſible condition: Therefore they are all uncertaine, yea never to be performed, and nothing but a mockery.* Anſ. We deny the Major. For the promiſe even in thoſe who receive it not, hath this uſe, that it may be made manifeſt, that God doth not rejoyce at the deſtruction of any, and that he is juſt in puniſhing, when as he doth ſo invite them unto him; who through their ingratitude contemne and refuſe Gods promiſes. 2. We diſtinguiſh: That unto them indeed the promiſe is unprofitable, to whom the condition adjoyned is never made poſſible through faith & grace of juſtification by Chriſt, and of regeneration of the holy Ghoſt. But ſo it is made *poſſible* unto the elect. Wherefore God deludeth neither, but earneſtly declareth to both of them, what they ought to be, unto whom hee giveth everlaſting life, and how unworthy they are of Gods benefits: and ſhall never be partakers of them, unleſſe by the free mercy of God they bee exempted from deſtruction: further alſo hee allureth more and more, and confirmeth the faithfull to yeeld obedience. Laſtly, they cite all other ſayings, which ſeem to place converſion and good works in the will of men. *I have applied my heart to fulfill thy ſtatutes. He that is begotten of God keepeth himſelfe.* Theſe and the like ſayings attribute the work of God unto men. 1. Becauſe they are not only the *object*, but the *inſtrument* alſo of Gods working, which the holy Spirit exerciſeth in them. 2. Becauſe they are ſuch an inſtrument, which being renued & moved by the holy Spirit, doth alſo it ſelf *work together*, and move it ſelfe. For there is not one effect aſcribed unto the holy Ghoſt, and another to mans will, but the ſame to both: unto the holy Ghoſt, as the principall cauſe, unto mans will, as a ſecondary and inſtrumentall cauſe.

Matth. 19. 17. Luke 10 28. Gods promiſes not unprofitable, though made with an impoſſible condition to the unregenerate, which yet is made poſſible to the regenerate by Chriſt.

Pſalme 119. 1 John 5. 18. Two cauſes why the workes of God are attributed to men.

The third degree of liberty belongeth to man in this life, as hee is regenerated, but yet not glorified: or in whom regeneration is begun, but not accompliſhed or perfected. In this ſtate the will uſeth her liberty not only to work evill, as in the ſecond degree, but partly to doe ill, and partly to doe well. And this is to bee underſtood two waies: 1. *That ſome workes of the regenerate are good and pleaſing to God*, which are done of them according to Gods commandement, *but ſome evill and diſpleaſing to God*, which they doe contrary to the commandement of God: which is manifeſt by the infinite fallings of holy men. 2. *That even thoſe good works, which the converted doe in this life, albeit they pleaſe God by reaſon of Chriſts ſatisfaction imputed unto them; yet are they not perfectly good*, that is, agreeable to Gods Law, but unperfect, and ſtained with many ſinnes: and therefore they cannot, if they bee beheld without Chriſt, ſtand in judgement and eſcape damnation. The cauſe for which the will beginneth to worke well, is this: becauſe by the ſingular grace or benefit of the holy Spirit, mans nature is renued by the word of God, there is kindled in the minde a new light and knowledge of God, in the heart new affections, in the will new inclinations, agreeing with the Law of God, and the will is forcibly and effectually moved to doe, according to theſe notions and inclinations,

The third degree of liberty in man regenerated.

The cauſe of the renuing and beginning of this liberty in man to good, is the ſpirit working by the will.

tions, and ſo it recovereth both the power of willing that which God approveth, and the uſe of that power, and beginneth to be conformed and agreeable to God, and
Deut.30.6. to obey him. *The Lord thy God will circumciſe thy heart, and the heart of thy ſeede,*
Ezek.36.26. *that thou mayeſt love the Lord thy God with all thine heart. A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will give you an heart of fleſh, and I will put my ſpirit within you, and cauſe you to walke in my ſtatutes. The Lord opened the heart of Lidia, that ſhee ſhould attend*
Act.16.14. *to thoſe things which were ſpoken of Paul. Where the Spirit of the Lord is, there is liber-*
2 Cor.3.17. *ty.* The cauſes for which the will uſeth her liberty not onely to the chuſing of good,
Why the will in the regenerate uſeth liberty not only to good, but to evill alſo. but of evill alſo, are in number two. 1. For that in this life the renewing of our nature is not perfect, neither as concerning the knowledge of God, neither as concerning our inclination to obey God; and therefore in the beſt men, while they live here, remaine ſtill many and great ſinnes both Originall, and others. 2. For that the regenerate be not alwaies ruled by the holy Spirit, but are ſometimes forſaken of God, either for to try, or to chaſtiſe or humble them, but yet are recalled to repentance,
Rom.7.18. that they periſh not. Of the firſt cauſe it is ſaid, *I know that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with mee, but I finde no meanes to perform*
Mar.9.24. *that which is good. I beleeve Lord, but helpe thou my unbeliefe.* Of the ſecond cauſe it
Pſal.51.11. is ſaid, *Take not thy holy Spirit from me. O Lord, why haſt thou made us to erre from*
Eſa.63.17. *thy waies, and hardened our heart from thy feare? Returne for thy ſervants ſake. The*
1 King.8.57. *Lord our God be with us; that he forſake us not, neither leave us.* Therefore the regenerate man in this life doth alwaies goe either forward, or backward; neither continueth in the ſame ſtate.

Hence are deduced theſe two concluſions: 1. *As man corrupted, before hee bee regenerated, cannot begin new obedience pleaſing and acceptable unto God; ſo he that is regenerated in this life, although hee begin to obey God,* (that is, hath ſome inclination and purpoſe to obey God according to all his commandements, and that unfained, though yet weake and ſtruggling with evill inclinations, affections, and deſires, and therefore there ſhine in his life and manners a deſire of piety towards God and his neighbour) *yet can he not yeeld whole and perfect obedience to God:* becauſe, neither his knowledge, nor his love to God is ſo great and ſo ſincere, as the Law of God requireth, and therefore is not ſuch righteouſneſſe, as may ſtand before God; according to that ſaying:
Pſal.143.2. *Enter not into judgement with thy ſervant, for in thy ſight ſhall none that liveth bee juſtified.* 2. *They who are converted, can no farther retaine good inclinations, neither thoughts and affections, and a good purpoſe, to perſevere and goe forward therein, than as the holy Spirit worketh and preſerveth theſe in them.* For if hee guide and rule them, they judge and doe aright: but if he forſake them, they are blinde, they wander, ſlip, and fall away: yet ſo, that they periſh not, but repent and are ſaved, if ſo bee they were ever truly converted.
1 Cor.4.7. Phil.1.6.& 2.13. *What haſt thou, that thou haſt not received? If thou haſt received it, why rejoyceſt thou as if thou hadſt not received it? I am perſwaded that hee who hath begun this good worke in you, will performe it untill the day of Jeſus Chriſt. It is God that worketh in you both the will and the deed, even of his good pleaſure. Without mee ye*
Joh.15.5. *can doe nothing. Who ſhall alſo confirme you to the end, that yee may be blameleſſe in the*
1 Cor.1.8.& 10.13 *day of our Lord Jeſus Chriſt. God is faithfull, which will not ſuffer you to bee tempted*
1 Pet.1.5. *above that you be able, but will even give the iſſue with the temptation, that ye may be able to beare it. You are kept by the power of God through faith to ſalvation.*

Reaſons to prove the former doctrine. This doctrine, that the regenerate neither *perfectly* nor *continually* can obey God, and that as the *beginning*, ſo the *continuance* of our converſion dependeth of God, is confirmed, beſides theſe teſtimonies, by evident reaſons; as, 1. We receive all good
1 Jam.1.17. things from God; much more then theſe good things, which are the greateſt of all, that is, our conformity with God, and perſeverance therein.

2. Nothing can be done beſides the eternall decree of God. But the good workes
2 Eph.2.10. which the converted doe, God from everlaſting did decree. *We are his workmanſhip created in Chriſt Jeſus, unto good workes, which God hath ordained that wee ſhould*
Jer.1.5. *walke in them. Before I formed thee in the wombe, I knew thee, and before thou cameſt out of the wombe, I ſanctified thee.* Wherefore they are able to doe neither more,

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nor leſſe of ſuch workes, than God hath decreed to worke in them by his ſpirit.

3. The gifts of the holy Spirit are not in the will and power of men; but in the power of the Spirit, who diſpenſeth them. *All theſe things worketh even the ſelfe ſame Spirit, diſtributing to every man ſeverally as he will. Unto every one of us is given grace, according to the meaſure of the gift of Chriſt. All men have not faith.* Now perſeverance in true godlineſſe, and a will and deſire to perſevere, and the craving of the confirmation, ſtrengthning and aide of the holy Spirit, are no leſſe the gift of the holy Spirit, than regeneration it ſelfe, and faith, and converſion, as hath bin ſhewed before. Wherefore to perſevere in faith and converſion, is no more in our power, than to beleeve, and be converted. 3 2 Cor. 12. 11. Ephes. 4. 7. 2 Theſ. 3. 2.

4. In whoſe power and arbitrement our perſeverance is, hee is the preſervation of our ſafety. But God, and not we, is the authour and preſerver of ſafety. *No man ſhall plucke my ſheep out of my hand:* Therefore our perſeverance is not in our owne power and arbitrement, but in Gods. 4 1 John 10. 28.

5. As our converſion, ſo alſo our perſeverance is the free gift of God: that is, As God findeth no cauſe in us why to convert us: ſo neither findeth hee cauſe in us whereby he ſhould be moved to keep us being converted, that wee doe not defect or fall. For neither is there cauſe in us why hee ſhould more keepe us from falling away, than our Parents in Paradiſe: neither is the chiefe cauſe in the Saints themſelves, why God ſhould defend ſome rather than ſome, againſt temptations & ſins, as Samuel, and Joſaphat, rather than Sampſon and David. But if to perſevere were in our power, or not to perſevere, then the cauſe of this diverſity ſhould bee in us. Wherefore, perſeverance in godlineſſe, and abſtaining from ſin, is not to be aſcribed to our ſelves, but to the mercy of God. 5.

But againſt the former ſentence, to wit, That even the beſt workes of the Saints in this life are not *perfectly good:* and therefore are not able to ſtand in the judgement of God, and to pleaſe God, but by the imputation of Chriſts ſatisfaction, the Papiſts oppoſe themſelves.

Object. 1. *The works of Chriſt and the holy Spirit,* ſay they, *cannot be impure and not pleaſe God. The good workes of the regenerate Chriſt worketh in them by his ſpirit. Wherefore it is neceſſary, and muſt needs be, that they are pure and perfect, and pleaſe God, even as they are conſidered in themſelves. For God cannot condemne his owne workes, although he examine them according to the rigour of his judgement.* Wee anſwer to the Major: The workes of God are pure, and worthy no reprehenſion, as the workes of God, and ſuch as God worketh; but not as they are depraved by the creature: neither are they alwaies pure, which are not the works of God only, but the creatures alſo: For theſe, as they are of God, are voide of all fault: but as they are done by the creatures, they are good alſo, and without reprehenſion, if the creature, by which God worketh them, be perfectly conformable to the will of God; but impure and unperfect, and, according to the ſentence of the law, ſubject to damnation, if the creature, by which God worketh them, be corrupt and vicious, that is, depraved by the not knowing of God, and by averting from God. The good workes of the regenerate are not perfect, ſo long as themſelves, who worke joyntly with the ſpirit, are not perfect.

Object. 2. *God cannot condemne the members of his Sonne. There is no condemnation to them that are in Chriſt Jeſus. The regenerate are the members of Chriſt: Therefore, even as they are conſidered of themſelves, they and their workes cannot bee condemned in the judgement of God.* Anſw. There is more in the concluſion than in the premiſſes. For this only followeth, That the Saints cannot bee condemned: but this commeth in reſpect of Chriſt his ſatisfaction imputed to them, not in reſpect of their owne obedience, which pleaſeth God, not becauſe it perfectly agreeth with the Law, but becauſe the defects and faults which cleave unto it, are pardoned through Chriſt. Rom. 8. 1. The imperfections of the regenerate and their workes are blotted out, and pardoned in Chriſt.

Object. 3. *Chriſt in judgement will render unto every one according to his works. But the ſeverity of Gods juſtice doth not render good according to workes, which are not perfectly good. Wherefore the works of Saints are ſo perfect, as that they cannot be condemned in the judgement of God.* Wee anſwer unto the Major: The juſtice of God doth not render good, but according unto perfect workes, if hee judge *legally*, according

How Christ will render unto every one according to his workes.

to the covenant of perfect obedience towards the law. But hee rendreth good also according to the imperfect workes, and such as deserve damnation, except the sinne that cleaveth unto them be pardoned, *when as he judgeth according to the Gospel*, that is, not according to the covenant of workes, or our owne obedience, which should satisfie the law, but according to the covenant of faith, or of the righteousnesse of Christ applied unto us by faith: and yet according to workes as according to the tokens or testimonies of faith, from which they proceed, and which they, as effects thereof, doe shew to be in men.

Pſal.119. ſect.2. ver.2. & ſect.1. ver.2. Genes.6.9. 2 Chro.15.17. Matth.5.48.

In what sense the Scripture sometimes ascribes perfection of works to the regenerate in this life.

Object.4. *The Scripture in many places ascribeth perfection of good works to Saints, even in this life, and saith that they are perfect, and did walke with their whole and perfect heart before God. I have sought thee with my whole heart.* And in the same Psalme, *Blessed are they that keepe his testimonies, and seeke him with their whole heart. Noah was a just and upright man in his time. The heart of Asa was perfect in all his dayes. Be ye perfect, as your Father in heaven is perfect.* Ans. First, these and the like speeches speake of that perfection which is not of *degrees*, but of *parts*, or of the integritie and sincerity of the obedience begun in them. *Perfection of degrees*, or obedience perfect in degrees, is that which hath not only all the parts of obedience, but that degree also, which the law requireth in us. Such a perfection have not the regenerate in this life: They have indeed all the parts of obedience begun in them, but yet weakely; so that they are here daily more and more perfected, but attaine not to the chiefe and due degree thereof, untill they enjoy the life to come. *The perfection of parts*, is the integrity of obedience, or whole obedience begun according to the whole law, or it is a desire and endeavour to obey God, and withstand corrupt lusts, according not to some onely, but to all the commandements of his law. The *perfection of sincerity*, is a desire or study of obedience and godlinesse, not feigned, but true and earnest, albeit somewhat bee wanting to the parts, as touching the degree. This perfection, to wit, both the integrity and sincerity of obedience, is in all the regenerate. For unto them it is proper, to submit themselves to the commandements of God, even to all without exception, and to begin in this life all the parts of true godlinesse or obedience. This is called also *the justice of a good conscience*, because it is a necessary effect of faith, and pleaseth God through Christ. And albeit in all men, even in the most holy, much hypocrisie remaineth, as it is said, *Every man is a lyar*: yet there is a great difference between them, who are wholly hypocrites, and please themselves in their hypocrisie, having no beginning or feeling of true godlinesse in their hearts, & those, who acknowledging and bewailing the remnants of hypocrisie which are in them, have withall the beginning of true faith and conversion unto God. Those hypocrites are condemned of God: these are received into favour, not for this beginning of obedience in them, but for the perfect obedience of Christ, which is imputed unto them. And therefore to this declaration or exposition, another is also to bee added: That they who are converted, are perfect in the sight of God, not onely in respect of the parts of true godlinesse which are all begun in them, but also in respect of the degrees of true and perfect righteousnesse of Christ imputed unto them, as it is said: *Ye are compleat in him. With one offering hath hee consecrated for ever them that are sanctified.* But they reply, *That the perfection also of degrees is attributed unto the Saints in the Scripture: We speake wisedome among them that are perfect. Be perfect in understanding. Till we all meet together in the unity of faith, and knowledge of the Sonne of God unto a perfect man, and unto the measure of the age of the fulnesse of Christ.* But these places also doe not call them perfect, in respect of the law of God, that is, in respect of the degree of knowledge and obedience which the law requireth in us: but in respect of the weaker, who have lesse light and certainty and readinesse, confirmed by use and exercise to obey God, to resist carnall lusts, and to beare the crosse. For so is this perfection expounded, *That wee bee no more children, wandring and carried about with every winde of doctrine. Not as though I had already attained to it, or were already perfect.* They oppose against these answers a place out of John, *Herein is the love perfect in us, that we should have boldnesse in the day of judgement:*

Rom.3.4.

Coloſ.2.10. Heb.10.14. 1 Cor.2.6. & 14. 20. Epheſ.4.19.

Epheſ.4.14. Heb.5.14. Philip.3.12.

1 John 4.17.18.

judgement: for as he is, even ſo are we in this world. There is no feare in love, but perfect love caſteth out feare, for feare hath paine in it: and he that feareth, is not perfect in love. But S. John meaneth not that our love towards God, but Gods love towards us is perfect, that is, declared and fully knowne unto us by the effects or benefits of God beſtowed upon us in Chriſt: or as St. Paul ſpeaketh, Rom. 5. where hee ſaith, *That the love of God, ſhed abroad in our hearts by the holy Ghoſt, is the cauſe*, why wee doe without feare, and with boldneſſe expect the day of Judgement: and of this mercy and free love of God towards us, he ſignifieth, that by this token or teſtimonie wee are aſſured, becauſe in this life wee are reformed by the holy Spirit to his Image. For by our regeneration wee are aſſured of our juſtification, not as by the cauſe of the effect, but as by the effect of the cauſe. Now, though regeneration bee not perfect in this life, yet if it bee indeed begun, it ſufficeth for the confirmation and proving of the truth of our faith unto our conſciences. And theſe very words, which S. John addeth: *Love caſteth out feare*; ſhew, that love is not yet perfect in us, becauſe wee are not perfectly delivered in this life from feare of the wrath and judgement of God, and eternall puniſhment. For theſe two contrary motions are now together in the godly, even the feare and love of God in remiſſe and low degrees, their feare decreaſing, and their love and comfort, or joy in God increaſing, untill joy get the conqueſt, and perfectly caſt out all trembling in the life to come, when God ſhall wipe away every teare.

Our regeneration and newneſſe of life, doth aſſure us of juſtification, as being an effect thereof. Rom. 5.5.

John 3.21. 1 John 3.28. Pſal. 119.

Object. 5. *He that doth truth, commeth to the light, that his deeds might bee made manifeſt, that they are wrought according to God. If our heart condemne us not, then have we boldneſſe towards God. I have not declined from thy law: Therefore the good workes of the regenerate may bee alledged and ſtand in Gods judgement as perfectly anſwerable unto his Law.* Anſw. Theſe and the like ſayings doe not challenge to the godly in this life perfect fulfilling of the Law; but the *uprightneſſe of a good conſcience*, without which faith cannot conſiſt or ſtand: as neither can a good conſcience without faith. As it is ſaid, *Fight a good fight, having faith and a good conſcience.* And, *Then being juſtified by faith, wee have peace towards God through our Lord Jeſus Chriſt.* For, a good conſcience is a certaine knowledge, that wee have faith, and a purpoſe to obey God according to all his commandements, and that we and our obedience though maimed and ſcarce begun, pleaſe God; not for that it ſatisfieth his Law, but becauſe thoſe ſinnes and defects which remaine in us, are forgiven us for the ſatisfaction of Chriſt which is imputed unto us. *For as new obedience is begun by faith, ſo by faith alſo it pleaſeth God.* Wherefore the godly ſlacke not to bring forth their life into the light, neither ſhake and ſhiver they at the Tribunall of Chriſt, but comfort themſelves with the conſcience, or inward knowledge thereof.

Theſe places of Scripture are to be underſtood of the uprightneſſe of a good conſcience, not of any perfect fulfilling of the Law in the godly.

1 Tim. 1.18, 19. Rom. 5.1.

Object. 6. *Give diligence to make your calling and election ſure: for if yee doe theſe things, ye ſhall never fall. Whoſoever is borne of God, ſinneth not.* Anſ. Theſe ſentences in times paſt the Pelagians alſo and Cathariſts, and now the Anabaptiſts abuſe, to eſtabliſh perfection of new obedience in the regenerate: but to fall and to commit or doe ſin, ſignifieth in thoſe places of Peter and John, to have reigning ſin, and to yeeld unto it, and perſevere in it: and in this ſort the regenerate ſinne not. But that there remaine notwithſtanding remnants of ſin and defects in them, is expreſly ſhewed; *If we ſay we have no ſin, the truth is not in us.*

2 Pet. 1.10. 1 John 3.9. 1 John 10.

Object. 7. *The light of the body is the eye: if then thine eye bee ſingle, thy whole bodie ſhall bee light:* hereof they gather, *That the mindes of the regenerate are ſo purged in this life, that the whole heape and multitude of their workes is light and pure, that is, perfectly anſwerable to the Law.* But ſeeing the ſpeech of Chriſt is conditionall, it is manifeſt, that neither the Antecedent nor Conſequent, but only the ſequele thereof is affirmed: and that the Antecedent alſo being ſuppoſed, the Conſequent is no otherwiſe put, than the Antecedent. Wherefore Chriſt doth not affirme by this ſimilitude of the eye guiding the body, that the mindes of men are lightſome, and ſo all their actions to be well directed, and without ſinne: but rather hee accuſeth the frowardnes of men, who go about to oppreſs & put out even that light which is

Matth. 6.22. Luke 11.34. The ſimilitude which is uſed by Chriſt, calling the eye the light of the body, doth not inforce the lightſomneſſe of the minde.

Rom. 1.18. left them by nature, and doe *with-hold the truth*, as S. Paul ſpeaketh, *in unrighteouſneſſe*; and therefore are wholly, that is, in all their actions, darke, corrupt, and worthy of damnation. Furthermore, the purity of actions can be but ſo farre ſuppoſed, as the purity and light of mens mindes is ſuppoſed. For the light of nature being ſuppoſed, actions morally good follow; ſpirituall light ſuppoſed, actions alſo ſpiritually good, or good workes follow: imperfect illightning ſuppoſed, imperfect obedience; perfect illightning ſuppoſed, perfect obedience alſo followeth. Seeing then in this life perfect light and knowledge of God and his will, and as much as the law of God requireth, is not kindled in the regenerate, but is deferred untill the life

1 Cor. 13.9, 10. to come. (*For we know in part, and we propheſie in part, but when that which is perfect is come, then that which is in part ſhall bee aboliſhed*) therefore neither in other parts perfect conformity with the law can bee in this life: yet nevertheleſſe, even now concerning *imputation* of perfect purity it is true, that the godly are pure and without ſinne in the ſight of God, when hee beholdeth them in Chriſt, which is then, when the light of faith is kindled in their hearts. So alſo that is to be taken: *Chriſt*

Ephes. 5.25. 26. 27. *gave himſelfe for the Church, that hee might ſanctifie it, and cleanſe it by the waſhing of water, through the word, that he might make it unto himſelfe a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould bee holy, and without blame.* For the Baptiſme of water, by reaſon of the word of promiſe adjoyned, ſignifieth and ſealeth to the faithfull a cleanſing by the bloud of Chriſt, which is moſt perfect, and preſenteth us in this life unblameable before God: and a cleanſing by his ſpirit, which is begun in this life, and perfect in the life to come; and therefore cannot pacifie and quiet our conſcience.

There are alſo objections againſt the ſecond part of the former doctrine, *concerning the third degree of liberty*, by which objections they contend, that it is in the power of the regenerate, either to perſevere in righteouſneſſe, or to depart from it.

2 Cor. 3.17. Object. 1. *They who have liberty* (ſay they) *to chuſe good, have liberty to perſevere. The regenerate have liberty to chuſe good. Where the Spirit of the Lord is, there is liberty: Therefore they have power to perſevere.* Anſw. If the concluſion of this reaſon be rightly meant, the whole reaſon may be granted, to wit, *That the regenerate have ſo farre forth liberty to perſevere, as they are lightned and guided by the holy Ghoſt.* For the liberty which they have to chuſe good, dependeth upon his working and motion. But if it bee meant that the godly have this liberty either alwaies, or ſo, that this perſeverance dependeth of themſelves, there will bee more found in the concluſion, than was in the premiſſes: and that for two cauſes. 1. Becauſe they have liberty alwaies to perſevere, who are never deſtitute of the guiding of the holy Spirit: which ſhall bee in the life to come. 2. Becauſe their liberty alſo to good, who are never forſaken of the holy Spirit, yet dependeth not of themſelves, but of God. But here they reply: *Hee that is not forſaken of the holy Ghoſt, except himſelfe firſt with-ſtand the motion of the holy Ghoſt, hath alwaies the aide and aſſiſtance of the holy Ghoſt ready, that hee may perſiſt in that good which hee purpoſeth. But the godly are not forſaken of the holy Ghoſt, unleſſe themſelves firſt withſtand him: therefore they have alwaies the aſſiſtance of the holy Ghoſt ready, that they may perſevere. But he who hath this, hath in his owne power to perſevere, or to decline: becauſe the cauſe is in his owne will alone why he doth either obey or reſiſt the Spirit moving him.* When we deny the Minor of this reaſon, they prove it thus: *The juſtice of God doth not inflict puniſhment, but on thoſe who ſinne; but to bee forſaken of the holy Ghoſt, is a puniſhment of ſinne and unthankefulneſſe: therefore no man is forſaken of the holy Ghoſt, but who hath firſt deſerved that forſaking through his owne ſtubbornneſſe.*

The regenerate deſerve the departure of Gods ſpirit from them through their manifold ſins, which yet the mercy of Chriſt and his power preſerveth in them.

The anſwer hereof is double. 1. The argument may be granted as concerning the regenerate. For in them, as long as they are in this life, there is alwaies ſuch remaining of ſinne, as they deſerve not onely temporall but eternall deſertion and forſaking: and although, becauſe the ſinne which remaineth in them, is forgiven them of Chriſt, therefore they are freed from everlaſting puniſhment; yet are they not free from chaſtiſement, ſo long as the remnants of ſin abide in them. There is therefore in reſpect of their ſins alſo alwaies moſt juſt cauſe why ſometimes for a ſeaſon

God

God would bereave them of the grace and guiding of the Spirit, As it is ſaid: *And the wrath of the Lord was againe kindled againſt Iſrael, and hee moved David againſt them, in that he ſaid, Goe and number Iſrael and Juda.* 2. Sam. 24. 1.

2. Wee anſwer to the Minor, *That every forſaking is not a puniſhment*, or done to that end as to puniſh: but ſometimes alſo for triall, that is, for to make knowne and open the weakneſſe even of the beſt and holieſt, both to themſelves and others, that they may learne, that they cannot for one inſtant or moment ſtand againſt the tentations and aſſaults of Sathan, if they be not preſently ſuſtained and ruled by the conduct of the holy Spirit; and that ſo they may be made more watchfull, and more earneſt to call hereafter for the aſſiſtance of the holy Spirit, and to beware of relapſes and fallings. Laſtly, that both in this life, and in the world to come, they may the better know and ſet forth their owne unworthineſſe, and the mercy of God towards them, who hath reclaimed and recalled them out of ſo many and grievous ſins unto himſelfe, and having deſerved a thouſand times death and deſtruction, hath not yet ſuffered them to periſh. For theſe cauſes it is ſaid, *Leſt I ſhould be exalted out of meaſure through the abundance of revelations, there was given unto mee a pricke in the fleſh.* 2 Corinth. 12. And, *God hath ſhut up all in unbeliefe, that he might have mercy on all.* Rom. 11. Againſt this they ſay, *That God doth promiſe the aſſiſtance of his holy Spirit to all that aske it.* But this is generall only concerning *finall* perſeverance, but not ſo as touching *continuall* perſeverance. For God promiſeth no where that he will ſo guide his Saints by his Spirit in this life, that they ſhall never fall.

Every forſaking, or rather ſleeping as it were of the holy Ghoſt in the regenerate, is not a puniſhment, neither done to that end.

By this which hath been ſaid, that objection alſo vaniſheth to nothing, when they ſay, *That the converted, ſeeing they have in their owne power to depart from that which is right, and to reſiſt, have alſo perſeverance in their owne power.* For although he conſtraineth not, or violently draweth their wils, but maketh them of rebels and enemies, willingly and of their owne accord to become the Sons of God; and as concerning mens wils in this life, there is nothing more prone than they to evill: yet as touching the counſell, purpoſe, and working of God, evidence of truth conſtraineth even the adverſaries themſelves to confeſſe, that it cannot be, but that the will of man muſt then obey, when God according to his everlaſting counſels hath decreed forcibly to move and incline it either to converſion or to perſeverance. Neither doth this immutability and efficacy of Gods purpoſe take away the liberty of will in the converted, but rather increaſeth and preſerveth it; and how much the more effectually God moveth it, with ſo much the greater propenſion and readineſſe it both will and doth good, which the example of the bleſſed Angels confirmeth. This is alſo more frivolous that they ſay, *That the godly are made careleſſe and ſlothfull, and the deſire to perſevere is diminiſhed in them, if they heare that their perſeverance dependeth of the grace of the holy Spirit alone.* For wee may very well invert this, and return it upon our adverſaries: ſeeing nothing doth more give an edge unto the Saints, and thoſe who are indeed godly, to a deſire and indeavour to beware of falling, and to a daily and earneſt calling upon God, than if they knew, that they cannot ſo much as one moment ſtand againſt the tentation of the Divell and their fleſh, except by the vertue and inſtinct of the holy Spirit they bee withdrawne from evill, and be forcibly moved to good: but contrariwiſe that opinion, as experience teacheth, maketh men careleſſe and leſſe minding to beware of ſinne, by which men imagine, that it is in their owne power to depart from God, liſtning a while, and yeelding to their owne luſts, and to returne againe to God, as oft as themſelves thinke good ſo to doe. Now if ſo bee this ſentence concerning true perſeverance, depending on the grace of the holy Spirit, breed in the reprobate and prophane men a careleſneſſe and contempt of God; it is both fooliſh and injurious to judge of the elect and godly by their humour, or for their frowardneſſe to hide and ſmother the truth.

Laſtly, againſt the defects of liberty in the ſecond and third ſtate of degree of man, they object after this ſort: *If the whole converſion and perſeverance doe ſo depend on Gods will, and bee the worke of God in men, that neither they can have it in whom he doth not worke it, neither they cannot but have it, in whom he will worke it: then not*

The working of the instrumentall cause, which is our will, is not taken away, when we put the working of the principall cause, which is God.

only the liberty, but all the action and operation of the will is taken away, and there remaineth only that it be constrained and suffer: which is against the Scripture, experience, the inward strife and combate of the godly, and our owne confession. But wee answer, that the will is not therefore when as it doth not resist the spirit forcibly moving it. For to assent also and obey is an action of the will. But when they reply, *That we make that obedience of the will in conversion and perseverance wholly the worke of God, and so leave nothing to the will, what to doe:* they runne into another Paralogisme of consequent, whereas they remove the working of the second or instrumentall cause, for that the first cause or principall agent is put. For that which is so wholly the worke of God in man, that man is onely as the subject in which God worketh, in that we grant the will is only *passive*, and suffereth, and doth work nothing: as imprinting, or working, or maintaining in the will and heart new qualities or inclinations. But that which is so the worke of God, that the will of man is not onely the object, but the instrument also of Gods working, and an agent by it owne force given it of God in producing an effect, in that the will is *not only passive, but both active and passive*, forasmuch as it is to this end moved of the Spirit to worke, that it selfe might doe that, which God will work by it: which also commeth to passe in all the good actions of the will; even as in ill actions also, when it is incited either by the Divell or other causes, it selfe is not in the meane season idle. Wherefore in Ezechiel it is added, *I will cause you to walke in my statutes, and ye shall keep my judgements, and doe them.*

The fourth degree of liberty is in man perfectly regenerated after his glorification.

The fourth degree of liberty is in man perfectly regenerated after his glorification, or after the end and consummation of this present life. In this liberty the will shall be onely free to chuse good, and not to chuse evill: and this shall be the perfect liberty of our will, by which we shall not only not sin, but shall abhorre nothing more than sin, and also shall not bee able to sin any more. The reasons thereof are these: 1. *Because in the minde shall shine the perfect knowledge of God, and his will; in the will and heart a most perfect and exceeding inclination to obey God, an exceeding love of God, and a joy resting in God, and an agreeablenesse or conformity with God.* Wherefore no place shall be for ignorance, for errour, or any doubting of God; yea, or for the least stubbornnesse against God. 2. *That conformity in the elect, of all their inward powers and faculties with God, and the effectuall guiding of the holy Ghost shall bee continued to all eternity.* For the blessed Saints are never forsaken, but continually ruled by the holy Ghost in all their actions, in the celestiall life. For which cause it cannot possibly be, that any motions or actions of man there, should once swerve from righteousnesse. And therefore it is said, *They are as the Angels of God in heaven.* Neither by this meanes is the liberty of will taken away, or diminished, but is truly confirmed and perfected in the blessed Angels and men: Forasmuch as both the understanding is free from all errour, ignorance, and doubtfulnesse, and lightened with the perfect knowledge of God: and the heart and will, free from all stubbornnesse, and without all soliciting or suggestion to withstand God, is carried with an exceeding love of God, and an alacrity to obey the knowne will of God. And hence it appereth also how much more excellent our state shall be, than was Adams before his fall. Adam truly before his fall was perfectly conformed to God, but he could will both good and evill, and therefore had some infirmity joyned with his excellent gifts; even a power to depart from God, and lose his gifts: that is, he was *changeably good.* But wee shall not bee able but to will good onely. And as the wicked are onely carried to evill, because they are wicked: so shall wee also onely love and chuse good, because we shall be good. It shall be then impossible for us to will any evill, because we shall be preserved by Gods grace, in that perfect liberty of will, that is, we shall be unchangeably good.

Two reasons of our perfect liberty after glorification.

1

2 Matth. 22. 30.

This last degree of liberty after mans glorification greater than the first before his fall, because this excludeth all possibility of falling, the other did not.

The use of this doctrine concerning the diversity of liberty which is in God and in man, and of the divers degrees of mans liberty.

I

It is necessary that this doctrine, *Of the similitude and difference of free-will which is in God, and his creatures, and in divers states and degrees of mans nature*, delivered hitherto out of the Scripture, should be manifest and knowne in the Church for many & weighty causes: 1. That this glory may be given to God, that he alone is the most free agent, whose liberty and wisedome dependeth of no other: and that

all

all the creatures are ſubject to his government. 2. That wee may remember, that they who wittingly and willingly ſinne, or have caſt themſelves into a neceſſity of ſinning, are not at all excuſed: and ſo not God, but their owne wils declining of their owne accord from Gods commandements, to be the cauſe of their ſins. 3. That wee may know God alone to be of himſelfe and unchangeably good, & the fountaine of goodneſſe: but no creature to bee able neither to have, not to keepe more goodneſſe, than God of his free goodneſſe will worke and keepe in him, and therefore hee muſt deſire it of him, and aſcribe it received to him. 4. That we knowing God to be a moſt free governour of all things, may confeſſe that he is able, for his glory and our ſafety, to change thoſe things which ſeeme moſt unchangeable. 5. That wee knowing from what excellency of our nature we have fallen by our own fault, may the more deplore and bewaile our unthankfulneſſe; and magnifie Gods mercy, who advanceth and lifteth us up even to a greater excellency. 6. that knowing the miſery, and naughtineſſe of our nature and diſpoſition, if once God forſake us, wee may bee humbled in his ſight, and ardently deſire to wade and come out of theſe evils. 7. That having knowledge of that liberty, into which the Sonne of God reſtoreth us, wee may the more deſire his benefits, and be thankfull unto him for them. 8. That knowing we are by the mercy of God alone ſevered from them that periſh, that wee rather than they might be converted, we bee not lifted up with an opinion of our goodneſſe or wiſdome, but aſcribe the whole benefit of our juſtification and ſalvation, not to any cauſe appearing in us, but to the mercy of God alone. 9. That acknowledging the weakneſſe and corruption which remaineth even in us regenerated, wee may ſeeke for juſtification in Chriſt alone, and may withſtand thoſe evils. 10. That knowing our ſelves not to be able to ſtand againſt tentations without the ſingular aſſiſtance of the holy Spirit, we may ardently and daily deſire to bee preſerved and guided by God. 11. That underſtanding that we are not preſerved againſt our will, but with our wils, wee may wreſtle with tentations, and endeavour to make our calling and election ſure. 12. That underſtanding the counſell of God concerning the converting of men by the doctrine of the Goſpel, and miniſtery of the Church, we may embrace earneſtly and deſirouſly the uſe thereof.

2 3 4 5 6 7 8 9 10 11 12

Queſt. 9. *Doth not God then injury to man, who, in the Law, requireth that of him, which hee is not able to performe?* ON THE 4. SABBATH.

Anſw. No. [a] For God hath made man ſuch a one as hee might performe it. [b] But man, by the impulſion of the Devill, [c] and his owne ſtubborneſſe, bereaved himſelfe, and all his poſterity of thoſe divine graces.

[a] Eph. 4. 24. [b] Gen. 3. 13. 1 Tim. 2. 13. Wiſ. 2. 23. [c] Gen. 3. 6. Rom. 5. 12. Luk. 10. 30.

The Explication.

THis queſtion is an objection framed by humane reaſon againſt the queſtion here propoſed. For if man bee ſo corrupt, that he is no way apt to doe any thing well, in vaine God ſeemeth and unjuſtly to require at his hands perfect obedience to the Law. Object. *Hee that requireth or commandeth that which is unpoſſible, is unjuſt. God in the Law requireth of man that which is unpoſſible, to wit, perfect obedience, which he is not able to performe. Therefore God ſeemeth to be unjuſt.* *Anſ.* The Major is to be diſtinguiſhed. Hee is unjuſt that commandeth things unpoſſible; 1. Except himſelfe firſt gave an ability to performe thoſe things which hee commanded. 2. Except man, who is commanded, covet that impotency and unability, and of his owne accord hath purchaſed it unto himſelfe. 3. Except the commandement which is impoſſible be a ſpur unto him, who is commanded, of acknowledging and bewailing his inſufficiency. But God by creating man after his Image gave him *poſſibility*, that is, a power of performing that obedience

ence which in right he requireth of him. Wherefore if man by his owne fault and folly lost and cast away this his good ability, and procured unto himselfe this unability of obeying God; God hath not therefore lost his right to require due obedience of him. Nay rather because we have rejected this good by transgressing Gods commandement, and because God threatned punishment to the transgressors, therefore hee justly punisheth us. Repl. *But not we, but Adam drew on us this sin.* Ans. Our first Parents being fallen lost this ability both unto themselves, and to their posterity; like as they received it for themselves and their posterity. If a Prince give unto a noble man a Lordship, and he traiterously rebell against him, he loseth his Lordship not only from himselfe, but also from his posterity: neither doth the Prince any injury to his children, if he restore not unto them the Lordship lost by their Fathers fault and disobedience; and if he doe restore it, he doth it of free grace and mercy. Repl. *Hee that commandeth things impossible, doth in vaine command them; But God commandeth things impossible to bee performed by man now after his fall. Therefore in vaine hee commandeth them.* Ans. 1. In this reason there is a Fallacy from that which is spoken and verified but in part; as, God doth not in vain command, though we performe not that which he commandeth; because there are other ends besides of the commandement, both in the godly & ungodly. For the commandement requireth *of the godly*. 1. That they acknowledge their owne weakenesse and impotency. *By the Law commeth the knowledge of sin.* 2. That they know what they were before the fall. 3. That they know what they ought chiefely to aske of God, to wit, the renuing of their nature. 4. That they understand and conceive what Christ hath performed on their behalfe, I meane, that he hath satisfied for us and regenerateth us. 5. That a new kind of obedience be begun in us: because it teacheth us how we ought to behave and carry our selves towards God in lieu of this benefit of freedome; or what God requireth, again on our part. Againe, the ungodly are commanded obedience; 1. That the justice of God in condemning them may be made manifest and conspicuous, because they know what they ought to doe. Whereas then they doe it not, they are justly condemned; *That servant that knew his Masters will, and did it not, &c.* 2. That at least outward order and discipline might be observed amongst them. 3. That such amongst them as are to be converted, may be converted. Ans. 2. We answer to the Major of this syllogism, thus distinguishing; *In vaine hee commandeth, who commandeth things impossible; if withall he give not the possibility.* But God, commanding the elect the performance of these things, giveth them also power of obeying, beginning it now by the doctrine of the Gospel, and in the end perfiting it: Augustine, *Give Lord what thou commandest, and command what thou wilt: and thou shalt not in vaine command it.* Therefore this impossible exigent is the greatest benefit, because it is the high-way to attain possibility.

God commanding things impossible, doth yet cõmand them for good causes, & to good ends both in the godly, & ungodly.

In the godly.
1
Rom. 3. 20.
2
3
4
5

In the ungodly.
1
Luk. 12. 47.
2
3

Dobna persever. cap. 20.

Quest. 10. *Doth God leave this stubbornesse and falling away of man unpunished?*

Answ. No: but is angry in most dreadfull manner, [a] as well for the sinnes wherein wee are borne, as also for those which our selves commit; and in most just judgement punisheth them with temporall and eternall punishments, [b] as himselfe pronounceth; *Cursed bee hee that confirmeth not all the words of this law to doe them.* [c]

[a] Gen. 2. 17. Rom. 5. 12.
[b] Psal. 20. & 21. and 5. 6. Nahum 1. 2. Ex. 20. 5. & 34. 7 Rom. 1. 18. Ephes. 5. 6.
[c] Deut. 25. 26. Gal. 3. 10.

The

The Explication.

IN this queſtion is handled the other part of mans miſery, even *the evill of paine and puniſhment*: and it is ſaid, that God doth *moſt grievouſly, moſt juſtly, and moſt certainly* puniſh ſinne. *Moſt grievouſly*; that is, with preſent and eternall paines for the greatneſſe of ſinne, becauſe the infinite good is offended thereby. *Moſt juſtly*; becauſe everie, even the leaſt ſinne violateth Gods law; and therefore by the order of Gods juſtice meriteth eternall puniſhment and abjection. *Moſt certainly*; becauſe God is true, and never changeth his ſentence denounced in the law; *Curſed is hee that continueth not in all, &c.* Galat.3.10. Object. *But the wicked flouriſh here, and carry many things cleere without puniſhment: Therefore all ſinnes are not puniſhed.* Anſw. Yea, but they ſhall at length be paid home for them; yea, and in this life they are puniſhed. 1. *In conſcience*, with whoſe gnawings the wicked are tortured. 2. *In thoſe good things which they uſe with greateſt pleaſure*, and verily ſo much the more, how much the leſſe they know and acknowledge themſelves to be puniſhed. For it is a moſt grievous puniſhment, not to receive Gods gifts in reſpect of Gods promiſe, not to know the right uſe of them, neither with his gifts to receive a will, and ability alſo to uſe them well. For if theſe things concurre not in the fruition of good things, mens ſins and puniſhment muſt needs be the more increaſed and exaſperated; and thereby, except there come converſion, eternall deſtruction or death is certainly purchaſed. 3. *They are afflicted with other puniſhments alſo moſt grievous oftentimes*, yet with more grievous in the life to come, where it ſhall bee a continuall death, not to be dead. Object. 2. *God made not evill, and death: Therefore he will not ſo grievouſly puniſh ſin with them.* Anſ. He made them not in the beginning; yet when ſin was committed, he in his juſt judgement inflicted death as a puniſhment on ſinners, according to his commination, *Thou ſhalt die the death.* Whence it is alſo ſaid; *Shall there be evill in a Citie, and the Lord hath not done it?* Object. 3. *If God puniſh ſinne with preſent and everlaſting puniſhments, he puniſheth the ſame twice, and is unjuſt. But he is not unjuſt, neither puniſheth he the ſame offence twice: Therefore he will not puniſh ſinne with temporall and eternall paines.* Anſw. The Major is denied: For the puniſhment which God inflicteth on the wicked in this life, and in the life to come, is but one puniſhment, but hath ſeverall parts. For preſent puniſhments are but the beginnings of everlaſting; neither are they a diſtinct or entire puniſhment ſeverally, becauſe they are not ſufficient to ſatisfie Gods juſtice. Object. 4. *If God puniſh ſins with eternall puniſhments; then either all of us periſh, or Gods juſtice is not ſatisfied.* Anſw. If God ſhould puniſh our ſins in us with eternall puniſhments, wee ſhould all periſh indeed: but hee doth not puniſh them in us with eternall paines, neither yet is his juſtice impeached or violated, becauſe he puniſheth our ſins in Chriſt with a puniſhment temporall, but yet equivalent to everlaſting. This equability doth the Goſpel adde unto the Law. Repl. *If he puniſh them in Chriſt, and be juſt, he ought no further to puniſh them in us: Therefore the godly are unjuſtly afflicted in this life.* Anſ. The afflictions of the godly are not puniſhments and ſatisfactions for their ſins, but only fatherly chaſtiſements, and the Croſſe, whereby they are brought to humility. Which that it may bee the better underſtood, we are here neceſſarily to ſpeake of afflictions or calamities: but firſt the next queſtion is to be expounded.

How the wicked are puniſhed in this life.

Geneſ.2.17. Amos 3.6.

Queſt. 11. *Is not God therefore mercifull?*

Anſ. Yea verily he is mercifull, [a] but ſo that he is alſo juſt. [b] Wherefore his juſtice requireth, that the ſame which is committed againſt the divine Majeſty of God, ſhould alſo be recompenced with extreme, that is, everlaſting puniſhments both of body and ſoule.

[a] Exod.34. Ver. 6.7. & 20.6.
[b] Pſal.10.7. Exod.20.5. & 23.7. & 34.6. Pſal.5.56. Nah.1.2,3.

The

The Explication.

THis queſtion of the Catechiſme is an objection againſt that doctrine, *That God puniſheth all and every ſinne with everlaſting paines*; and thus it is framed. Ob. *It is the property of him that is exceeding mercifull to remit ſomewhat of extreame juſtice. But God is exceeding mercifull. Therefore he will remit ſomewhat of extreame juſtice, and will not puniſh ſin with eternall paines.* Anſ. We anſwer to the Major on this wiſe. It is the point of him that is mercifull to remit ſomething, but without breach of juſtice, if he be exactly juſt. Now God is ſo *exceeding mercifull*, that he is alſo *exactly juſt*. Therefore he will ſo exerciſe mercy, that notwithſtanding he will not impaire his juſtice. And the juſtice of God exacteth, that all ſins committed againſt his ſoveraigne majeſtie ſhould be puniſhed with moſt exquiſite, that is, everlaſting paines both of body and ſoule, that there may be ſome proportion betweene the crime and the penalty. Repl. 1. *Exceeding ſtrict juſtice doth not ſtand with exceeding mercy. In God there is exceeding mercy. Therefore in God exceeding ſtrict juſtice ſtandeth not with it.* Anſ. The Major is denyed. Repl. Thus it is proved. *Exceeding mercy admitteth mitigating equitie. But ſtrict and exact juſtice, ſuch as is in God, admitteth not this. Ergo &c.* Anſ. Yes, the juſtice of God admitteth mitigating equitie and favourableneſſe, *not by omitting, but by transferring the puniſhment on ſome other.* Repl. 2. *With him that followeth extream or ſtrict juſtice, mercy and equitie hath no place. But God doth ſtrictly execute his law. Therefore with him mercy hath no place.* Or thus, *He who remitteth nought of extream right, he is not mercifull, but only juſt. But God remitteth nought of his right, becauſe he puniſheth all ſin with ſufficient puniſhment.* Anſ. 1. We deny the Minor. For God remitteth a great deale of his ſtrict right, though he puniſh ſins with eternall pains. For, *as touching the reprobate*, he uſeth much favourable dealing towards them, whiles he both now deferreth their puniſhments, and inviteth them by many benefits unto repentance, and in the eternity it ſelfe of their puniſhment will puniſh them more mildely than they deſerved: *And as touching the elect*, he uſeth much toleration againe towards them, becauſe he giveth us his ſonne, and ſubjecteth him unto puniſhment on our behalfe of his meere mercy, obliged & bound thereto by no right or merit of ours. 2. The Major is denyed as falſe in reſpect of him, who for his wiſdome knoweth meanes of exerciſing mercy without breach of his juſtice: alſo in reſpect of him, who whileſt hee executeth his juſtice, yet rejoyceth not in the deſtruction of man, but had rather hee were ſaved: as when a Judge condemneth a robber to the wheele, and yet rejoyceth not in his puniſhment; hee, though hee ſeeme to execute the extremity of Law, yet uſeth lenity. Much more God mingleth marvelous equity with his juſtice. For he is not delighted with the deſtruction of the ungodly (becauſe *hee will not the death of a ſinner*) and though hee puniſh all ſinnes with everlaſting paines, yet hee alſo taketh pitie on us, in deriving the puniſhment from us, and laying it on his Sonne. Repl. 3. *The Prophet Jeremie ſaith, Forgive not their iniquitie, neither put out their ſinne from thy ſight. The mercy therefore of God is not extended to the Reprobate.* Anſw. 1. It is true, when God denyeth his mercy unto them repenting; and except hee have juſt cauſe why hee doth not ſave all. But God hath moſt juſt cauſe, why hee ſuffereth them to periſh, even the manifeſtation of his juſtice and power in puniſhing the wicked. 2. It is to be underſtood of that *degree* of his mercy, which hee ſheweth towards his choſen, even of his mercy, whereby hee giveth them remiſſion of ſinnes, his holy Spirit, and life everlaſting: but it is not to be granted, concerning that generall mercy, whereby hee guideth and governeth all creatures. Repl. 4. *The Lord ſaith in Iſaiah: Ah, I will eaſe mee of mine adverſaries. Therefore God is delighted with the deſtruction of his enemies.* Anſw. Theſe and the like ſpeeches are ſpoken after the order of men, by an *Anthropopathie*, or humane affection, and by them is ſignified, that GOD will the execution of his juſtice, but is not delighted with the death or deſtruction of men, as being his creatures. Repl. 5. *Nay neither on the penitent doth GOD*

Ezek. 33. 11.

What mercy God extendeth to the wicked.

exerciſe

exerciſe mercy. For if God puniſh all ſinnes with ſufficient puniſhment in Chriſt, hee is not mercifull. Anſ. I deny the conſequence of this Propoſition, becauſe he gave us his Sonne freely, who ſhould ſatisfie for us. This ſatisfaction did the Goſpel adde.

OF AFFLICTIONS.

Three principall queſtions there are touching afflictions.

1. *How many kindes of afflictions there be.*
2. *What be the cauſes of them.*
3. *What comforts are to bee oppoſed againſt them.*

1. *How many kindes of afflictions there be.*

SOme afflictions are *temporall*, and ſome *eternall*. *Eternall* are the torments of the ſoule and body ever to endure, and never to have end, into which all the Devils are to bee throwne, and all wicked men, who are not converted in this life. They are called in Scripture *hell-fire, a worme, torment, everlaſting death*, becauſe the tortures ſhall be perpetuall, and ſuch, as men endure at the point of death, who by dying daily, can never dye. For this ſhall be everlaſting death, alwaies to die and never be dead; or a continuance of death with infinite exceſſe of torments. The teſtimonies of Scripture which demonſtrate that there are eternall paines, are theſe; *Their worme ſhall not die, and their fire ſhall not be put out.* Eſa.66.24. *It is better for thee to enter into life maimed, than having two hands to goe into hell, into the fire that never ſhall be quenched, where their worme dyeth not, and the fire never goeth out.* Mar.9.43. *Depart into everlaſting fire which is prepared for the Divell and his Angels.* Mat.25.41. *If the righteous ſcarcely bee ſaved, where ſhall the ungodly and ſinner appeare.* 1 Pet.4.18. The reaſon is evident; becauſe for ſinne committed againſt the infinite good, an infinite puniſhment is juſtly exacted, whereas by any temporall puniſhment of a meere creature, there could not be made ſufficient ſatisfaction unto Gods infinite & eternall juſtice. That eternall puniſhment is *both of ſoule and body*, Chriſt teſtifieth; *Feare him who can caſt both ſoule and body into hell fire.* Mat.10.28. The ſoule is the cauſe & fountain of ſins. The body as a thing without reaſon and brutiſh, doth execute that which the ſoule ſheweth & commandeth. Wherefore both the author and inſtrument of ſin ſhall be puniſhed. Object. *He that is exceeding mercifull cannot behold the eternall torments of his creatures, much leſſe inflict them. Gods mercy is great & far exceedeth our ſins. Therfore he cannot behold the eternall torments of his creatures.* Anſ. We anſwer to the Major, that it is true, unleſſe the ſame alſo bee exceeding juſt. But God is ſo *exceeding mercifull*, that he is alſo *exceeding juſt*; as before hath been declared.

Two ſorts of afflictions. 1. Temporall. 2. Eternall.

Temporall afflictions are incident both to the godly, and to the ungodly, as deſeaſes, poverty, contempt, reproach, oppreſſion, baniſhment, warres, and other miſeries of this life, and laſtly temporall death it ſelfe. Theſe are either *puniſhments*, or the *Croſſe*. *The puniſhment is either deſtruction or torment, inflicted by order of juſtice on the perſon guilty of ſin.* And this is proper unto the reprobate, becauſe it is inflicted on them to this end, that Gods juſtice may be ſatisfied. For the law bindeth all men either to obedience or to puniſhment.

Temporall afflictions belong both to the godly and ungodly. Puniſhment. In the wicked they are puniſhments, in the godly the Croſſe.

Object. *But the evils which the wicked ſuffer in this life are lighter, than that they ſhould ſatisfie Gods juſtice.* Anſ. They are a part of their puniſhment, and a beginning of ſatisfaction which ſhall be exacted through all eternity, though they be not their whole puniſhment. Now as every part of the aire is called aire; ſo every part of puniſhment is puniſhment. Howbeit, there are degrees of puniſhment. The firſt degree

Degrees of puniſhments of the ungodly.

gree is *in this life*. For when the conscience of their misdeeds doth gnaw, vexe, and
1 terrifie them, then beginneth their hellish and infernall worme. The second degree
2 is *in temporall death*. For then they begin to feele the wrath of God, when the soule is separated from the body without all consolation, and is plunged into the place of
3 torment. The third degree is *at the day of the last judgement*, when both body and soule shall be cast into hell fire, and the everlasting paines of hell shall fall in troupes together on all the wicked.

The Crosse. *The Crosse is the affliction of the godly*, which properly is not a punishment, because it is not inflicted, that thereby Gods justice should bee satisfied for their sins. Now the Crosse is of foure sorts, which are all distinguished by their ends. 1. *Chastisements*, which God layeth on the godly for their sinnes, but according to his mercy, as a Father gently chastiseth his Sonne, with much toleration; and therefore they are not properly punishments, but fatherly corrections, whereby they are admonished of their uncleaneneſse, their private sinnes, and peculiar falls, and stirred to repentance, and brought againe into the way; as David was expelled his kingdome for his fall. For even in the Saints, singular and grievous corrections accompany singular and severall sinnes. But they are not a recompence for sin, but effects of Gods divine justice, by which God ascertaineth us and others of his justice, that he verily is angry with sinne, and will punish it not onely in this life, but in that other also with death, unlesse wee make a speedy returne unto him. 2. *Proofes and trials* of faith, hope, invocation, feare of God, and patience in the Saints, that they may goe forward in these vertues: and oftentimes that their infirmity may bee layd open to themselves, and others. Such was the affliction of Job. 3. *Martyrdoms*, which are testifications of the Saints concerning their doctrine, when they confirme and seale with their bloud the doctrine which they professe, that it is true, and that they in the middest of death thence feele and have experience of the comfort which they did promise in teaching it unto others, and that there remaineth another life, and another judgement after this life. 4. *Ransome* is the obedience of Christ alone, which is satisfaction for our sinnes, consisting of his whole humiliation, from the very first point of his conception in the wombe, to his last agony on the Crosse.

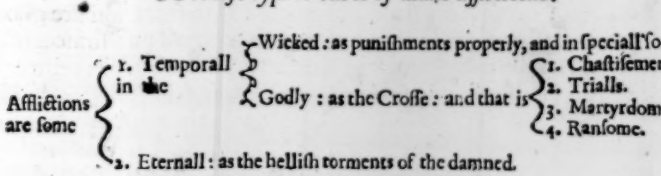
1. Chastisements.

2. Trials.

3. Martyrdome.

4. Ransome.

A briefe type or table of mans afflictions.



2. *What are the causes of affliction.*

THe causes of punishment in the wicked are, 1. *Sinne, the impellent cause*; that sinne may be recompenced with punishment. 2. *The justice of God, the principall efficient cause*, inflicting punishment for sin. 3. *Instrumentall causes* thereof are divers; Angels, and Men both good and bad, and other creatures, which are all armed against sin, and fight under Gods Banner.

Eight causes of the afflictions of the godly.

The causes of the Crosse of the godly are 1. *Sinne*; but otherwise than in the wicked. For the godly are afflicted for sinne, not to satisfie Gods justice, but that sinne may bee acknowledged by them, and purged out from among them by the Crosse.

1 The acknowledging & purging out of sin. 1 Cor. 11.32. Psalm. 119. Sect. 9. a. 7.

They are fatherly chastised for the acknowledgement of their fals, and these chastisements are unto them Sermons of repentance. *When we are judged, wee are chastised of the Lord. It is good for mee, O Lord, that thou hast humbled mee.* But God giveth the raines to the wicked that they may gallop to destruction; hee endoweth them with the commodities of this life, and suffereth them to injoy a short joy, thereby to shew his love towards them, as being his creatures, & to convince them of unthankfulnes,

and

and to take away all excuse from them. Now contrariwise, by the Crosse he amendeth the godly. 2. That we may learne to hate sinne, the Divell, and the world; *If ye were of the world, the world would love you. We wrestle not against flesh and blood, but against principalities, against powers. Love not the world, neither the things that are in the world.* 3. *Our exercise or triall*; that we may goe forward, and increase in faith, hope, patience, obedience, and prayer; or that we may have occasion of exercising and trying our selves, and that both unto our selves and others, our hope, faith, and patience, may be made knowne. For it is an easie matter to glory of our faith in prosperity, but in adversity, the glory or grace of vertue is conspicuous and eminent. *Hee that hath not been tempted, what knoweth hee? Experience bringeth hope.* 4. *Particular defects and fallings in the Saints.* Manasses had his faults, Josaphat his, and others have other defects; therefore Gods chastisements are also divers, wherein he sheweth, that he is angry also with the sinnes of the godly, and will more severely revenge them, unlesse they repent. *The Servant which knew his Masters will, and did it not, shall be beaten with many stripes.* 5. *The revealing and setting forth of Gods glory* in the deliverance of the Church and the godly. For God oft times bringeth his into extreme dangers, that their delivery may bee the more glorious; as appeareth in the slavery of the Israelites in Egypt, and their captivity in Babylon, &c. that hee may, I say, gloriously deliver them, and shew that hee hath found a way of delivery, where no creature could hope or looke for it. *The Lord bringeth downe to hell, and raiseth up againe.* 6. The conformity of the members with their head Christ in affliction and glory. *If wee suffer with him, wee shall also reigne with him. Those which he knew before, he also predestinate to be made like to the image of his Sonne. The servant is not greater than his Lord, neither the Disciple above his Master.* 7. *The confirmation and testimony of their doctrine in their Martyrdomes.* For when faithfull and godly men suffer any evils, and death it selfe for the confession and maintenance of their doctrine, they give ample testimony to the world, that they are so verily perswaded of the truth of this doctrine, that by no meanes they can forgoe it; and moreover, that this doctrine yeeldeth and ministreth true and solide comfort in death it selfe; and therefore of necessity is the very truth. Peter is foretold, *by what death he should glorifie God.* 8. *The afflictions of the godly are a confirmation and testimony of the judgement and life to come.* For the justice and truth of God requireth, that at length it goe well with the good, and ill with the bad, but this commeth not to passe in this life; Therefore there is remaining yet another life. *Which is a token of the righteous judgement of God.* Out of these causes wee are to answer the argument which the world useth against the providence of God. Object. *The Church is oppugned throughout the whole world, and troden under foot of all men: Therefore it is not the true Church, nor protected by God.* Ans. Nay rather, because it is persecuted by the wicked ones of this world, it is apparently the true Church. *For if it were of the world, the world would love her owne.* But the causes of the afflictions of the Church are manifest and evident, and the event and end of things shall one day convict the world.

2 The hatred of the Divell and evill men. John 15.19. Ephes. 6.12. 1 John 3.15.

3 Exercise of godlinesse. Syrac. 34.10. Rom. 5.4.

4 Particular defects in the godly. Luke 12.47.

5 Gods glory in their deliverance. 1 Sam. 2.6.

6 A conformity between them and Christ. 2 Tim. 2 12. Rom. 8.29. Matth. 10.24.

7 Confirmation and testimony of the truth by their Martyrdome. John 21.18.

8 A confirmation of the life to come. 2 Thes. 1.5.

3. *Comforts to be opposed against afflictions.*

OF comforts in afflictions, some are *proper* unto the Church, some are *common* to it with Philosophy. *Proper* are the first, and the two last of those which shall be recited; the rest are *common*, and that but in outward shew onely, and in name; but not being farther entered into and discoursed of. 1. *Remission of sins.* This is the ground and foundation of the rest; because without this the rest minister no comfort unto us, whilest wee doubt of our reconcilement to God. For otherwise we alwaies doubt whether the promise of grace belong unto us: But if this be once surely grounded, the rest are soone built upon it. For if God bee our Father, he will then no way endamage us, but bee our Guardian in whatsoever distresse. *If God bee with us, who can bee against us?* The reason is, because, take away the cause, and you take away the effect: take away sin, and the punishment of sin is also taken

Comforts in affliction.

1 Remission of sins and reconciliation unto God. Rom. 8.31.

2. The necessity of obeying God, and the love which we owe him.

away. 2. *The will and providence of God*; or, the necessity of obeying God in prosperity and adversity, because either of these is according to his will and good pleasure. The reason of this consequence of obedience, is not only because wee are unable to resist God, but especially wee must therefore obey him. 1. *Because hee is our Father.* 2. *Because hee hath so deserved of us, that for his sake wee ought to suffer farre greater evils.* 3. *Because the miseries he sendeth us are his fatherly chastisements.* This comfort calmeth our storming stomackes, because it intimateth, that it *is* our Fathers pleasure wee should so suffer: *Loe, though he slay me, yet will I trust in him. As it pleased the Lord, so it is come to passe; blessed bee the name of the Lord. I became dumbe, and opened not my mouth, for it was thy doing.* The Philosophers say, that it is patiently to be suffered, which cannot be altered and avoided; they establish a fatall necessity, and therefore foolishnesse it were to kicke against the prickes. But in the heate of calamities they submit not themselves to God, nor acknowledge his indignation and wrath, nor suffer adversity to that end, as thereby to obey him, but because they cannot shake them off, nor wrest themselves out of them at pleasure.

Job 13.15.
Job 1.21.
Psal.39.10.

3. The worthinesse of vertue.

This is a miserable cold comfort. 3. *The worthinesse of vertue*, that is, of obedience towards God, which is true vertue, for which a man is not to cast away his courage in bearing the Crosse. Temporall goods are great blessings of God; but farre greater benefits are obedience, faith, hope, &c. Wherefore let us not preferre lesse things before greater; neither let us take away the things of greater value, to redeem the losse of things of lesse worth. *He that hateth not his Father and Mother for my sake, is not worthy of mee. Hee that seeketh to save his soule shall lose it.* This dignity of vertue doe the Philosophers most of all urge, but coldly, because they are destitute of true vertues.

Mat. 10 37. & 16.25.

4. A good conscience.

4. *A good conscience*; which is not really and truly but in the godly, who perfectly know that God is at peace with them by and through Christ the Mediatour. Now if God be favourable and gracious unto us, wee cannot but enjoy tranquility and quietnesse of minde. The Philosophers comfort not theirs on this manner. For the Philosopher being once afflicted, thinketh, *Why doth not good fortune follow a good conscience?* and therefore he murmureth against God, and fretteth, as did Cato, and others.

5. The finall causes of their afflictions.
1 Cor. 2. 12.

5. *The finall causes*, which are, 1. Gods glory, which shineth in our delivery. 2. Our salvation. For, *Wee are chastened of the Lord, because wee should not be condemned with the world.* 3. The conversion of others, and the enlarging of the Church. For this cause *The Apostles rejoyced, that they were counted worthy to suffer rebuke for Christs name*; namely, the conversion of others, & strengthening of many in the faith. The Philosophers say; It is a good end for which thou sufferest, that thou maist save thy Country, and attaine unto everlasting renowne and glory. But yet in the meane season, wretched man, hee thinketh; What will these things profit mee, when my selfe perish?

Acts 5.41.

6. The comparing of ends & events.

6. *The conference and comparing together of events.* It is better for a short time to be chastised of the Lord, than to live in plenty and abundance of all things, and to be pulled from God, and to runne into everlasting perdition. The Philosophers conferring and comparing evils together, finde but little good arising out of so many evils: but the principall good, for the obtaining whereof wee ought to suffer whatsoever evils, they are wholly ignorant of.

7. The hope of recompence.
Matth. 5. 12.

7. *The hope of recompence or reward in this, and another life. Your reward is great in heaven.* We know that there remaine other blessings for us after this life; nothing to be compared with the momentary afflictions of this present world. Even in this life also the godly receive greater blessings than other men. For they have God pacified and pleased with them, and other spirituall gifts. Corporall blessings, though they be small, yet are they profitable for their salvation. *There is no man that hath forsaken house, &c. but he shall receive an hundred fold now at this present; and in the world to come eternall life. A small thing that the righteous hath, is better than great riches of the ungodly. We rejoyce in afflictions, &c.* A recompence in small evils doth in some sort comfort the Philosophers, but in great evils not at all: because they think that they had rather want that recompence, than buy it so deare; because it is but uncertaine, small, and transitory.

Mat. 10. 29, 30.
Psal. 37. 17.
Rom. 5. 3.
John 15. 26.
Phil. 2. 5.
2 Cor. 8. 9.

8. The example of Christ and his Saints, who have suffered before us.

8. *The example of Christ and his Saints. The servant is not greater than his Master.* And God will have us to be made like to the Image of his

his Son. Let us accompany therefore Christ in ignominy and glory. This the thankfulneſſe which wee owe requireth, becauſe Christ died for our ſalvation. Holy and godly Martyrs have ſuffered, and have not periſhed in afflictions. We are not to challenge any peculiar eſtate unto our ſelves, or better than theirs, ſith that wee are not better than they, but much worſe. They have endured the Croſſe, and have been preſerved by God amidſt their afflictions; let us then expect the like event, becauſe the love of God towards his is immutable, and knoweth no change. *So did they perſecute the Prophets; which have been before you. Reſiſt, ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren, which are in the world.* Matth.5.12. 1 Pet.5.9.

9. The preſence and aſſiſtance of God in afflictions. God is preſent with us by his Spirit, ſtrengthning us, and comforting us in our Croſſe, not ſuffering us to be tempted above that we are able, but even giving the iſſue with the tentation, and alwaies poyſing in equall ballance and proportion, the *affliction* and our *power*, that thereby wee may be able to endure unto the end. *Wee have the firſt fruits of the Spirit. I am with him in tribulation. He ſhall give you another Comforter, that hee may abide with you for ever. I and my Father will come unto him, and dwell with him. I will not leave you comfortleſſe. Can a woman forget her childe, and not have compaſſion on the ſon of her wombe? Though ſhe ſhould forget, yet will I not forget thee.* 9. The certaine preſence and aſſiſtance of God. Rom.8.23. Pſal.91.15. John 14.16. 18.23. Iſay 49.15.

10. *The finall and full delivery is the period of all the reſt.* The firſt is the ground and principall, but this the end and conſummation. For as of puniſhments, ſo alſo of delivery there are three degrees. 1. *In this life*, where wee have the beginning of eternall life. 2. *In our bodily death*, when the ſoule of poore Lazarus is carried into Abrahams boſome. 3. *In the reſurrection of the dead, and their glorification after the reſurrection*, when we ſhall be both in body and ſoule perfectly bleſſed: *Then ſhall God wipe away all teares from their eyes.* Wherefore, as the firſt conſolation is the foundation and beginning; ſo this laſt is the finiſhing and accompliſhment of all the reſt. 10. The finall and full delivery.

THE SECOND PART.

OF MANS DELIVERY.

Queſt. 12. *Seeing then by the juſt judgement of God, wee are ſubject both to temporall and eternall puniſhments; is there yet any meanes or way remaining, whereby we may be delivered from theſe puniſhments, and be reconciled to God?* On The 5. Sabbath.

Anſw. God will have his juſtice ſatisfied: [a] wherefore it is neceſſary, that we ſatisfie either by our ſelves, or by another. [a] Gen.3.37. Exod.20.5. & 23.7.

Ezek.18.4. Matth.5.26. 2 Theſ.1.6. Luke 16.1. Rom.8.3.

The Explication.

After it hath been ſhewed in the firſt Part, that men are become obnoxious unto everlaſting paines and puniſhments, by reaſon of obedience not yeelded unto the Law, a queſtion by and by ariſeth, *Whether there is, or bee granted any eſcape or delivery from theſe puniſhments?* To this queſtion the Catechiſm maketh anſwer, that delivery is granted, ſo that perfect ſatisfaction be made unto the law & juſtice of God by ſufficient puniſhment, payed for the ſins committed. For the law bindeth either to obedience, or, that being not performed, to puniſhment: the performance of both which, is perfect righteouſneſſe and juſtice; and on both followeth the approbation and allowing of him, in whom that righteouſneſſe is. Now the meanes and manners of ſatisfaction by puniſhments

nishments are two: *One by our selves*, which the law teacheth, and the justice of God requireth. *Cursed is every one that continueth not in all things, &c.* This is *Legall*. The other meanes of satisfying is *by another*; which the Gospel revealeth, and Gods mercy admitteth: *That that was impossible to the law, God sending his owne Sonne, &c. So God loved the world, that he gave his only begotten Sonne, &c.* This is *Evangelicall* satisfaction. Indeed in the law it is not taught, but it is no where therein disallowed or excluded, neither is it repugnant to the justice of God. For so there be satisfaction performed by man through a sufficient punishment for the disobedience of man, the law resteth contented, and the justice of God permitteth that the party offendant be absolved, and received into favour. This is the summe of all. Furthermore, by this question of the Catechisme here propounded, two things are taught concerning mans delivery. 1. *That delivery is possible.* 2. *By what meanes it may be atchieved.* That these may be the more fully understood, we are to consider:

Legall satisfaction. Galat. 3.10.
Evangelicall satisfaction. Rom. 8.3. John 3.16.

1. *What mans delivery is, and in what things it consisteth.*
2. *Whether any such delivery bee possible, or might be wrought after the fall.*
3. *Whether it be necessary and certaine.*
4. *Whether wee may expect that it be perfect.*
5. *By what meanes it may be wrought.*

1. *What mans delivery is, and wherein it consisteth.*

THis word *Delivery* is *Respective*. For all delivery and liberty hath a respect of the thing *from which* it exempteth, and of the thing *into which* it freeth or delivereth: as, delivery from captivity and bondage, into liberty and freedome, respecteth *captivity*, whence it absolveth; and *liberty*, whereof it gives us possession. Now men are by nature the slaves of Sin, Sathan, and Death. We can therefore no way better conceive and understand what *Mans delivery* is, than by a serious meditation and examination what his *Misery* is. Mans *Misery* consisteth, 1. *In his losse of righteousnesse, and his inbred corruption*, to wit, sin. 2. In the *punishments of sin*. His *delivery* therefore from this misery requireth, 1. *A perfect pardoning and abolishment of sinne, with a renning in us the righteousnesse we have lost.* 2. *An immunity from all penalties and miseries, which are the wages of sin.* As then there are two parts of mans Misery, I meane, *Sin* and *Death*: So there are on the other side two parts of his delivery, to wit, *from sin, and from death*. His delivery from sinne is *both a pardoning of the sinne, that it may not for ever be imputed; and an abolishing of it in us by the renuing of our nature, that it reigne not in our mortall body*. His delivery from death is *a delivery from desperation*, or the feeling of Gods wrath, which being in the wicked here begun, shall continue everlastingly, and is called everlasting death: and secondly, *from all calamities and miseries of this life*; and lastly, *from temporall and eternall death*. Hence it appeareth what, and of what quality mans delivery is; to wit, *A perfect acquitall of man, being fallen, from all the misery of sinne and death, and a full restoring by Christ of righteousnesse, holinesse, life, and everlasting felicity or perfect blessednesse; which in all true beleevers is begun here in this life, and shall be perfited in the life to come.*

Hebr. 2.14. 2 Tim. 2.26.

What mans delivery is.

2. *Whether any such delivery be possible, that is, might be wrought after the fall.*

THis question is necessary. For if there bee no delivery of us out of misery, in vaine make wee question of the rest. Againe, there is some cause to doubt thereof, to them especially unto whom the doctrine of the Gospel is unknowne: The delivery therefore of man, being fallen, is possible; and the causes of the possibleneese thereof are in God alone, declared in the Scripture, which are these. 1. *Gods immeasurable goodnesse and mercy*, which would not suffer all mankinde to perish for ever. 2. *Gods infinite wisdome*, whereby he was able to find out such a way of delivery, whereby

Three causes of the possibleneese of mans delivery.
1. Gods goodnesse.
2. Gods wisdome.

whereby he might ſhew his exceeding mercy towards mankinde, and yet no whit impeach his juſtice. 3. *Gods omnipotency*, whereby as hee had power to create man of nothing after his owne image; ſo hee had equall ability to reſtore him after his fall, and free him from ſin and death. To deny then the poſsibility of mans delivery, is to ſpoile God of infinite wiſedome, goodneſſe, and omnipotency; whereas verily in him there is no defect at all of wiſe counſell, immeaſurable goodneſſe, and infinite power, as it is ſaid; *The Lord bringeth downe to the grave, and raiſeth up. To the Lord God belong the iſſues of death. The Lords hand is not ſhortned.* 3. Gods omnipotency. 1. Sam. 2. 6. Pſal. 68. 20. Eſay 59. 1.

But the queſtion is moved eſpecially concerning us. *Whence we know this delivery to be poſſible*; and, *Whether mans reaſon, without the word of God may attaine unto the knowledge thereof*; and, *Whether Adam after his fall could have a perfect knowledge and aſſured hope of the ſame. Anſw.* That our delivery was poſsible, is now evident by the event and accompliſhment thereof, and we know it by the Goſpel or divine revelation: But humane reaſon knoweth no one tittle or jot of his delivery, or the maner whereby it was effected; although probably it may bee conjectured, that in humane reaſon it was not ſimply impoſsible; whereas there is no likelihood at all, 1. *That ſo glorious and excellent a creature ſhould be framed to eternall miſery*: or, 2. *That God ſhould authoriſe ſuch a law, as could never be fulfilled.* Which two arguments of mans brain are in themſelves powerfull and invincible: but mans reaſon, through her corrupt and weak judgement, giveth not credit to ſo apparent a truth, neither aſſenteth unto it, without the promiſe and grace of the holy Ghoſt; that is, is not able out of theſe two axiomes and principles certainly and neceſſarily to inferre, that hee knoweth and hopeth for his deliverance out of paine and miſery. As then they who are ſequeſtred from the Church, and are ignorant of the Goſpel, can have no knowledge or hope of delivery: ſo Adam after his fall, by the meere inſtinct and conduct of naturall reaſon, without Gods eſpeciall revelation, and peculiar promiſe, could not poſsibly have intelligence or confidence thereof. For, ſinne being once committed, nothing could be converſant in his minde and underſtanding, nothing obvious to his eyes, but the ſevere and *exact juſtice* of God, which ſuffereth not ſinne to eſcape unpuniſhed; and Gods *unchangeable truth*, which had pronounced, *In what day ſoever thou eateſt thereof, thou ſhalt die the death.* Adam well perceived, that this Gods juſtice and truth muſt needs be ſatisfied with the perpetuall ruine and deſtruction of the tranſgreſſor; and therefore out of this contemplation and conſideration could collect no hold or hope of liberty. He might indeed probably gather, that a delivery might be compaſſed, if by any meanes this Gods juſtice and truth might be ſatisfied; but hee could neither hope for it, nor conceive what manner of delivery it ſhould be, or by whom it ſhould be performed. Nay, the very Angels themſelves could not at any time have complotted or deviſed the meanes whereby this delivery might be wrought, had not God of his unmeaſurable wiſdome and goodneſſe invented it himſelfe, and revealed it unto men by his Goſpel. But ſome man may except and ſay; *If delivery ſeemed impoſsible unto Adam, by reaſon of Gods juſtice and truth, then now alſo it may ſeeme impoſsible. For Gods truth and juſtice may no more be impeached now, than heretofore. But a ſinners recovery and eſcaping out of puniſhment and miſery, would impeach the juſtice and truth of God.* Anſ. The eſcaping of a ſinner ſhould impeach the juſtice and truth of God indeed, if it hapned without ſufficient ſatisfaction mediating for the offence. This ſolution unto the objection propoſed, if Adam ſaw, hee had good ground why hee ſhould not ſimply deſpaire of delivery, eſpecially if withall hee conſidered the nature of God, that is, his unlimited bounty, wiſedome, and power, and if hee uprightly weighed the end of mans creation; that it was not meet that ſo gracious & good a God, ſo wiſe, & ſo mighty, ſhould make ſo excellent a creature as man, to ſuſtaine perpetuall miſery: or, that hee ſhould deliver ſuch a Law to man, as could never perfectly bee performed by him: yet on this could hee ground no conſtant perſwaſion or immoveable hope; becauſe, as hath been ſaid, before the publiſhing of the Goſpel, neither he, nor any creature was able, or ſhould for ever have been able of himſelfe to perceive, or ſo much as imagine unto himſelfe a maner of eſcaping puniſhment not repugnant to the

Humane reaſon how it might know, or not know ought touching our delivery.

Genes. 2. 17.

How Adam after his fall might not deſpaire of, and how he could not aſſuredly hope for delivery before by ſpeciall revelation he was aſſured of the promiſe.

juſtice of God, except God had declared and revealed the ſame by his Sonne. The ſumme of all is this: Man being fallen, could hope for no delivery from ſinne and death, before the joyfull and gladſome promiſe of the ſeed of the woman, which ſhould cruſh and breake in peeces the head of the Serpent: yet neither ought hee hereupon, neither indeed ſimply could he deſpaire thereof, as of a thing impoſſible. For howſoever he could not conceive any neceſſary ground or reaſon, whereby hee might infallibly inferre and conclude his future delivery; neither yet could underſtand the maner and meanes of making ſatisfaction; nevertheleſſe in conſequent it is, that, *If no creature could invent it, then neither could God deviſe it.* It behoved him therefore to depend and rely on Gods profound wiſedome, exceeding goodneſſe, and mighty power; and not in any caſe deſpaire hereof, though indeed all things ſeemed to ſolicite and to provoke him to deſperation. Notwithſtanding, except the voice of the Goſpel had alſo ſounded in his eares, nothing could have ſufficiently comforted and ſuſtained him againſt the Divels temptations. But when once the ſweet promiſe ſounded in his eares, then he underſtood the meanes of ſatisfaction by Chriſt; and then he might not only wexé confident of his delivery, but by vertue thereof reſolve all doubts to the contrary, ſuch as are theſe here following.

Arguments againſt the poſsibility of mans delivery.

Object. 1. *The juſtice of God ſuffereth not thoſe to eſcape unpuniſhed, who deſerve eternall damnation. But we have deſerved eternall damnation: Therefore in regard of Gods juſtice, our delivery is impoſſible.* Anſ. Adam ſaw an anſwer to the Major of this Syllogiſme; namely, That the juſtice of God abſolveth not, neither diſmiſſeth unpuniſhed thoſe that deſerve everlaſting damnation, except there be interpoſed a full and perfect ſatisfaction by condigne puniſhment of the offence.

Object. 2. *When that is not executed which the juſtice of God requireth, and his truth menaceth, they are both impeached. But if man eſcape out of miſery, that is not executed which the juſtice of God requireth, and his truth menaceth, to wit, due puniſhment, and everlaſting death is not inflicted: Therefore Mans eſcape and wading out of miſery cannot be without the impeaching of both; which impeachment is impoſſible.* Anſw. Hereagaine Adam perceived that the Minor was only true, if no puniſhment at all were inflicted either on the ſinner himſelfe, or on ſome other, who offered himſelfe to ſuſtaine the penalty in the ſinners place. Now knowing thus much, hee had alſo further learned out of Gods promiſe, that in mans behalfe, Chriſt, the ſeed of the woman, ſhould breake the head of the Serpent.

Object. 3. *What the unchangeable truth and juſtice of God requireth, that is neceſſary and unchangeable. But the unchangeable juſtice and truth of God requireth the caſting away of a ſinner into everlaſting paines: Therefore the caſting away and perdition of a ſinner is neceſſary and unchangeable.* Anſw. Hee diſcerned here alſo what might bee anſwered to the imperfection of the Major, namely, that that is unchangeable which the juſtice of God requireth, to wit, *ſimply*, and *without all condition*; not that which is required *with condition*, and *by way of exchange* in this ſort; that either there bee a caſting away of the ſinner into everlaſting puniſhments, or a ſatisfaction made by Chriſt.

Object. 4. *Whence we have no ability to come out, all delivery thence is impoſſible. But to ſhake off ſinne and death, and come out of them wee have no ability: Therefore this eſcape is impoſſible.* Anſw. Here alſo hee deſcried the falſhood of the Major, that the eſcape is indeed impoſſible, unleſſe God know the meanes, and lay open the way of eſcaping out of theſe evils, which in it ſelfe to humane reaſon, and to all creatures is utterly unknowne, and impoſſible to be found out. Theſe and the like darts of Sathan, Adam had learned by the promiſe of the Goſpel to ward and ſhiver in peeces. But we at this day far more cleerly ſee and perceive the vertue and efficacy of theſe ſolutions, than heretofore Adam could; whereas wee out of the Goſpel, and by the event and accompliſhment thereof, and by the ſenſe and feeling of our private conſciences, have an infallible knowledge, that the delivery of man is poſsible, and ſhould one day be performed, as Adam ſaw; but that it is already finiſhed and atchieved by Chriſt. Mans delivery therefore now is, and alwaies was poſsible unto God.

3. *Whether delivery be necessary and certaine.*

ALthough God was not bound at all to deliver man out of his thraldome of misery, but it remained free unto him to relinquish and leave all men in the power of death, and save none; (For, *Who hath given unto him first, and hee shall bee recompenced?*) yet we may well say, that *Mans delivery was, and now is necessary, not by any absolute necessity*, but by such as is called *necessity by supposition*, that is, with supposall of some speciall condition it was alwaies necessary. 1. Because God hath most freely and unchangeably decreed and promised this delivery published; and impossible it is that he should lie, or bē deceived. *As I live, I desire not the death of a sinner, but that the wicked turne from his way, and live.* 2. Because God in the beginning created man, that hee might for ever bee magnified of him: *Hee hath made us to the praise of the glory of his grace.* And, *Hast thou made all men for nought?* 3. Because God did not in vain send his Son into the world, neither did Christ die to no purpose. *I came down from heaven to do his will that sent me. And this is the Fathers will which sent me, that of all which he hath given mee, I should lose nothing. I am come to call sinners to repentance. The Son of man is come to save that which was lost. He died for our sins, and is risen again for our justification. If righteousnes be by the Law, then Christ died without a cause.* 4. Because God more inclineth to the exercising and setting forth of his mercie, than of his anger. But he sheweth his anger in punishing the wicked: Therefore much more will he shew his mercy in saving the godly.

Rom. 11. 35.

1. The necessity of mans delivery not absolute, but depending on the unchangeable will & decree of God. Exod. 33. 11.
2. From the end of the Creation. Ephes. 1. 6. Psal. 85. 46.
3. From the end of sending his Sonne into the world. John 6. 39. 40. Matth. 9. 13. Matth. 18. 11. Rom. 4. 25. Gal. 2. 21.
4. From the nature of God.

4. *Whether we may expect and hope for perfect delivery.*

THE delivery and setting of man at liberty is in this life compleat and perfect, but *as by a beginning onely, and in some measure or degree*: in the next it shall bee perfect *by a finall consummation, and in all competent degrees.* Our delivery is now perfect, but as concerning the *parts* thereof from both evils, both of *crime* and *pain*; that is, all the parts of obedience are begun in the redeemed or beleever, so that as long as wee live here, it is daily augmented by new accessions and increasing: but then it shall be perfect also in *degrees*, when all teares shall be wiped from our eyes, the perfect Image of God renewed in us, and God shall be all in all; that is, shall immediately blesse us with exceeding happinesse, so that nothing shall remaine in us repugnant to God, but whatsoever shall be in us, that shall be of God. This is proved, 1. Because God is not a deliverer in part onely, but saveth and loveth perfectly those whom he saveth. *The bloud of Jesus Christ cleanseth us from all sin*: to wit, as touching both the formall parts thereof, the *guilt* and the *corruption* of sin. 2. Because hee will perfectly punish the wicked, that they may exactly satisfie his justice by their punishments: Therefore will he likewise perfectly deliver the godly from punishment, because he is more inclined & propense to mercy, than to anger. For Christs benefit is not imperfecter, or of lesse force than the sin of Adam; which it would be, if he did not perfectly deliver, because we have all lost all our righteousnesse, salvation, and blessednesse in Adam. We must therefore expect and look for perfect deliverie, but *by degrees*, as hath been declared: namely, in this life, *perfect*; in the resurrection, *more perfect*; and in our glorification, *most perfect*.

How our delivery is perfect.

1 John 1. 7.

5. *By what meanes delivery may be wrought.*

THis our delivery may be wrought and accomplished, 1. *By a full and sufficient satisfaction for our offence committed*; that is, by eternall punishment, or such a temporall punishment, as is correspondent and equivalent with eternall. 2. *By a purging and abolishment of sinne in us, and a renewing of our nature*, that is, a restoring of the righteousnesse we have lost, and new fashioning of the Image of God in us, or a perfect regeneration of our corrupt nature. Both these are necessary for our delivery. 1. *Satisfaction is necessary*, because the mercy of God (as heretofore hath beene

Two necessary meanes of our delivery.
1. Satisfaction.
2. Regeneration.

Why satisfaction is necessary.

beene shewed) overthroweth not his justice, which must be satisfied; and the Law bindeth us either to *obedience* or *punishment*. Now by obedience satisfaction cannot bee made, because our *precedent obedience* is already impaired by the fall, and our obedience (were it any) *which hath followed* since the fall, cannot satisfie for the former offence, whereas man is every moment obliged thereunto, as to a present debt. Therefore obedience being once defective, there remaineth, according to the commination, *If thou shalt eate thereof, thou shalt dye the death*, no other satisfaction, but by enduring punishment; which punishment being once sufficiently payd, God is reconciled with the offendor, and delivery may follow thereon. 2. *The cleansing from sinne, and renewing of our nature is likewise required.* For God will on that condition accept of this satisfaction, and for it pardon our sin, so that we leave off to offend him hereafter through our sins, and bee thankfull unto him for our reconciliation. For to be willing to be received into Gods favour, and yet not to be willing to cease from sinning, is to mocke God. But wee cannot cease from sinning, unlesse our nature be renewed. Thus then mans delivery is possible to bee effected, to wit, if such a satisfaction be made, whereby condigne punishment and equall to the fault is suffered, and which no after-slip and offence annihilate or make voyd.

Why regeneration is necessary.

Quest. 13. *Are wee able to satisfie by our selves?*

Answ. Not a whit. Nay rather we doe every day encrease our debt[a].

[a] John 9.1. and 15.16. Psalm. 130.3. Mat.6.12.& 16. 26.& 18.25.

The Explication.

With it is out of doubt that the meanes of our delivery consisteth in the satisfaction and cleansing of our sin; it is further demanded, *by whom* this satisfaction and cleansing of sinne may bee performed; *whether by us, or by some other*; and if by some other, *whether by any meere creature*; and if by no meere creature, *by what* then, and *what kinde of Mediatour*. To the first of these interrogatories answer is made in this thirteenth Question: to the other two which follow in the fourteenth and fifteenth Questions of the Catechisme.

Two causes why we can make no satisfaction by obedience.

Satisfaction cannot bee performed of us and by us, neither *by obedience* nor *by punishment*. *Not by obedience*; 1. *Because what good soever wee doe, by vertue of present bond and obligation we owe it unto God*. By it therefore we cannot satisfie for our former faults. For we can deserve nothing at Gods hands for the present, much lesse for time to come: neither can a double merit for the time both present and to come issue out of one satisfaction. 2. In the Catechisme a more familiar reason is yeelded, *Because we daily heape up offences and debts*. For we sin unceassantly, and by sinning heape up and increase our guilt, and Gods wrath. Now hee who goeth on still in offending, never appeaseth the party offended, as the debtor never riddeth himselfe out of debt, who without any acquittance of ancient Bils, entreth daily new bonds and covenants. Neither yet can we satisfie *by our punishment because our offence being infinite, deserveth infinite punishment, that is, eternall; or if temporall, yet answering in equality to eternall*. For all sin is an offence against the infinite good, and meriteth everlasting damnation, or at least such a temporal condemnation, as yet is equall to eternall. *Eternall punishment* we cannot sustaine; because then we should never bee delivered or recovered thence. Wee should indeed bee alwaies *satisfying* Gods justice, but it could never be said that we had *satisfied*; our satisfaction would never be perfect, we should never returne with conquest of sin and death, but our satisfaction continuing still unperfect, should bee proroged unto all eternity: which satisfaction is such as is the punishment of the Devils and reprobate men, which never shall have end. Now for *a temporall punishment which should be answerable and equall to eternall*, such as is required to the intent that the satisfaction may prove a victory over death, and

We can make no satisfaction by sufficient punishment. Not by eternall punishment.

Not by temporall.

and a quelling and suppression thereof, there is no creature (as shortly shall bee proved) by reason of manifold imperfection, who can performe it. Sith then wee are not able by our selves, if we covet our delivery, we must needs make satisfaction by another. Hence we easily deduce an answer to this objection. Ob. *Wee never satisfie the Law, neither by obedience, neither yet by punishment. Therefore this manner of delivery by satisfaction, is vaine and imaginary.* Ans. It is no way frivolous: because though wee bee not able to satisfie by obedience, yet wee are by paying the full penalty, not in our owne person, but in the person of Christ, who amply satisfied the law both by obedience, and by punishment. Repl. 1. *The law requireth Our obedience or punishment, because it is written: Hee which doth these things shall live by them. Cursed is hee, who continueth not in all.* Answ. Verily the Law requireth *our* obedience, or *our* punishment, but *not exclusively*: to wit, so that it doth not admit it to be performed by another for us. For it no where excludeth or disalloweth anothers satisfaction on our behalfe, albeit it teach not, or know not the same. But this the Gospel revealeth, and pointeth it out unto us in Christ. Repl. 2. *That another should be punished for offendors, is unjust. Therefore Christ could not undergoe our punishment.* Answ. That another should be punished for offendors is not disagreeing with Gods justice, if these conditions concurre withall. 1. *If hee who is punished bee innocent.* 2. *If hee bee of the same nature with the offendors.* 3. *If of his owne accord he offer himselfe to punishment.* 4. *If of himselfe hee bee able to recover out of punishment.* And this is the cause that men cannot justly punish ones offences in another, because they cannot bring to passe, that the party punished should not perish in the punishment. 5. *If hee wish and attaine unto that end which Christ respected, even the glory of God, and salvation of men.*

Gal. 3. 10.

The conditions to be respected in him who may be punished for another.

Quest. 14. *Is there any creature able in heaven or in earth, which is onely a creature, to satisfie for us?*

Ans. None. For first God will not punish that sinne in any other creature, which man had committed [a]. And further, neither can that which is nothing but a creature, sustaine the wrath of God against sin, and deliver others from it [b].

[a] Ezek. 18. 4. Gen. 3. 17.
[b] Nah. 1. 6. Psal. 130. 3.

The Explication.

THe exclusive particle, *Onely*, is added in the question, that the Negative answer may prove true. For it was behovefull that a creature should satisfie for the sinne of a creature, but not such a one as was meerely or onely a creature; because such a one could not satisfie, as hereafter shall appeare. Whereas when wee are to satisfie *by another*, the question is, 1. *Whether that other, by whom wee must satisfie, may bee any creature besides man.* 2. *And that a meere and bare creature.* Both of these is on good reason denyed. The reason of the former is; *Because God will not punish that in another creature, which man hath committed*; and this hee doth according to the inviolable order of his justice, which permitteth not, that one creature offend, and another beare the punishment. *The soule that sinneth shall die.* This reason demonstrateth, that no creature but man could satisfie for man: that God could not bee satisfied for the sinne of man, no not by the utter and eternall destruction of heaven and earth, or the Angels themselves, and all creatures else whatsoever. The reason of the latter is; 1. *Because the power and vigour of no creature is such, that it may sustaine a finite and temporall punishment equivalent to infinite and eternall, due to the infinite crime of man.* For sooner should the creature be wasted and consumed to nothing, than it could satisfie God by this means. *For God is a consuming fire. If thou shalt marke what is done amisse, O Lord, who may abide it? Because the law was not able to justifie, in as much as it was weake through the*

1. No other creature but man could satisfie for man. Ezek. 18. 20.
2. no meere creature could satisfie for man.

Deut. 4. 24. Psal. 130. 3. Rom. 8. 3.

the fleſh, God ſent his Son in the ſimilitude of ſinfull fleſh, &c. This reaſon proveth that no creature in the whole frame of nature was able ſo to ſatisfie God by enduring puniſhment, that it could it ſelfe wade out of the brunt and perill thereof, which eſcape is neceſſary to the accompliſhment of delivery. By reaſon therefore of the infirmity and weakneſſe of the creature there would not bee any juſt proportion betweene the puniſhment and the ſinne, 2. *Becauſe the puniſhment of a meere creature could not be a price of ſufficient worthineſſe and value for our redemption.* 3. *Becauſe a bare creature could not have purged humane nature from the contagion and corruption wherewith it was infected, neither yet could effect that from henceforth wee ſhould ſin no more: all which it behooved our Deliverer to performe.*

Queſt. 15. *What manner of Mediatour then, and Deliverer, muſt we ſeeke for?*

[a] 1 Cor. 15. 21.
[b] Heb. 7. 26. Iſa. 7. 14. & 9. 6. Jer. 23. 6. Luk. 11. 22.

Anſ. Such a one verily as is very man [a], and perfectly juſt [b], and yet in power above all creatures, that is, who alſo is very God.

The Explication.

SIth then wee our ſelves are not able to ſatisfie God, but have neede of ſome other to become a ſatisfier and mediatour in our behalfe; the queſtion is, *What kind of Mediatour he ought to bee, that ſhould make ſatisfaction in our ſteed.* For of force and neceſſity he muſt be either a *creature alone, or God alone, or both in one. A ſole creature* he may not bee for the cauſes before diſcovered and expreſſed. *Meerely God,* he could not bee, both, 1. *Becauſe not God, but man ſinned:* and alſo, 2. *Becauſe it behooved the Mediatour to ſuffer and die for the ſinne of man*; neither of which are incident to the Deitie; ſo that God can neither ſuffer, nor die. It remaineth therefore that wee ſtand in neede of ſuch a Mediatour as is *both in one,* that is to ſay, which is both God and man. The cauſe hereof ſhall be aſſigned in the queſtions immediately following.

Meerely God could not ſatisfie for man.

ON THE 6. SABBATH.

Queſt. 16. *Wherefore is it neceſſary that he be very man, and perfectly juſt too?*

[a] Ezek. 18. 4. 10. Rom. 3. 18. 1 Cor. 15. 21. Heb. 2. 14, 15, 16.
[b] Heb. 7. 26, 27. Pſal. 49. 7. 8. 1 Pet. 3. 18.

Anſw. Becauſe the juſtice of God, requireth that the ſame humane nature which hath ſinned, doe it ſelfe likewiſe make recompence for ſinne [a]: but hee that is himſelfe a ſinner, cannot make a recompence for others [b].

The Explication.

IT behooved our Mediatour to be, 1. *Man,* 2. and indeed *very man,* 3. and that man alſo *perfectly juſt.*

I. Our Mediatour muſt be Man. Rom. 5. 12. 1 Cor. 15. 21.

I. He ought to be MAN, 1. Becauſe it was man that ſinned; therefore man muſt make recompence. *As by one man ſinne entred into the world, and death by ſin, and ſo death, &c. Sith by man came death, by man alſo came the reſurrection of the dead.* 2. That hee might ſuffer death. For hee ought to make ſatisfaction for us by dying and ſhedding his bloud; becauſe it was ſaid: *Thou ſhalt die the death. Without ſhedding of bloud is no remiſſion.*

II. He muſt be true Man. Gen. 2. 17. Heb. 9. 22.

II. *Hee ought to be* true Man; that is, deſcending and ſpringing of mankind, which had ſinned; not created of nothing, or comming from heaven, but every way ſubject to all our infirmities, ſin only except. 1. Becauſe of Gods juſtice; which requireth that the ſelfe ſame humane nature, which had ſinned, ſhould pay for thoſe ſinnes. For, *The ſoule which ſinneth ſhall dye.* And, *In the day that thou eateſt thereof, thou ſhalt dye the*

I. Ezek. 18. 20. Gen. 2. 17.

the death. Wherefore true man, of the posterity of Adam which transgressed, ought to pay for men that which was required at their hands. Hitherto tend those sayings; *Since by man came death, by man came also the resurrection of the dead. There is one God,* 1 Cor.15,21. *and one Mediatour betweene God and man, which is* the Man *Christ Jesus. Hee tooke the* 1 Tim.2.5. *seed of Abraham. Wherefore in all things it became him to be made like unto his brethren,* Heb.2.16,17. *&c.* Hereof the Apostle also saith, that wee *are buried with Christ through Baptisme,* Col.2.12. *in whom we are also raised up together, &c.* And Augustine in his booke of true religion saith; *The same nature was to bee taken, which was to be delivered.* 2. For the truth of God; who often by the Prophets describeth our Mediatour to be such a man, as is *poore, weake, contemptible.* And of Esaias especially is he described to bee such a one. 3. For our comfort; For except wee knew him to have come out of Adams loynes, and sprung of his bloud, we should never be able to resolve that hee is the promised Messias and Saviour, and our naturall brother. For it is registred in Scripture, that, *The seed of the woman should breake the head of the Serpent. In thy seede shall all nations of the earth be blessed.* Whence the Apostle teacheth, that, *He that sanctifieth, and they that are sanctified, are all of one*; (that is, of the same humane nature) *wherefore he is not ashamed to call them brethren.* Now therefore that he might bee our *brother*, it was requisite that he should bee borne of Adam. For, *Forasmuch as the Children were partakers of flesh and bloud, hee also himselfe likewise tooke part with them, &c.* 4. That he might bee a faithfull high Priest, and might helpe and relieve our infirmities. For, *It became him in all things to be made like unto his brethren, that hee might bee mercifull and a* faithfull high Priest *in things concerning God, that hee might make reconciliation for the sins of the people. For in that he suffered and was tempted, hee is able to succour them that are tempted.*

Aug. lib. de vera Relig. Cap.53. 2 3 Gen.3.15. Gen.22.18. Heb.2.14 4 Heb.2.17,18.

III. *It is necessary that he bee a man perfectly just,* that is, defiled with no spot of Originall or Actuall sinne, that he might worthily be our Saviour, and his passion and sacrifice be a ransome not for himselfe, but for us. For had he himselfe been a sinner, hee must have satisfied for his owne sinnes. Hence the Scripture testifieth of him; *My righteous servant shall justifie many. Who did no sinne, neither &c. Christ hath once suffered for sinne, the just for the unjust, that he might bring us to God.* Yea, if the Mediatour himselfe had beene subject to any sin, he should not have been able to have avoyded the wrath of God, much lesse to have merited for others freedome from punishment, and the favour of God: neither could his passion and death, who had not suffered as an innocent, have been the price and ransome of others sins. Therefore *God made him to be sin for us* (that is, to be a sacrifice for sin) *which knew no sinne, that we should be made the righteousnesse of God in him. For such a high Priest it became us to have, which is holy, harmelesse, undefiled, separate from sinners, and made higher than the heavens; which needeth not daily, as those high Priests, to offer up sacrifice first for his owne sins, and then for the peoples.* Now foure manner of waies was the *man Christ* perfectly just, or hath perfectly fulfilled the Law. 1. *By his owne righteousnesse.* For Christ alone performed perfect obedience, such as the Law requireth. 2. *By paying sufficient punishment for our sins.* It was necessary that this double fulfilling of the law should be in Christ. For had not his righteousnesse been full and perfect, hee could not have satisfied for the offence of others. And except his suffering of punishment had beene sufficient, wee by it should never have beene delivered from everlasting punishment. The former of these is called *The fulfilling of the Law by obedience,* whereby himselfe was conformable in all points to the Law. The latter is termed, *The fulfilling of the Law by punishment,* to wit, which hee suffered for us, lest wee should remaine subject unto everlasting death. 3. He doth fulfill the law in us *by his Spirit,* when as he regenerateth us by the same spirit, and by the Law traineth us to obedience both outward and inward, which the law challengeth of us, and we begin it in this life, but shall performe it wholly and fully in the life to come. 4. Christ fulfilleth the Law, *by teaching it, and purging it from errours and corruptions,* and by restoring the true sense, doctrine, and understanding thereof: as it is said; *I came not to destroy the Law, but to fulfill it.* For (as it appeareth by the Evangelist Saint Matthew) the Scribes and Pharisees had so corrupted the spirituall meaning of the Law, wholly

III. He must be perfectly just. Christ said to bee perfectly just foure waies. 1 2 3 4 Mat.5.17.

wholly restraining it to *bodily* actions; that Christ was inforced thereby to give the right sense of many places thereof, and so by the light of the truth, to scatter the mist of their corruptions.

Quest. 17. *Why must hee also bee very God?*

[a] Isa. 9. & 63. 3.
[b] Isa. 53. 4. 11.
[c] Deut. 4. 24. Nahum 1. 9. Psal. 130. 3.
[d] Isa. 53. 5. 10.

Answ. That hee might by his God-head[a] sustaine in his flesh[b] the burden of Gods wrath[c], and might recover and restore unto us that righteousnesse and life which wee lost[d].

The Explication.

Our Mediatour must be true God.

IT was requisite that our Mediatour should bee not onely *man*, and that *true & very man*, and that *man perfectly just*; but besides all this, that he should bee *God* also, and that a true and mighty God, not an imaginary, and onely adorned with excellent gifts above all the Angels and Saints, as Heretikes discipher him. The reasons hereof are these which here follow: 1. *That by the power of his divinity he might sustaine in his flesh the infinite wrath and indignation of God against sinne, and endure such a punishment, as in durance should indeed be temporall, but infinite in weight, worth and value.* For certainly hee had beene brought to nothing by reason of infirmity, whosoever, being but meer man, had adventred to undertake the huge heape and heavie burthen of Gods indignation. It was therefore behoovefull that our Mediator should bee of infinite strength, and so to bee God, who should suffer, without falling into despaire, or being brought unto nothing, so unmeasurable punishment. Now it was necessary that the punishment of the Mediatour should be of infinite value, and equivalent to eternall; that there might be a proportion betwixt the sinne, and the punishment thereof. For there is no one sinne amongst all the sinnes committed from the beginning of the world unto the end thereof, so little as that it deserveth not everlasting death: they are all so exceeding evill, that they cannot be expiated and done away by the endlesse destruction of any creature. Notwithstanding, this punishment ought to bee *finite in respect of time*; because it behooved our Mediatour not to be shut up in death forever, but to wrest himselfe out of the power thereof, to the intent that hee might accompliſh the benefit of our redemption; that is to say, that he might merit perfectly for us, our redemption; and now, when it was perfectly merited, apply it, or bestow it upon us by his forcible working, and effectually save us. For it became our Mediatour to performe both; namely, to *merit* first, and then to *bestow* righteousnesse, that thence hee might prove a perfect Saviour, as well in *efficacie* and fruit, as *in merit and desert*. These things could not have beene done by a meere man, who, of whatsoever strengh he be, cannot by his owne force or power wrestle out of the hands of death. Wherefore it was requisite, that he, which was to save others from death, should by his power overcome death, and first depell it & shake it off from himselfe; which thing he could not accompliſh except he were God.

1 Because of the grievousnes of the punishment he was to endure.

Which punishment was of infinite value.

But finite in time.

2. *It was needfull that the price or ransome which our Mediatour paid should bee of infinite value, that it might be a sufficient and full worthy ransome for the redemption of our soules*; that is, that it might bee reputed sufficient in Gods judgement for the purging and putting away of our sinnes, and for the repairing of that righteousnesse and life which wee had lost. Therefore it became the person also that should pay this price, to be of infinite worthinesse, to wit, *very God*. For the worth of this price, for which it is acceptable unto God, and is of infinite estimate though it were but temporall, consisteth in two things; 1. *In the worthinesse of the person paying it.* 2. *In the grievousnesse and extremity of the penalty endured. The worthinesse of the person.* Herein appeareth, that the person which suffered is God himselfe the Creator of

2 Because of the worth of the ransom he was to pay.

Which worth consisted 1. In the worthinesse of the person paying.

of all things. For that he ſhould dye for the ſins of the world, is infinitely more than the death and deſtruction of all creatures, and is at higher rate and reckoniug, than the conformity or correſpondence of all the Angels and holy men with God. Wherefore the Apoſtles when they ſpeake of Chriſts paſſion, ever almoſt make mention of his God-head. *God hath purchaſed the Church with his bloud. The bloud of Jeſus Chriſt cleanſeth us from all ſin. Behold the Lambe of God which taketh away the ſins of the world.* Yea God himſelfe in Paradiſe joyneth theſe two; *The ſeede of the woman ſhall breake thine head, and thou ſhalt bruiſe his heele. The grievouſneſſe of the puniſhment* was, that Chriſt ſuſtained the dreadfull torments of hell, and the heavie wrath of God againſt the ſins of the whole world. *The paines of hell came about me. God is a conſuming fire: The Lord hath laid upon him the iniquity of us all.* Whence it is underſtood why Chriſt did ſo greatly tremble at death, whereas many Martyrs have without feare or trembling offered their throats to the perſecutors. Ob. *The perfect fulfilling of the law by obedience might have beene a ſatisfaction for our ſins. But a meere man, ſo hee were abſolutely juſt, might by his obedience have perfectly fulfilled the Law. Therefore meere man, being perfectly juſt, might ſatisfie for our ſins; and by force of conſequent, it was not neceſſary that our Mediatour ſhould be God. Anſ.* 1. The Major is falſe, becauſe, as hath before beene ſhewed, obedience being once forſaken and ſhaken off, Gods juſtice could not be ſatisfied for our offence, but onely by ſufficient and due puniſhment in regard of his commination once uttered; *In the day that thou eateſt thereof, thou ſhalt dye the death. Anſ.* 2. Though wee grant the Minor, that forſooth, *a meer man by his obedience might perfectly fulfill the law*; yet this obedience could not have beene a price for anothers debt, ſince every man is bound to performe the ſame. It was required therefore that our Mediatour ſhould pay a ſufficient puniſhment for us, and in regard hereof, bee armed with the power of the God-head. For the Divels themſelves are not able to ſuſtaine the weight of Gods wrath againſt ſinne, much leſſe ſhould man be able to doe it. Repl. *But all the Divels and wicked men beare and ſuſtaine, and are conſtrained to bear and ſuſtaine the everlaſting wrath of God. Anſ.* They indeed beare the immeaſurable wrath of God, but ſo that they never ſatisfie Gods juſtice, neither recover out of puniſhment. For their puniſhment is extended to all eternity. But it ſeemed the Mediatour ſo to beare the burthen of Gods wrath, that, after hee had ſatisfied for our ſins, hee might ſhake off that burthen, and take it away both from himſelfe and from us.

Acts 20.28. 1 John 1.7. John 1.28. Gen. 3.15. In the grievouſneſſe of the puniſhment. Pſal. 18.4. Deut. 4.24. Eſa. 5.36. Gen. 2.17. Wicked men and Divels ſatisfie in never ſatisfying.

3. Our Mediatour muſt be God; *That he might reveale and make knowne unto us the ſecret will of God concerning the redemption of mankind, whereof except hee were God, hee could have no knowledge.* For no creature could at any time have ſearched out the bottomleſſe depth thereof, and conceived ſo intricate a myſtery, had not the Son of God diſplayed, and laid it open unto us. *No man hath ſeene God at any time: the onely begotten Son, which is in the boſome of the Father, he hath declared him.*

3 Becauſe of reveiling Gods will unto us. John 1.18.

4. Our Mediatour muſt be God; *That hee may give the holy Ghoſt, by whom he may gather in one his Church, bee preſent with it in the world, and beſtow on us, maintaine, and perfect in us the benefits purchaſed by his death*; remiſſion of ſins, righteouſneſſe, new obedience, and life everlaſting. For it is not ſufficient for our Mediatour to bee made a ſacrifice for us, to breake the boudes of death, and make interceſſion with God for us: but it is neceſſary alſo, that he promiſe on our behalfe that wee ſhall imbrace the decree concerning our redemption by our Mediatour, and ceaſe at length to offend God through our ſinnes: which is the other part of the Covenant made betweene God and us, and is performed by us, that the Covenant may remaine firme and ratified. But this, by reaſon of our corruption, could bee promiſed of no man in our behalfe, except hee have the power alſo of giving the holy Ghoſt, by whom he might worke in us to aſſent, and to bee more and more conformed to the Image of God. Now to give the holy Ghoſt, and by him to regenerate our hearts, and worke forcibly in us faith, converſion, and ſalvation, belongeth to God alone, whoſe alſo is the Spirit; *Whom I will ſend you from the Father.* For onely the Lord of nature is able to reforme nature.

4 Becauſe of giving the Spirit. John 15.26.

5. Laſtly, it behooved the Meſſias to bee *the Lord our righteouſneſſe.* Object. *The*

5 Jerem. 23.6.

party offended cannot be Mediatour. Chriſt is the Mediatour. Therefore he cannot be the party offended, that is, God. Anſ. The Major propoſition is true, if the party offended bee ſuch a one, as in whom there are not more perſons. But a moſt cleere teſtimony, whereby are taught in few words thoſe three former, to wit, *that the Mediatour is both true man, and perfectly juſt, and true God,* is extant when it is ſaid; *God hath purchaſed the Church with his bloud.* For he is true man, *who ſheddeth his owne bloud.* Hee is perfectly juſt, *who ſheddeth it for the Redemption of others.* Hee is true God, *to whom both the name & properties of true God are given,* which is, *to be a Redeemer both by his merit and alſo by his efficacy and power,* and that, *of the Church,* that is, the Elect and Choſen.

Acts 20.28.

Queſt. 18. *And who is that Mediatour which is together both very God* [a], *and very* [b] *perfectly juſt man?* [c]

[a] 1 Joh.5.20. Rom.9.5. Gal.4.4. Eſa.9.6. Jer.23.6. Mal.3.1. [b] Luk.1.24.& 2.6,7. Rom.1.3.& 9.5. Phil.2.7. Heb.2.14,16,17.& 4.15. [c] Iſa.53.9,11. Jer.23.6. Luke 1.35. John 8.46. Heb.4.15.& 7.26. 1 Pet.1.19.& 2.22.& 3.18.

Anſ. Even our Lord Jeſus Chriſt [d], who is made to us of God, wiſedome, righteouſneſſe, ſanctification, and redemption [e].

[d] 1 Tim.2.5.& 3.16. Mat.1.23. Hebr.2.9. Luke 2.11. [e] 1 Cor.1.30.

The Explication.

What kinde of Mediatour is neceſſary for us, hath already been declared. Now the queſtion is of the perſon, *who* is ſuch a Mediatour. This Mediatour therefore is *Jeſus Chriſt alone, the Sonne of God manifeſted in the fleſh.* Which poſition is proved by theſe reaſons: 1. Our Mediatour muſt be *true God,* as heretofore hath been evidently ſhewed. But God the Father could not be Mediatour; becauſe he worketh not by himſelfe & immediatly, but mediately by the Son and the holy Ghoſt. Neither is he the meſſenger; becauſe he is ſent of none, but he ſendeth the Mediatour. Neither yet could God the holy Ghoſt be Mediatour; becauſe he was to be ſent of the Mediatour into the hearts of the Elect. Therefore neceſſarily the Son, and he only was to be our Mediatour. 2. That which our Mediatour ſhould impart unto us, he muſt needs firſt have it himſelfe. But it belonged unto him to confer and beſtow on us the right & title of the ſons of God, whence we were fallen; that is, to work that through him we might be adopted of God to be his ſons, becauſe this was in his power alone; ſith he alone had the ſole claime and intereſt herein. For the holy Ghoſt had it not; becauſe he is not the Son: neither had God the Father it, becauſe he alſo is not the Son, and was to adopt us, by his Sonne, to be his ſonnes. *The Word* therefore only, which is that naturall Sonne of God, is our Mediatour, in whom, as in the firſt begotten of God, we are adopted to be the ſonnes of God: as it is ſaid; *If the Sonne ſhall make you free, yee ſhall bee free indeed. As many as received him, to them hee gave power to bee the ſonnes of God: who hath predeſtinate us to be adopted through Jeſus Chriſt unto himſelfe. With his grace he hath made us accepted in his beloved.* 3. The Sonne alone is *the word,* his Fathers Embaſſadour and delegate, and that perſon which is ſent unto mankind, by whom the Father openeth his will, by whom hee worketh, and giveth his holy Spirit, by whom alſo is made the ſecond creation. For by the Sonne wee are made new creatures. Therefore the Scripture every where joyneth the firſt creation with the ſecond; becauſe the ſecond creation was to be made by the ſame partie, by whom the firſt was wrought. *By the Sonne were made all things.* But this was proper to the Mediatour, to bee a Meſſenger and truce man betweene God and us, and to regenerate us by his Spirit. Therefore onely the Sonne muſt bee this Mediatour. 4. It belongeth unto the Mediatour immediately to ſend the holy Ghoſt. But the Sonne alone *immediately* ſendeth the holy Ghoſt. The Father alſo indeede ſendeth the holy Ghoſt, but *mediately*

The Mediatour was to be God; yet not the Father, nor the holy Ghoſt, but the Son onely. Eight reaſons hereof.

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Joh.8.36. Joh.1.12. Epheſ.1.5,6.

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Joh.1.3 2 Cor.5.17. Gal.6.15. Epheſ.2.10. Col.1.16. Heb.1.10

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mediately by the Sonne: The Sonne immediately from the Father, as himselfe testifieth: *whom I will send unto you from the Father.* 5. It belongeth to the Mediatour to suffer and dye for us: But the Sonne onely is hee, who taking our flesh on him hath suffered in it, and died. *God is manifested in the flesh &c. Christ was put to death concerning the flesh &c.* Therefore he onely is the Mediatour. 6. That the Sonne is the Mediatour, is proved by conference of revelations and Prophesies in the old Testament, and by the fulfilling of the same in the new. 7. The same is proved by the workes and miracles which Christ wrought. *The workes that I doe, beare witnesse of mee, that the Father sent mee. When Christ commeth, will hee doe moe miracles than this man hath done? Believe my workes. Goe and shew John what things yee have heard and seene: the blinde receive sight, &c.* 8. By testimonies of Scripture: *There is one Mediatour betweene God and man, which is the man Christ Jesus. Christ Jesus of God is made unto us wisdome and righteousnesse, and sanctification, and redemption*; that is to say, hee is made unto us a teacher of wisdome, a Justifier, and Sanctifier, and Redeemer, to wit, a Mediatour and Saviour in full merit and efficacie. For in this speech of the Apostle the *Abstracts*, Wisdome, Justification, Sanctification, and Redemption, are put for the *Contretes, a teacher of wisdome, a Justifier, a Sanctifier, a Redeemer*. In this sentence of the Apostle that is worthy observation, whereas he saith that the Mediatour *was made unto us of God*, hee meaneth was appointed and given. A Mediatour should have been given unto us, and proceeded from us: because we were the offenders. But we were unable to supply any from amongst our selves, because wee were all the sonnes of wrath. Wherefore it was necessary that a Mediatour should be given us of God. Here we are to note farther, that Justice or Righteousnesse, and Sanctity or Holinesse in us *before the fall*, were one and the same thing, to wit, an inherent conformity in us with God and the law; as at this day in the holy Angels, they are one and the same. But now *since the fall*, they continue no longer the same in us. For now *Christ* is our *Righteousnesse*, and our *Justification* is *the imputation of Christs Righteousnesse*, whereby wee are accounted righteous before God. *Holinesse* also is our *inchoative or new-begunne conformity with God*; and *Sanctification is the working of a conformity with God in us*, which is here imperfect, and shall be perfected in the life to come, where holinesse and righteousnesse shall be againe one & the same even in us. Now followeth a briefe recapitulation of the whole doctrine touching the Mediatour.

5 John 15.26.
6 1 Tim.3.16. 1 Pet.3.18.
7 John 5.36. John 7.31. John 10.38. Mat.11.4,5.
8 1 Tim.2.5. 1 Cor.1.30.

The Mediatour was given us by God.

How justification & sanctification, and justice & sanctity are now since the fall differena and diverse in us.

OF THE MEDIATOUR.

THe doctrine touching the Mediatour (whereas it so neerely concerneth Gods glory and our comfort) is to bee held and diligently considered for these causes: 1. *That we may acknowledge and magnifie the mercy and goodnesse of God towards us*, in that hee hath given us his Sonne to bee our Mediatour, and to be made a sacrifice for our sinnes. 2. *That wee may know that God is just*, and doth not of any lenity pardon sinnes, but is so grievously offended therewith, that he granteth no pardon to them, except the satisfaction of his Sonne mediate and come betweene. 3. *That wee enjoying such a Mediatour may bee assured of eternall life*; because this our Mediatour is both willing, and able to grant it. 4. *Because it is the foundation and short summe of Christian doctrine.* 5. *Because of Heretikes*, who at all times most grievously oppugne this doctrine, that against them wee may bee able to defend it. The doctrine concerning the Mediatour seemeth to belong to the place of *Justification*; because there also the office of the Mediatour is declared. But it is one thing to teach, *What, and what manner a benefit the benefite of Justification is, and how it is received*, which is performed in the common place touching *Justification*: another thing to shew *whose that benefit is, and by whom it is bestowed*, which is proper to this present Place here handled. And these are different and diverse propositions: *Justification belongeth to the Mediatour*, or, *is wrought by the Mediatour*: and, *Remission of sins is our Justification.* In the former proposition *Justification* is the *subject*; that is, it is that where-

The causes why this doctrine of the Mediatour is to be in the Church.
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of another thing is affirmed: in the latter it is the *Attribute* or *Predicate*; that is, Justification it selfe is affirmed of another thing, even of remission of sinnes.

The principall questions touching the Mediatour are these:

1. *What in generall a Mediatour is.*
2. *Whether wee need any Mediatour with God for us.*
3. *What his office is.*
4. *What manner of one is necessary.*
5. *Who, or what person is, or may bee our Mediatour.*
6. *Whether there may be moe Mediatours.*

1. *What a Mediatour is.*

What a Mediatour is in generall.

A *Mediatour in generall* signifieth him who reconcileth two parties at variance, by interposing himselfe and mitigating the offence, or appeasing the offended by *intreatie, satisfaction,* and *caution,* lest the like offence be againe occasioned and committed. For, *to reconcile,* is, 1. *To make intercession for him, who offendeth, unto him who is offended.* 2. *To make satisfaction for the injury offered.* 3. *To promise and to bring to passe that the party, who hath offended, offend no more.* For except this be brought to passe and effectuated, the fruite and commoditie of the intercession is lost. 4. *To bring them to an attonement and agreement who were before at enmitie.* If one of these conditions bee wanting, there cannot bee any true reconcilement. But *in speciall,* and as here it is used and meant of Christ, *A Mediatour is a person reconciling God who is offended and angry with sinne, and mankind offending and subject to eternall death for the same; and that by the satisfying of Gods justice by his death, by praying and intreating for the guilty, and by applying forcibly and effectually his merit through faith on them that beleeve, and regenerating them by his holy Spirit, effecting that they cease from sinning, and lastly hearing their groanes and petitions when they call on him.* Or, *A Mediatour is a pacifier or reconciler of God and men, assuaging Gods wrath, and restoring men into Gods favour, by intercession and satisfaction for their sinnes, and by causing God to love men, and men to love God, so that hence issueth an inviolable peace and agreement betweene God and man.*

To reconcile hath foure parts.
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A Mediatour in speciall.

How a middle person, and a Mediatour differ: and how Christ is the one, & the other.

A middle person and *a Mediatour* are different; because that is the name of the *person,* this, of the *office*: Both which Christ is betweene God the Father and us. Hee is *a middle person,* because in him both natures, divine and humane, are united personally: And *a Mediatour*, because hee reconcileth us to God his Father: albeit in some sort hee is also in the same respect the *middle person,* in which hee is *Mediatour,* because in him two extreames are joyned, God and man. It is demanded, *Whether Adam had need of a Mediatour before his fall?* Answer is to bee made by distinguishing of the divers meanings and significations of a Mediatour. If a Mediatour be meant to be such a one *through whose mediation, or by whom God doth bestow his benefits, and communicate himselfe unto us,* Adam verily even before his fall had neede of a mediatour, because Christ ever was that person, by whom God the Father createth and quickeneth all things. For, *In him was life,* to wit, all both corporall and spirituall life; *and the life was the light of men.* But if the Mediatour bee understood to be him, *who performeth both these, and all other parts of a Mediatours office,* Adam did not stand in need of a Mediatour before his fall. We must observe notwithstanding that in the Scriptures this phrase is not found, whereby Christ is said to have been the Mediatour also before the fall of man.

Joh. 1. 4.

2. *Whether we need any Mediatour with God for us.*

No reconcilement without a Mediatour.

A Mediatour is necessary for us, 1. *Because the justice of God admitteth no reconcilement without the recovery & new purchase of his grace and favour.* Therefore it is very requisite that we have an Advocate: *neither yet without intercession;* therefore wee

we have neede of an interceſſor: *neither without ſatisfaction*; therefore a ſatisfier is neceſſary for us: *neither without an applying of theſe ſeverall benefits*; (for the benefits muſt be received.) Therefore it became us to have ſuch an applier: Laſtly, *not without a purging of ſin, and a reſtoring of Gods Image in us, to the end wee may ceaſe to offend him*; Therefore of force we ought to have ſuch a cleanſer of our ſinfull corruption, and renewer of a better nature. Now we are not able to performe this, to wit, to appeaſe God being offended with us, and to make our ſelves acceptable unto God: wee have neede therefore of another Mediatour who may performe this for us. 2. *God required a Mediatour of the party offending.* For God, as God, would not receive ſatisfaction of himſelfe, but would, for his juſtice ſake, that the party offending ſhould performe the ſame, or elſe obtaine favour by a Mediatour, and ſhould himſelfe preſent ſuch a one as ſhould bee able to make perfect ſatisfaction, and alſo ſhould bee moſt acceptable unto God, leſt hee might ſuffer a repulſe; and farther, ſuch a one as might eaſily by his favour, whereby hee ſhould prevaile with God, reconcile us unto him through ſatisfying and making intreatie and interceſſion for us. Now, wee were not able to beare this perſon, neither yet to ſupply any of our race and line ſufficient to ſuſtaine the ſame; becauſe wee were all the children of wrath. Therefore wee ſtood in neede of a third Mediatour; which third God tendered unto us, even ſuch a one as was both a man, and a man moſt acceptable to God. 3. *They who to procure their deliverie, muſt neceſſarily ſatisfie Gods juſtice, either by themſelves, or by another, and are not able by themſelves; have neede of a Mediatour.* But wee, to purchaſe our freedome, muſt ſatisfie Gods juſtice, either by our ſelves, or by another; and by our ſelves we are not able. Therefore wee have need of a Mediatour. But exception is made againſt the diſtinction of the Major propoſition of our reaſon, in appointing *either our ſelves, or another*, thus: Ob. *Where onely one meanes of ſatisfying is ſet downe, there no other may bee inquired after, or propoſed. But the Law acknowledgeth and aſſigneth onely one meanes and way of ſatisfying, to wit,* By our ſelves. *Therefore wee muſt not ſet downe any other, neither muſt wee ſay*; Either by our ſelves, or elſe by another. *Anſ.* Wee grant the whole reaſon, being underſtood of the Law, or according to the declaration of the Law. For in the Law one onely meanes of ſatisfying is preſcribed, and in vaine is any other ſought after: yet ſo the Law aſſigneth one meanes, that it denyeth not another. For the Law verily ſaith, that wee muſt ſatisfie *by our ſelves*; but it no where ſaith, *Only by our ſelves.* Therefore it no where excludeth the meanes of ſatisfying by another. And albeit God did not expreſſe this other meanes in the law: yet in his ſecret counſell hee underſtood it, and afterwards revealed it in the Goſpel. Wherefore certainly the law diſcloſeth no ſuch meanes, but leaveth it to be diſcovered by the Goſpel. Rep. *The doctrine then of the Goſpel is diſagreeing from the Law.* Anſ. It is not diſagreeing. For what the Goſpel propoundeth, that the Law denyeth not: becauſe the Law no where addeth the *excluſive particle*, namely, that *Onely by us* ſatisfaction ought to be made. 4. That a Mediatour with God is neceſſary for us, many other things declare. 1. The tremblings and torments of conſcience in us. 2. The paines of the wicked. 3. The ſacrifices ordained by God, whereby was diſciphered Chriſts only & perfect ſacrifice. 4. The ſacrifices of the Heathen, and Papiſts, whereby they labour to pacifie God, becauſe they perceive that we ſtand in need of ſatisfaction before God.

The Law requireth our ſelves to ſatisfie: the Goſpel ſheweth, & Gods mercy admitteth another to ſatisfie.

3. *What is the office of a Mediatour.*

THe office of a Mediatour is *to deale with both parties, both the offended, and the offendor.* So Chriſt our Mediatour treateth with either party. *With God who was offended* he doth theſe things: 1. He maketh interceſſion for us unto his Father, & craveth pardon for our fault. 2. Hee offereth himſelfe to ſatisfie for us. 3. Hee in very deed maketh this ſatisfaction by dying for us, and ſuffering ſufficient puniſhment, finite indeed in time, but of infinite worth and value. 4. Hee becometh our ſurety, and promiſeth on our behalfe that hereafter we ſhall no more offend him. For without this ſuretiſhip or promiſe, interceſſion findeth no place, no not with men, much

What our Mediatour doth with God.
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leſſe with God. 5. He worketh this his Covenant and Promiſe on our part in us, by giving us his holy Spirit, and life everlaſting. *With us alſo, as being the party offending,* he doth theſe things. 1. He preſenteth himſelfe unto us, as his Fathers Meſſenger and Embaſſadour, opening and ſhewing this decree of the Father, that hee ſhould give himſelfe to be our Mediatour, and that his Father accepteth of his ſatisfaction.

What our Mediator doth with us.

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2. He performeth this ſatisfaction, and imputeth, granteth, and applyeth it, being performed, unto us. 3. He worketh faith in us, by giving us his holy Spirit, to agniſe this ſo great a benefit, and to imbrace, and not to reject it. For no reconcilement or amity can be betweene parties, which are at variance, except both parts accord.

Phil. 2. 13. *He worketh in us both to will and doe,* 4. He by the ſame Spirit cauſeth us to leave off to ſinne, and to begin a new life. 5. He preſerveth, maintaineth, and ſhieldeth us in this reconcilement, faith, and obedience begun in us againſt the Divels, and all enemies, yea, againſt our owne ſelves, leſt we revolt againe. 6. He will raiſe us up again from the dead, and glorifie us, that is, will perfect and finiſh our ſalvation which is begun; with all the gifts, both which we have loſt in Adam, and thoſe which himſelfe hath merited for us. All theſe things Chriſt worketh, accompliſheth, and perfiteth not only by his merit, but alſo by the efficacy and powerfull operation of the ſame. Whence he is termed a Mediatour, in regard both of *merit*, and *efficacy of merit*: becauſe hee not only meriteth for us by his ſacrifice, but alſo by vertue of his Spirit doth effectually impart unto us his benefits, righteouſneſſe, and life everlaſting: witneſſe thoſe ſayings; *I lay downe my life for my ſheepe. I give unto them eternall life. As the Father hath life in himſelfe, ſo likewiſe hath hee given to the Sonne to have life in himſelfe. As the Father raiſeth up the dead, and quickneth them; ſo the Son quickneth whom he will. Without me ye can doe nothing.*

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Chriſt a Mediator both in merit and efficacy.

John 20. 15. 28. & 5. 20. 26.

John 15. 5.

Now when queſtion is made of the *office* of the Mediatour, queſtion is made withall concerning his benefits. For the office enjoyned of God unto the Mediatour is to beſtow benefits on his Church: which Paul ſummarily compriſeth in these foure generall heads as it were, when he ſaith, *Ye are of him in Chriſt Jeſus, who of God is made unto us wiſedome, and righteouſneſſe, and ſanctification, and redemption.* He is made unto us *Wiſedome.* 1. Becauſe hee is the matter or ſubject of our wiſedome. *I eſteemed not to know any thing amongſt you but Jeſus Chriſt and him crucified. We preach Chriſt crucified: unto the Jewes even a ſtumbling blocke, and unto the Grecians fooliſhneſſe: but unto them which are called both of Jewes and Grecians, we preach Chriſt the power of God, and the wiſedome of God.* 2. Becauſe he is the cauſe or author of our wiſedome, and that three waies. 1. Becauſe he hath brought forth out of the boſome of the eternall Father, *wiſedome*, that is, the doctrine of our redemption. 2. Becauſe he hath ordained, and preſerveth the miniſtery of his word, by which he informeth us of his Fathers will and his office. 3. Becauſe he is forcible and effectuall in the hearts of the choſen, and maketh them to yeeld their aſſent unto the word or doctrine, and to be reformed by it, according to his Image. Shorter thus; *Chriſt is called our wiſedome*, becauſe he is, 1. *The ſubject.* 2. *The author.* 3. *The meanes* of our wiſedome. He is made unto us *righteouſneſſe*, that is, our Juſtifier. For in him our righteouſneſſe is, as in the *ſubject*, and is made ours by his merit, and forcible operation. For 1. *He ſuffered the puniſhment of our ſinnes*, which is juſtice and righteouſneſſe, and the merit for which we are reputed juſt and righteous. 2. *He by his power maketh us righteous in the ſight of God*, by imputing unto us his righteouſneſſe, and by giving us faith, whereby our ſelves alſo receiving it, may apply it unto us. He is made unto us *Sanctification*, that is, our Sanctifier; becauſe he doth regenerate and ſanctifie us by his holy Spirit. He is made unto us *Redemption*, that is, our Redeemer; becauſe he finally delivereth us. For the word ἀπολύτρωσις (which we interpret *Redemption*) doth not only ſignifie the price, but alſo the effect and full complement thereof.

Now when queſtion is made of the office of the Mediatour, queſtion is made withall concerning his benefits.

The benefits of the Mediator.

1 Cor. 1. 30.

1. Wiſedome.

1

1 Cor. 2. 2.

1 Cor. 1. 23, 24.

2

Chriſt the author of our wiſedome three waies.

1

2

3

2. Righteouſneſſe.

3. Sanctification.

4. Redemption.

1

2

3

4

4. *What maner of Mediatour ours ought to be.*

THis queſtion hath good and orderly dependance on the former. For whereas it appeareth, 1. *That we muſt ſatisfie.* 2. *That we muſt ſatisfie by another.* 3. *That we*

muſt

must satisfie with that satisfaction of our Mediatour, which hath already been discourſed of, and deſcribed at large: It is well demanded next, 4. *What manner of Mediatour is required.* Our Mediatour therefore muſt be, 1. *Man.* 2. *True man,* deriving his nature of our kinde, and retaining it for ever. 3. *A man perfectly juſt.* 4. *True God.* In a word; he muſt be ſuch a perſon as is God and man, having both natures, divine and humane, in the unity of his perſon, ſo that he may be truly middle and Mediatour betweene God and men. Now the demonſtrations and proofes concerning the perſon of the Mediatour, are drawne from his office. For becauſe ſuch is his office, himſelfe alſo ought to be ſuch a one. They have bin already handled in the Explication of the 15. 16. 17. & 18. Queſtions of the Catechiſme, where they may be reviewed.

5. *Who is this Mediatour God and Man.*

HItherto the Mediatour hath been deſcribed to bee the very Sonne of God, our Lord Jeſus Chriſt, as hath been lively expreſſed before in the Explication of the eighteenth Queſtion of this Catechiſme. The ſumme is, that the Scripture aſcribeth to one Chriſt and him onely theſe three things. 1. That he is God: *The Word was God. All things were made by it. God purchaſed the Church with his blond. Who was declared mightily to be the Sonne of God, touching the ſpirit of Sanctification. Whoſoever beleeveth in him, ſhall not be aſhamed. There are three which beare record in heaven, the Father, the Word, and the holy Ghoſt; and theſe three are one.* To theſe alſo are to be added thoſe places in which is attributed to Chriſt, *divine worſhip, invocation, hearing of our prayers, and workes proper to God alone.* In like manner thoſe which attribute unto Chriſt the name of *Jehovah.* Likewiſe thoſe, in which thoſe things which are ſpoken of Jehovah are applied to Chriſt. 2. *That he is true man.* Hitherto belong thoſe places which call Chriſt *man, and the ſonne of man, the ſonne of David and Abraham, the fruit of Maries wombe.* Alſo when he is ſaid to be *made of the ſeed of David according to the fleſh,* to have *a body of fleſh,* to have *come in the fleſh.* Hitherto belong all thoſe places which attribute unto Chriſt things proper unto man, as, *to grow, to eate, to drinke, to be ignorant of ſome things, to reſt, to be weary, to be circumciſed, to be baptiſed, to lament, rejoyce, &c.* 3. *That two natures in Chriſt make one perſon.* Hither are referred the places, which by the communicating of the properties of each nature, attribute thoſe things to the perſon of Chriſt, which are proper to either his divine, or humane nature. *The Word was made fleſh. He was made partaker of fleſh and bloud. God purchaſed the Church with his bloud. Before Abraham was, I am. I am with you alwaies unto the end of the world. Hee ſpake unto us by his Sonne, by whom he made the world. Jeſus Chriſt is come in the fleſh. Who is God over all praiſed for ever. Had they knowne it, they would not have crucified the Lord of glory.*

Three things in the perſon of the Mediatour.

1
John 1.2,3.
Acts 20.28.
Rom 1.4. & 10.11.
1 John 5.7.

2
Jerem 23 6.
Zach. 2. 10.
Malac. 3.1.
Eſay 9.6.
John 12.40.
1 Tim. 2.5.
Mat. 9.6. & 16.13.
Matth 1.1.
Luke 1.42.
Rom. 1.3. & 9.5.
Coloſ. 1.22.
1 John 4.2.

3
John 1.14.
Hebr. 2.14.
Acts 20.28.
John 8.58.
Matth. 28.20.
Hebr. 1.1.
1 John 4.3.
Rom. 9.5.
1 Cor. 2.8.

6. *Whether there may be moe Mediatours.*

THere is onely one Mediatour between God and man. The reaſon is, becauſe the Son only is Mediatour, and can performe the office of the Mediatour. And there is but one only naturall Son of God. Object. *The Saints alſo make interceſſion for us; therefore they are Mediatours.* Anſw. There is great difference between the interceſſion of Chriſt, and of the Saints, who live in the world, and pray for themſelves and others, yea, for their perſecutors and enemies. For the Saints depend upon the merit of Chriſt; Chriſt on his owne merit: and Chriſt only offered himſelfe a ſurety and a ſatisfier, ſanctifying himſelfe for us, that is, preſenting himſelfe in our ſtead before Gods Judgement ſeat; which thing can no way be ſaid of the Saints. Object. *Where are many meanes, there is not one Mediatour. But there are many meanes of our ſalvation: Therefore there is not one only Mediatour.* Anſ. The Major propoſition wee deny. For it is one thing to bee the meanes, another thing to bee the Mediatour of our ſalvation.

There can be but one Mediatour, becauſe there is but one naturall Son of God.

Of

Of the COVENANT of God.

IT was ſaid, that *the Mediatour is a perſon reconciling parties which are at variance*, to wit, God and men. Now this reconciliation in the Scriptures is termed, *The Covenant and Teſtament*, which is the *Correlative*, that is, hath a mutuall reſpect to the Mediatour. For every Mediatour is the Mediatour of ſome Covenant, and a reconciler of parties who are at enmity. Wherefore the doctrine which treateth of the Covenant of God, is linked with the Place concerning the Mediator. The chiefe Queſtions hereof are theſe:

1. *What a Covenant is.*
2. *Whether it can be made without a Mediatour.*
3. *Whether there bee but one and the ſame Covenant, or more.*
4. *In what the old and new Covenant agree, and in what they differ.*

1. *What a Covenant is.*

What a Covenant in generall is.

A *Covenant* in generall ſignifieth *a mutuall contract or agreement of two parties joyned in the Covenant, whereby is made a Bond or Obligation on certaine conditions for the performance of giving or taking ſome thing, with addition of outward ſignes and tokens, for ſolemne teſtimony and confirmation, that the compact and promiſe ſhall be kept inviolable.* Hence we eaſily collect the definition and nature of Gods Covenant. For it is *A mutuall promiſe and agreement between God and men, whereby God giveth men aſſurance, that he will be gracious and favourable to them, remit their ſinnes, beſtow new righteouſneſſe, his holy Spirit, and life eternall for and by his Sonne our Mediatour: and on the other ſide, men binde themſelves to Faith and Repentance; that is, to receive this ſo great a benefit with true Faith, and to yeeld true Obedience unto God.*

What Gods Covenant with us is.

This mutuall compact between God and men, is ſealed and confirmed by outward badges and tokens, which wee call Sacraments; that is, ſacred ſignes, teſtifying Gods good will towards us, and our thankfulneſſe and obſequious dutifulneſſe towards him.

Sacraments the ſignes of the Covenant.

A Teſtament.

A Teſtament is the laſt will of a Teſtator, whereby hee at his death diſpoſeth of his things, what hee would have done concerning them.

Teſtament and Covenant of like ſignification.

In Scripture the name of *Covenant* and *Teſtament*, to expreſſe ſignificantly this Gods Covenant, are uſed and taken alike for one and the ſame thing. For both of them ſhew our reconciliation with God; or the mutuall agreement between God and man.

Why our reconciliation is called a Covenant.

This agreement and reconcilement is called a *Covenant*, becauſe God promiſeth unto us certaine bleſſings: and on the other ſide demandeth of us, as a pledge, our obedience, uſing withall certaine ſolemne ceremonies to the confirmation and ſtrengthning of the contract.

Why it is alſo called a Teſtament.

It is called a *Teſtament*, becauſe this reconciliation was made by the death of the Teſtator Chriſt comming betweene, that ſo it might bee firme and ratified: or, becauſe Chriſt hath purchaſed this our reconcilement with God by his death, and hath left it unto us, even as Parents at their deceaſe deliver their goods unto their children. This reaſon is alledged in the Epiſtle to the Hebrewes. *For this cauſe* (ſaith the Apoſtle) *is he the Mediatour of the New Teſtament, that through death they which were called might receive the promiſe of eternall inheritance. For where a Teſtament is, there muſt bee the death of him that made the Teſtament. For the Teſtament is confirmed when men are dead: for it is yet of no force, as long as he that made it is alive.*

Heb. 9. 15, 16, 17.

For while the Teſtator liveth, he retaineth a right to change, detract, or adde any thing. The Hebrew word, *Berith*, only ſignifieth *a Covenant*, not *a Teſtament*. Yet the Interpreters tranſlate it by the word διαθήκη: which word with the Greekes ſignifieth both a Covenant and

and Teſtament; whence it is gathered, that that Epiſtle was not written in Hebrew (as ſome thinke) but in Greek. Object. *A Teſtament is ratified by the death of the Teſtator. But God cannot die: Therefore his Teſtament is not ratified, or at leaſtwiſe this reconcilement may not be called a Teſtament. Anſ.* The Minor is to be denied, becauſe God is ſaid to have *redeemed the Church with his blood:* Therefore he died, but he died according to his *humanity*. For Chriſt is the Teſtator, who is both God and man; but he died according to his humanity only: witneſſe Peter, who ſaith, *He was put to death concerning the fleſh*. Repl. *But Chriſt is the Interceſſor, and God the Teſtator: Therefore the reconciliation is not of force. Anſ.* They differ in perſon and offices. The perſon of Chriſt differeth from the perſon of the Father, and the holy Ghoſt in *office*, not in *efficacy* and power; and in reſpect of him, it is *an interceſſion*; in reſpect of us, *a reconciliation*, or receiving into favour.

Acts 20.28.

1 Pet. 1.18.

The ſame is called an interceſſion in reſpect of Chriſt, who by interceſſion worketh it: and reconciliation in reſpect of us, who are reconciled.

2. *How a Covenant may be made betweene God and men.*

THat Covenant could not be made without a Mediatour. For wee could neither ſatisfie, nor come againe in favour with God, no nor receive the benefit of reconciliation procured by another. Furthermore, God in his juſtice would not admit of us without ſufficient ſatisfaction. We were the enemies of God: therefore the entrance & acceſſe to God lay not open to us, before he was pacified by the merit of our Mediator; as it hath bin ſhewed more at large before in that queſtion, *Why a Mediatour is neceſſary for us*. The reconciliation could not bee plenarily accompliſhed without the ſatisfaction and death of the Mediatour. Againe, without the Mediatour regenerating us, wee ſhould not have been able to ſtand to the conditions; and ſo had the Covenant been made of no force.

3. *Whether there be one or moe Covenants.*

THE Covenant of God is but one in *ſubſtance* and *matter*, but two in *Circumſtances*: that is, it is one in reſpect of the more principall conditions, by which God combineth or compoundeth with us, and wee with God: but it is two in reſpect of leſſe principall conditions, or (as ſome ſpeake) it is two, as touching the manner of the adminiſtration thereof. There is but *one in ſubſtance*. 1. Becauſe there is but one God; one Mediatour between God and men, Chriſt Jeſus; one meane of reconcilement; one faith; one way of the ſalvation of all who are ſaved, and have been ſaved from the beginning. It is a great queſtion, *Whether the ancient Fathers were ſaved by any other meanes than we are*: which, except it bee well and circumſpectly conſtrued, obſcureth with palpable darkneſſe the light of the Goſpel. But theſe teſtimonies of Scripture doe leſſon and ſchoole us the truth herein; *Jeſus Chriſt yeſterday, and to day, and the ſame is alſo for ever. God hath appointed him over all things to be the head of the Church. By whom all the body is coupled and knit together, &c. No man hath ſeene God at any time: the onely begotten Sonne, which is in the boſome of the Father, he hath declared him. There is given no other name under heaven whereby we muſt be ſaved. No man knoweth the Father, but the Son, and he to whom the Son will reveale him. I am the way, and the truth, and the life; no man commeth to the Father but by me*. He meaneth, I alone am the way, by which even Adam attained ſalvation. *Many Kings have deſired to ſee theſe things which ye ſee, and have not ſeen them. Abraham rejoyced to ſee my day, and he ſaw it, and was glad.* All therefore, as well under the Law as under the Goſpel, who were to bee ſaved, had reſpect to the onely Mediatour Chriſt, by whom alone they were reconciled unto God, and ſaved. Therefore there is but one Covenant. 2. The Covenant is only one; becauſe the principall conditions, which are termed the ſubſtance of the Covenant, are the ſame both before, and ſince Chriſts incarnation. For in both Teſtaments before and after the exhibiting of Chriſt, God promiſeth remiſſion of ſins to beleevers, and repentant ſinners: and men binde themſelves to beliefe and repentance. There are ſaid to bee two Covenants, the *Old* and the *New*; *as concerning the circumſtances, and thoſe conditions*

There is but one Covenant in ſubſtance, two in circumſtance.

How one in ſubſtance.

Heb. 13.8. Ephel. 1.22. & 4.16. John 1.18. Acts 4.12. Matth. 11.27. John 14.6. Luke 10.24. John 8.56.

How two in circumſtance.

ditions which are leſſe principall, which are the forme of adminiſtration ſerving for the principall conditions, that the faithfull may attaine unto them by the helpe of theſe. Now, what theſe principall conditions are, ſhall appeare out of that which followeth. A rule here may be obſerved, *In all Covenants their conditions are ever to be conſidered:* which if they be the ſame, then are the Covenants alſo the ſame; if diverſe, then the Covenants alſo diverſe; if partly the ſame, and partly diverſe, then the Covenants are alſo in part the ſame, and in part diverſe, as in this Covenant.

The diverſity of Covenants is knowne by the diverſity of their conditions.

4. *In what the Old and New Covenant agree, and in what they differ.*

The old and new Covenant agree in three things. 1. In their Author and Mediatour.

WHereas the Covenant is one, and yet the Scripture ſpeaketh thereof as of two, we are to conſider wherein the Old and New Teſtament concurre and agree, and wherein they differ. They agree, 1. *In their Authour*, which is God; and *in their Mediatour*, which is Chriſt. Object. But ſome man will ſay, *Moſes was the Mediatour of the old Covenant.* Anſ. True, as in a type, adjoyned to the Mediatour which was ſignified, who then alſo was Mediatour, but now is ſole Mediatour without that typicall Mediatour. For hee is manifeſted in the fleſh, and is no more

2. In the promiſe of grace.

covered with types. 2. *In the promiſe of grace*, touching remiſſion of ſinnes, and life everlaſting to be given freely by and for Chriſt the Mediatour to thoſe only who beleeve; which promiſe was common to the old Church, as well as to us. For God promiſed the ſame grace and mercy unto all who beleeve in the Mediatour. *In thy ſeed ſhall the nations of the earth bee bleſſed. The ſeed of the woman ſhall breake the head of the Serpent. I will be thy God, and the God of thy ſeed. He that beleeveth in the Sonne, hath life everlaſting. We beleeve, through the grace of our Lord Jeſus Chriſt, to be ſaved even as they doe.*

Gen. 22. 18. Gen. 3. 15. Gen. 17. 7. John 3. 36.

Now here we ſpeake not in particular, of the circumſtances of grace; but in generall, of the promiſe of grace. But Covenants have the ſame

3. In the condition, in reſpect of us.

corporall promiſes alſo, but that only in generall. 3. *In their tenour and conditions reſpect of us*: For in both God requireth of men faith and obedience; *Walke before me, and be thou upright.* And, *Repent and beleeve the Goſpel.* The new and old Covenant therefore agree, as concerning the principall conditions of the Covenant, both in reſpect of God, and in reſpect of man.

Gen. 17. 1. Marke 1. 15.

The old and new Covenant differ. 1. In promiſes of corporall benefits.

But the two Covenants differ, 1. *In the promiſes of corporall benefits.* For the old Covenant had ſpeciall promiſes of ſome certaine definite corporall bleſſings; as the promiſe of the land to be given to the Church, of the forme of ceremoniall worſhip, and Moſaicall policy or government to be obſerved in that region and nation, untill the comming of the Meſsias, and laſtly, for the Meſsias to be borne out of that people. But the New Teſtament hath no ſuch ſpeciall promiſes of corporall benefits, but only generall; as, that God will preſerve his Church unto the end, and give it

2. In the circumſtance of the promiſe of grace.

ſome abiding and reſting place. 2. *In the circumſtance of the promiſe of grace.* For in the old Covenant the beleevers were reconciled unto God, and ſaved for the Meſsias ſake, which ſhould be exhibited, and for his ſacrifice to come: in the new Covenant we are ſaved for the Meſsias, being come and exhibited, and for his ſacrifice

3. In the ſignes of the promiſe of grace.

already offered. 3. *In the rites or ſignes added to the promiſe of grace.* In the old were other Sacraments, and thoſe divers, and painfull; as the Circumciſion, the Paſſeover, the Sacrifices, and Oblations: In the new there are other, and thoſe few and plaine; even Baptiſme, and the Supper of the Lord. 4. *In cleerneſſe and evidence.* The old had

4. In cleerneſſe and evidence.

types and ſhadowes of good things to come, all things were figurative, as their Prieſts and Sacrifices, and therefore the more obſcure and darke. In the new is an accompliſhment of theſe types, and ſo all things are more cleere, as well in the Sacraments, as the doctrine thereof. 5. *In gifts.* In the old, the effuſion and powring

5. In gifts.

out of the gifts of the holy Ghoſt was more narrow and ſparing; in the new it is more large and plentifull. *I will make a new Covenant. If the miniſtery of condemnation was glorious, much more doth the miniſtration of righteouſneſſe exceed in glory. I will poure out my ſpirit upon all fleſh, &c.* 6. *In continuance.* The old was but for a time,

Jerem. 31. 31. 1 Cor. 3. 9. Joel 2. 28. 6. In continuance. Jerem. 32. 40. 7. In their manner of binding.

during untill the comming of the Meſsias: the new is for ever; *I will make an everlaſting Covenant with them.* 7. *In their bond, or manner of binding.* The old Covenant

bound

bound them to the obedience of the whole Moſaicall Law, Morall, Ceremoniall, and Civill. The new bindeth us only to the Morall or Spirituall Law, and to the uſe of the Sacraments. 8. *In extent.* In the old Covenant, the Church was incloſed and limited within the Jewiſh nation, whereunto it became all others that would be ſaved to repaire: In the new, the Church is ſpread over all nations, and there is an entrance into it open to all beleevers of whatſoever nation, eſtate, or language. 8. In extent.

Here is to bee obſerved, that *the old Teſtament or Covenant is in Scripture oftentimes taken by a figure of ſpeech called Synecdoche* (which we uſe, when we take the whole for a part, or a part for the whole) *for the Law*, in reſpect of that part which is eſpecially handled there. For in the old Teſtament the Law was more urged, and there were many parts thereof; the Goſpel was then more obſcure. Contrariwiſe, *The new Teſtament or Covenant is for the moſt part taken for the Goſpel*; becauſe in the new Teſtament a great part of Moſes Law is abrogated, and the manifeſtation and knowledge of the Goſpel is to us more cleere and ample. Why the old Covenant is taken for the Law, and the new for the Goſpel.

Queſt. 19. *Whence knoweſt thou this?*

Anſw. Out of the Goſpel, which God firſt made knowne in Paradiſe,[a] and afterwards did ſpread it abroad by the Patriarkes[b] and Prophets,[c] ſhadowed it by Sacrifices and other Ceremonies of the Law,[d] and laſtly, accompliſhed it by his only begotten Sonne.[e]

[a] Gen. 3. 15. [b] Gen. 22. 18. & 12. 3. & 49. 10. [c] Iſa. 5. 3. & 42. 1, 2, 3, 4. & 43. 25. & 45. 5. 6. 22. 23. Jerem. 23. 5. 6. & 31. 32. 33. & 33. 39. 40. 41. Mic. 7. 18, 19, 20. Acts 10. 34. & 3. 22, 23, 24. Rom. 1. 2. Hebr. 1. 1. [d] Hebr. 10. 7. Coloſ. 2. 17. John 5. 46. [e] Rom. 10. 4. Gal. 4. 4. & 3. 24. Col. 2. 17.

The Explication.

THis nineteenth Queſtion of the Catechiſme, which is concerning the Goſpel, is like to the third. For as there it is demanded, *Whence knoweſt thou thy miſery?* and anſwer is made; *Out of the Law*: So here the queſtion is, *Whence knoweſt thou thy delivery?* the anſwer hereof is; *Out of the Goſpel.* Seeing then it hath been already ſpoken of the Mediatour, we are neceſſarily alſo to ſpeake of the doctrine; in which the Mediatour is declared, deſcribed, and offered unto us. That doctrine is *the Goſpel.* Afterwards we are alſo to ſpeake of the meane, whereby wee are made partakers of the Mediatour and his benefits: That meane is *Faith.* Firſt therefore the Common Place *concerning the Goſpel* commeth to be handled, which is fitly annexed to the former doctrine, concerning the Mediatour and Covenant betweene God and men. 1. *Becauſe Chriſt the Mediatour is the ſubject or matter of the Goſpel*, which teacheth, *who, and what manner* of Mediatour this is. 2. *Becauſe he is the author and publiſher of the ſame.* For it is part of the Mediatours office to publiſh the Goſpel, as it is ſaid; *The onely begotten, which is in the boſome of the Father, hee hath declared him.* 3. *Becauſe the Goſpel is a part of the Covenant, and the new Covenant is often taken for the Goſpel.* The order & correſpondence of this queſtion in the ſecond part of the Catechiſme, with the third queſtion in the firſt part thereof. John 1. 18.

The principall queſtions are:

1. *What the Goſpel is.*
2. *Whether it be any new doctrine.*
3. *How it differeth from the Law.*
4. *What are the proper effects of the Goſpel.*
5. *Whence the truth and certainty of the Goſpel may appeare.*

1. *What the Goſpel is.*

THE Greeke word εὐαγγέλιον, for which wee uſe *Goſpel*, ſignifieth, 1. *A joyfull meſſage or newes.* 2. *The ſacrifice which is offered to God for this joyfull news.* 3. *The reward* Three ſignifications of the word Goſpel.

reward which is given to him who bringeth glad tidings. Here it is taken for the *doctrine or joyfull newes* of Christ exhibited in the flesh: as, *Behold, I bring you glad tidings of great joy, because to you this day Christ is borne.* There is a difference also to bee observed betweene the words ἐυαγγελία and εὐαγγέλιον. For the word ἐυαγγελία is *the promise of the Mediatour to be exhibited hereafter*; the word εὐαγγέλιον *the tidings of the Messias already exhibited.* Nevertheless, this difference of these words is not perpetuall, and it consisteth rather in the letter and words themselves, than in the thing signified by the words. For both of them declare the same benefits of the Messias: but the difference is only in the circumstance of time, and in the manner of his manifestation and exhibiting: as appeareth out of these sayings; *Abraham saw my day, and was glad. No man commeth to the Father but by mee. I am the doore, &c. God hath appointed him over all things to be the head to the Church. Jesus Christ yesterday, and to day, &c.* Now, *The Gospel is the doctrine revealed in Paradise from heaven by the Son of God the Mediatour, presently after the fall of mankinde into sinne and death: wherein freedome from sinne, death, and from the curse and wrath of God, that is, remission of sinnes, salvation, and life everlasting, by and for the same his Sons sake our Mediatour, is of the free grace of God promised, and preached to all that beleeve in the Sonne of God, and imbrace repentance: by which doctrine the holy Ghost doth forcibly worke in the hearts of the faithfull, kindling in them faith, repentance, and the beginning of everlasting life.* Or out of the 18. 19. and 20. Questions of the Catechisme, such a definition of the Gospel is framed: *The Gospel is a doctrine, which God first made knowne in Paradise, and afterwards spread it abroad, by the Patriarkes and Prophets, shadowed it by Sacrifices and other Ceremonies of the Law, and lastly, accomplished it by his only begotten Sonne; teaching that the Sonne of God, even our Lord Jesus Christ, is made of God unto us wisedome, righteousnesse, sanctification, and redemption, that is to say, a perfect Mediatour satisfying for the sinne of mankinde, and restoring righteousnesse and life everlasting to all them, who by a true faith are engraffed into him, and doe imbrace his benefits.* This definition, all the summes which are in Scripture delivered of the Gospel, doe confirme, as; *This is the will of him that sent mee, that every man that seeth the Sonne, and beleeveth in him, should have everlasting life: and I will raise him up at the last day. Through his name was repentance and remission of sinnes to bee preached to all nations. The law was given by Moses, but grace and truth came by Jesus Christ.*

Luke 2.10.

How the words ἐυαγγελία and εὐαγγέλιον sometimes differ in Scripture.

John 8.56. John 14.6. John 10.7. Ephes. 1.22. Hebr. 13.8.

What the Gospel is.

John 6.70. Luke 24.47. John 1.17.

By these and the like testimonies of the Scripture it is manifest, that both the Law and the Gospel preacheth repentance: and that the instrument, whereby God doth worke in us repentance or true conversion, is properly the Gospel. But this order in proceeding must be observed: First, the Law is to bee proposed, that thence we may know our misery. Then, that we may not despaire after our misery is known unto us, the Gospel is to be taught, which both giveth us a certaine hope of returning into Gods promised favour by Christ our Mediatour, and sheweth unto us the manner how we are to repent. Thirdly, that after we attaine unto our delivery, we wexe not careless and wanton, *the Law is to be taught againe*, that it may be the level, squire, and rule of our life and actions.

What order is to be observed in teaching the Law and Gospel.

2. *Whether the Gospel hath been alwayes knowne in the Church, or whether it be any new doctrine.*

THE Gospel sometimes signifieth *the doctrine of the promise of grace and of remission of sinnes, freely to be given for the sacrifice of the Messias, as yet not manifested in the flesh*; and sometimes *the doctrine of the Messias already exhibited.* In the later sense and signification the Gospel hath not been of perpetuall continuance, but began with the New Testament. In the former meaning it hath alwaies beene extant in the Church. For presently after mans fall it was manifested in Paradise to our first Parents, and afterwards spread abroad and expounded by the Patriarkes and Prophets, and finally, at length consummated and absolved by Christ, both in the fulfilling or full performance, as also in a more cleere declaration of those things which had

The perpetuall continuance of the Gospel proved.

had before time beene promised in the old Testament. This is confirmed, 1. *By the records of the Apostles*, as of Peter; *To whom also give all the Prophets witnesse, that through his name all that beleeve in him shall receive remission of sinnes. Of the which salvation the Prophets enquired and searched.* Likewise of Paul; *which* (Gospel) *hee had promised afore by his Prophets in the holy Scriptures.* Of Christ himselfe also saying, *Had ye beleeved Moses, yee would have beleeved mee: for he wrote of mee.* 2. The same is manifested *by all the promises, and propheſies which speake of the Messias.* This is therefore diligently to bee marked, because God will have us know that there was and is from the beginning of the world unto the end, one onely doctrine and way of salvation, which is by Christ. *Jesus Christ yesterday, and to day, the same also is for ever. I am the way, the truth, and the life: No man commeth to the Father but by mee. Moses wrote of mee.* How (say you;) wrote Moses of Christ? 1. Because hee recounteth the promises concerning the Messias. *In thy seede shall all Nations bee blessed. God shall raise up a Prophet, &c. A star shall rise out of Jacob. The scepter shall not depart from Judah, untill Shiloh come.* 2. Because hee restraineth these promises concerning the Messias unto a certaine family of which the Messias was to be borne, and to which afterwards the promise of the Messias was more and more renewed and revealed. 3. The whole Leviticall Priesthood, and the whole Ceremoniall worship; as the sacrifices, the oblations, the Altar, the Temple, and other things, which Moses described, had a respect, and were referred unto Christ: Yea, the kingdome also and the Kings were a type of Christ, and of his kingdome. Wherefore Moses wrote very many things of Christ. Object. 1. But Paul saith, that *The Gospel was promised by the Prophets:* And Peter, that *The Prophets prophecied of the grace which should come unto us. Wherefore the Gospel hath not beene alwaies.* Answ. Wee accept of the whole reason, as true, of the Gospel understood and taken in the second signification above rehearsed, that is, *of the doctrine of the promise of grace, fulfilled by Christ exhibited in the flesh, and of the evidence of this doctrine.* For in former ancient times the Gospel in deede was not, but was promised onely by the Prophets; to wit, 1. As concerning the fulfilling of those things which in the olde Testament were fore-told of the Messias. 2. In respect of the more manifest knowledge of the promise of grace. 3. In respect of a more large pouring out of the gifts of the holy Ghost: that is, the Gospel then was not the doctrine *of Christ already exhibited*, dead, and raised againe from the dead, and sitting at the right hand of his Father, as now it is; but it was a preaching *of Christ which should hereafter bee exhibited*, and performe all these things. Notwithstanding there was a Gospel, that is, some glad tidings of the benefits of the Messias to come, sufficient to the Fathers to salvation: according as it is said; *Abraham saw my day, and rejoyced. To him beare all the Prophets witnesse, &c. Christ is the end of the Law.* Ob. 2. *The same Apostle Paul saith, that The Gospel is the mystery which was kept secret since the world began: and that, In other ages it was not opened unto the sonnes of men.* Ans. This reason hath in it a Fallacie of Division (as Logicians call it) dis-membring and dis-joyning those things which are to bee joyned. For the Apostle in the same place presently addeth, *as it is now*; which clause is not to bee omitted, because it sheweth that in former times it was also known; though not so plainly, and to fewer speciall men, than now it is. It is also a Fallacy in affirming that simply to be said so, which was so said but in some respect. For it followeth not that it was simply and meerely unknowne then, or utterly covered and hidden, because now it is more cleerly, and that by more particular persons discerned. For it was knowne unto the Fathers, though not so distinctly known as it is now unto us. And hither properly belongeth the destinction and difference of the words ἐπαγγελία, & εὐαγγέλιον above expounded. Ob. 3. *The law was given by Moses, grace and truth by Jesus Christ. Therefore the Gospel was not from the beginning.* *Ans.* Grace and truth did appeare by Christ exhibited and manifested, to wit, in respect of the fulfilling of the types, and full performance, and plentifull application of those things, which of ancient were promised in the olde Testament. But hereof it followeth not, that they in the old Testament were destitute of this grace. For unto them also was the same grace effectually applyed by Christ, and for

1. By testimonies of Peter, Paul & Christ himselfe. Act. 10.43. 1 Pet. 1 10. Rom 1.2. John 5.46.

2. By all the propheecies of the Messias. Heb. 13.8. John 5.46. & 14.6. Why Moses is said to write of Christ. Gen. 12.3. Deut. 10.15. Num 24.17. Gen. 49.10.

Rom. 1.2. 2 Pet. 3.10.

How the Gospel is said to have bin promised unto the Fathers.

John 8.56. Act. 10.43. Rom. 10.4. and 16.25. Ephes. 3.5.

The one signifieth the promise of Christ to come; the other the preaching of Christ already come.

John 1.18.

Christ, but being as yet to be manifested hereafter, in the flesh; and therefore more sparingly and faintly than unto us. Whatsoever grace and true knowledge of God was ever in any men, they had it by Christ, as the Scripture saith, *No man hath seene God at any time: the onely begoten Sonne which is in the bosome of the Father, hee hath declared him unto us. No man commeth to the Father, but by mee. Without mee ye can doe nothing.* Repl. *But he saith, The law was given to moses. Therefore not the Gospel.* *An.* The law is said to bee given by Moses, because this was chiefly belonging to his office, that he should publish the law: though withall hee taught the Gospel, albeit more obscurely and sparingly, as hath been already proved. But it was Christs chiefe function to publish the Gospel, albeit hee also taught the law, but not principally, as did Moses. For he purged the Morall law from corruptions by rightly interpreting it, & did write it, by the working of his holy Spirit, in the hearts of men; he fulfilled the Ceremoniall law, and together with the Judiciall law abrogated the same.

Joh. 1. 18. Joh. 14. 6. Joh. 15. 5.

3. *How the Gospel differeth from the Law.*

Foure differences betwen the Law and the Gospel.

THe Law and the Gospel agree in this, that each doctrine proceeded from God, and that in both of them is entreated of the nature of God, and of his will and works. Howbeit there is a very great difference between them both. 1. *In their revealings, or in the manner of their revealing.* The knowledge of the law was graffed & engendered in the mindes of men in the very creation, and therefore is knowne unto all, although there were no more revealing of it. *The Gentiles have the effect of the law written in their hearts.* The Gospel is not knowne by nature, but is peculiarly revealed from heaven to the Church alone, by Christ our Mediatour. For no creature could have seen or hoped for that mitigation of the Law touching satisfaction for our sins by another (of which we have before entreated) except the Son had revealed it. *No man knoweth the Father but the Son, and hee to whom the Son will reveale him. Flesh and blood hath not revealed it unto thee. The only begotten Sonne which is in the bosome of the Father, hee hath declared him.* 2. *In the very kinde of doctrine; or in the subject of matters which they deliver.* For the law teacheth us what we ought to be, and what we stand bound to performe to God; but it administreth us no ability of performing this duty, neither pointeth it out the meanes by which we may become such as it requireth us to bee: but the Gospel sheweth the meanes whereby wee may bee made such as the Law requireth. For it offereth unto us the promise of grace touching Christs righteousnesse imputed unto us by faith, no otherwise, than if it were properly our owne, teaching us, that we, by this imputation of Christs righteousnesse, are reputed just before God. The Law saith, *Restore that thou owest. Doe this and live.* The Gospel saith, *Onely beleeve.* 3. *In the promises.* The Law promiseth life to them that are just and righteous in themselves, or with a condition of our owne righteousnesse, and perfect obedience performed by us. *Hee that doth them shall live in them. If thou wilt enter into life, keepe the commmandements.* The Gospel promiseth the same life to them that are justified by faith in Christ, or with condition of another righteousnesse, to wit Christs, applyed unto us by faith. Neither for these respects are the Law and the Gospel at ods one with the other. For albeit the Law will that thou keepe the commandements, if thou wilt enter into life: yet doth it not shut thee from everlasting life, if another fulfill the Law for thee. For it verily setteth downe one way of satisfying for sinnes, namely, *by thy selfe*; but it doth not exclude the other, that is, satisfying *by another*; as hath been heretofore shewed. 4. *In effects.* The Law without the Gospel is the letter which killeth, and the ministery of death: *By the Law commeth the knowledge of sinne. The Law causeth wrath, &c.* and, *The letter killeth.* By the leetter is understood the outward preaching and bare knowledge of those things which we ought to doe. For it teacheth indeede our dutie, and that righteousnesse which God requireth at our hands, but it doth not make us able to performe that righteousnesse, neither doth it shew us any hope to attaine thereunto by another, but rather accuseth and condemneth our righteousnesse. The Gospel is the ministery of life, and of the Spirit, that is, it hath the forcible operation of the

1
The law known by the light of Nature.

Rom. 2. 15.
The Gospel known by the light of grace onely.

Mat. 11. 27. & 16. 17. Joh. 1. 18.

2
The Law teacheth what we ought to be, but not how we may be as we ought. The Gospel teacheth how wee may be.

Mat. 18. 28. Luk. 10. 28. Mat. 5. 36.

3
The law requireth our righteousnes; the Gospel admitteth of anothers.
Levit. 18. 5. Mat. 19. 17.
The Law and the Cospel are not contrary.

4
Rom. 3. 20. & 4. 15. 2 Cor. 3. 6.
The law is the ministery of death.

The Gospel is the ministery of life.

the holy Ghost adjoyned, and doth quicken; because by it the holy Ghost, as by an instrument, worketh faith and life in the elect. *The Gospel is the power of God unto salvation to every one that beleeveth.* Rom.1.15.

It was sayd in the definition of the Gospel, and in the third difference betweene the Law and the Gospel, that *the Gospel requireth both faith and repentance, or new obedience, and so is the preaching both of remission of sinnes, and of repentance.* Against this, Falcius Sectaries keepe a stirre, and reason after this sort. Ob. *There is no precept or commandement belonging to the Gospel, but to the Law. The preaching of repentance is a precept or commandement: Therefore the preaching of repentance belongeth not to the Gospel, but to the Law.* Ans. We deny the Major, if it bee generally meant. For this precept is proper unto the Gospel, that it commandeth us to beleeve it, to imbrace the benefit of Christ, and now being justified to begin new obedience, or, that righteousnesse which the Law requireth of us. Repl. *Tea, but the Law also willeth us to beleeve God: Therefore it is not proper unto the Gospel to command us to beleeve.* Ans. Both the Law and the Gospel commandeth faith and conversion to God; but diversly. The Law onely in generall commandeth us to beleeve God, or, to give credite to all his promises, commandements, and threatnings, and that with a denouncing of punishment, except wee doe it. The Law saith, *Beleeve every word of God.* It willeth therefore that wee beleeve and obey this commandement also, by which God in the Gospel commandeth us to returne unto him, and to beleeve in Christ. But the Gospel *in speciall* and expresly willeth us to imbrace by faith, the promise of grace by Christ, and to returne unto God, that is, saith not in generall, *Beleeve all the promises and denouncings of God, &c.* (for that it leaveth unto the law) but it saith plainely and expresly, *Beleeve this promise*; to wit, that thy sinnes are pardoned thee, and that thou art received of God into favour by and for Christ; and returne unto God. Further, it exhorteth us, both inwardly and outwardly by the holy Spirit, and by the word, *That we walke worthy of the Gospel*; that is, doe such workes as are pleasing to God; but this it doth *onely in generall*, not prescribing in particular, *Thou shalt doe this or that*, but leaveth this unto the Law: as contrariwise it saith not in generall, *Beleeve all Gods promises*, leaving this to the Law; but in speciall saith, *Beleeve this promise*; *Fly unto Christ, and thy sins shall be forgiven thee.*

The Gospel is the preaching of repentance.

Both the Law and the Gospel require faith.

The law exhorteth in generall unto faith and unto such and such works in speciall.

The Gospel exhorteth in speciall unto faith, and in generall unto works.

4. *What are the proper effects of the Gospel.*

THe proper effects of the Gospel are, 1. Faith: because *Faith is by hearing, and hearing by the word of God. The Gospel* is *the ministration of the Spirit, the power of God unto salvation.* 2. Through faith our whole conversion unto God, justification, regeneration, and salvation. For by faith, as by the instrument, whole Christ together with all his benefits is received. Rom 10.17. 2 Cor.3 8. Rom 1.16.

5. *Whence the truth and certainty of the Gospel may appeare.*

THe truth and certainty of the Gospel appeareth, 1. By the testimony of the holy Ghost. 2. By the prophesies which have bin uttered by the Prophets & other holy men. 3. By the fulfilling of those prophesies; which was accomplished in the new Testament. 4. By the miracles, whereby the doctrine of the Gospel was confirmed. 5. By the end or property of the doctrine of the Gospel; because that alone sheweth the way how to escape sin & death, & ministreth sound comfort unto afflicted consciences.

Quest. 20. *Is then salvation restored by Christ to all men, who perished in Adam?* ON THE 7. SABBATH.

Ans. Not to all [a]: but to those onely who by a true faith are engrafted into him, and receive his benefits [b].

[a] Mat.7.14. & 22.14.
[b] Mar.16.16.

John 1,12. & 3.16,18,36. Esay 53.11. Psalme 2.12. Rom.3.22. & 11.20. Heb.4.3. & 5.9. & 10.39. & 11.6.

The Explication.

HAving declared the doctrine concerning the meanes of our delivery through Chriſt, the queſtion *Who*, and *By what meanes they are made partakers of this delivery, whether all or onely ſome*, orderly followeth. This twentieth queſtion therefore is a preparation to the doctrine of *Faith*, without which, neither the Mediatour, nor the preaching of the Goſpel profiteth any man. Hereby alſo carnall ſecurity is prevented or met withall, and that opprobrious contumely, that *Chriſt is the Miniſter of ſin*. The anſwer to this queſtion conſiſteth of two parts. 1. *Salvation is not reſtored by Chriſt to all that periſhed in Adam.* 2. *But to thoſe onely, who by a true faith are ingraffed into Chriſt, and imbrace his benefits.* The former part is too too evident by daily experience. *He which beleeveth not in the Son, ſhall not ſee life, but the wrath of God abideth on him. Except a man be born from above, he cannot enter into the kingdome of God. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdome of heaven.* **The** cauſe why all are not ſaved by Chriſt, is not the inſufficiency of the merit and grace of Chriſt, (for Chriſt is the full propitiatory ſacrifice for the ſinnes of the whole world, as concerning the *worth and ſufficiency* of the ranſome and price which he paid) but it is the infidelity of men, whereby they refuſe the benefits of Chriſt offered in the Goſpel; and therefore periſh not through any defect of Chriſts merit, but through their owne fault. The other part alſo is proved by Scripture: *As many as received him, to* Them *he gave power to be the ſonnes of God. By his knowledge my righteous ſervant ſhall juſtifie* Many. Now the reaſon why Beleevers onely are ſaved, is, becauſe they onely lay hold on, and imbrace the benefits of Chriſt; and becauſe in them alone God obtaineth the end, for which hee delivered up his Sonne unto death. For the faithfull only agniſe this mercy & grace of God, and yeeld thanks unto him for the ſame.

Gal. 2. 17.

John 3. 36. 5. Mat. 7. 21.

Why all are not ſaved by Chriſt.

John 1. 12. Iſa. 53. 11.

Why the faithfull only are ſaved by Chriſt.

The ſumme therfore of all is, that though the ſatisfaction of Chriſt our Mediatour for our ſins is moſt perfect, yet all are not delivered by it, but they onely who beleeve the Goſpel, and doe apply the merit of Chriſt by a true faith unto themſelves.

Object. 1 *Grace exceedeth the ſinne of Adam. If therefore for the ſinne of Adam all men are caſt away, much more by the grace of Chriſt, all, and not Beleevers onely, ſhall bee ſaved.* Anſwer to the Antecedent. Grace exceedeth and is above ſinne, in reſpect of the *ſufficiency of the ſatisfaction*, not in reſpect of the *application* thereof. Wherefore that all are not ſaved through the ſatisfaction or obedience of Chriſt, the fault thereof ſticketh in men themſelves, and is to be aſcribed unto the unbeleevers, who imbrace not the grace of Chriſt offered, but like ungratefull men reject it. Object. 2. *Whomſoever Chriſt hath fully ſatisfied for, they are to be received of God into favour: For ſo doth the juſtice of God require. But Chriſt hath fully ſatisfied for all the ſinnes of all men. Therefore all men are to bee received of God into favour; or, if this bee not done, God ſhall bee unjuſt, or ſome-what is derogated from Chriſts merit.* Anſw. **The Major** propoſition being underſtood ſimply, and without any limitation, is falſe. *All are received into favour for whom Chriſt hath ſatisfied*, with this condition, *if they apply the ſatisfaction of Chriſt unto themſelves by faith.* This condition is expreſly added: *So GOD loved the world, that hee gave his Sonne, that* whoſoever beleeveth in him, *ſhould not periſh, but might have everlaſting life.* Object. 3. *Adam by one ſinne, made all ſubject to condemnation; but Chriſt doth juſtifie onely ſome. The force therefore of Adams ſin is greater to condemne, than of Chriſts ſatisfaction to ſave.* Anſ. Wee deny the conſequence of this argument: becauſe the force, excellency, and efficacy of Chriſts ſatisfaction is not to bee eſteemed by the multitude or number of thoſe men who are thereby ſaved, but by the greatneſſe of the benefit it ſelfe. For it is a greater work to deliver and ſave even one from everlaſting death, than to make all men by one ſin guilty of everlaſting death. For, be it that Chriſt ſhould ſave even but one man, yet it was neceſſary, 1. *That hee ſhould pay in a finite time a puniſhment in greatneſſe and valne infinite, not onely for that one ſinne of Adam,*

John 3. 16.

The force of Chriſts ſatisfaction is ſeen not in the multitude of them who are ſaved, but in the greatneſſe of the benefit.

dam, but for other infinite ſins which follow it, of which every one alſo deſerves infinite puniſhment. It was required alſo, 2. *That hee ſhould purge and take away, not onely that originall and birth ſin, but alſo infinite others,* 3. *And ſhould reſtore in him a perfect conformity with God.* Wherefore the grace of Chriſt, in ſaving even one man, doth in infinite manner exceed the ſinne of Adam. Anſ. 2. Againe, that the force of that efficacie which is in Chriſts merit & benefit paſſeth not through all men: as the ſtrength of Adams ſinne paſſed through all his poſterity; the fault hereof is in men, who doe not as much apply unto themſelves by a true faith Chriſts merit, as they doe apply unto themſelves the ſinne of Adam, both by being borne in it, and conſenting unto it, and foſtering it. Now the reaſon why all men doe not beleeve, nor apply this Chriſts benefit unto themſelves, is a queſtion of higher and deeper ſpeculation impertinent to this place. This may ſuffice for anſwer herein, *God hath mercy on whom hee will, and whom hee will hee hardneth.* And he will ſo ſhew his mercy, that he will alſo exerciſe his juſtice. Rom. 9. 18.

Queſt. 21. *What is true faith?*

Anſ. It is not only a certaine knowledge, whereby I ſurely aſſent to all things which God hath revealed unto us in his word [a], but alſo an aſſured truſt [b], kindled in my heart by the holy Ghoſt [c], through the Goſpel [d], whereby I make my repoſe in God, being aſſuredly reſolved that remiſsion of ſins, everlaſting righteouſneſſe, and life is given, not to others only, but to me alſo [e], and that freely, through the mercy of God, for the merit of Chriſt alone [f].

[a] Jam. 2. 19. [b] Heb. 11. 1, 7. Rom. 4. 18, 19, 20, 21. & 10. 10. Eph. 3. 12. Heb 4. 6. Jam. 1. 6. [c] Gal. 5. 22. Mat. 16. 17. 2 Cor. 4 13. [e] Rom. 1. 17. & 5, 1.

Joh. 6. 29. Eph 2. 8. Phil. 1. 29. Act. 16. 14. [d] Rom. 1. 16. & 10. 17. 1 Cor. 1. 21. Act. 10. 44. and 16. 14. Gal. 3. 11. & 2. 16. [f] Eph. 2. 8. Rom 3. 24. & 5. 19. Luk. 1. 77, 78.

The Explication.

THe doctrine of Faith followeth. 1. *Becauſe Faith is the meane whereby wee are made partakers of the Mediatour.* 2. *Becauſe without Faith the preaching of the Goſpel profiteth and availeth nothing.*

The Queſtions touching *Faith* are;

1. *What Faith is in generall.*
2. *How many kindes of Faith there are in Scripture.*
3. *How Faith differeth from Hope.*
4. *What are the efficient cauſes of Juſtifying Faith.*
5. *What are the effects of it.*
6. *To whom it is given.*

What Faith is in generall.

THe word *Fides* or *Faith*, according to *Ciceroes* derivation, receiveth his appellation and name from the Gerund *Fiendo*, which ſignifieth *Doing*, becauſe that which is covenanted is performed; and is defined by him to be *The aſſurance and truth of contracts, and whatſoever kinde of compoſition; yea, the very foundation of juſtice.* It is commonly defined to be *A certaine or grounded knowledge of propoſitions or concluſions, to which wee aſſent on authority of the aſſertion of true witneſſes, whom we may not except againſt or doubt of, whether it be God, or Angels, or Man, or Experience.* But whereas in the moſt generall diſtinction of faith, there is one kinde of faith in divine matters, another in humane; the queſtion here is, what *Theologicall faith*, or faith in divine things is. Wherefore we muſt give a more ſtrict definition of faith taken in generall, which notwithſtanding muſt bee

Whence faith hath his Name. Cic. Offic. 1.

The generall nature of faith as it is extended unto all things.

The generall nature of faith as it concerneth onely divine things, and is taught in Scripture.

be ſuch, as that it compriſe all the ſpecials of faith delivered in Scripture. In gene-
The divers acceptions and uſes of the name of faith.
rall therefore whatſoever faith is mentioned in Scripture, it is *A certaine knowledge firmly yeelding aſſent to all things, which are delivered in the ſacred Scriptures of God, his will, workes, and grace, whereunto we condeſcend, even becauſe God himſelfe doth affirme it. Or, It is to yeeld aſſent to every word of God delivered to the Church, either in the Law, or in the Goſpel; for that it is the aſſeveration or avouching of God himſelfe.* Oftentimes faith is taken for the very *doctrine of the Church*, or thoſe things, whereby we are out of Gods word informed and inſtructed unto faith or aſſent and beliefe: as, when we uſe to ſay, *The Chriſtian faith, The Apoſtolike faith.* Oftentimes it is uſed for *the fulfilling of ancient promiſes, or the things themſelves which are beleeved:*
Gal. 3. 23.
as, *Before faith came, wee were kept under the law, and ſhut up unto the faith which ſhould afterward be revealed.*

How faith differeth from all other kinds of knowledge.
Furthermore, albeit there be alſo other certaine notices, whereunto wee firmly give aſſent, as underſtanding, or apprehenſion of principles, Science, Sapience, Art, Prudence (for the aſſent comming unto the notice, doth confirme and perfect it, ſo that what knowledge of a thing it had without aſſent, it is imperfect and unprofitable) yet none of thoſe are that faith, eſpecially the Theologicall, ſuch as a little before it is deſcribed. *For to thoſe notices or apprehenſions we doe aſſent*, either becauſe they are naturally engraffed in our mindes, or, for that they bring demonſtrance, or ſome other true and certaine proofes. *But the Theologicall aſſent or faith* is not, neither ariſeth it out of the inſtinct of nature, neither out of ſenſe, or experience, neither out of demonſtrations, or reaſons borrowed from Philoſophy, but commeth and dependeth of a peculiar and ſupernaturall revelation or divine teſtimony. That therefore which is added in the former deſcription, *for the aſſeveration of God himſelfe*, diſtinguiſheth Theologicall faith from all other knowledges, even the moſt certaine. And this generall definition of Theologicall faith is neceſſary, that wee may not thinke that out of Philoſophy, or ſuch principles as are naturally known to all, are to be drawne reaſons or arguments ſound and ſufficient, to confirme the Articles of our faith; but may know, that the word of God, and thoſe good and neceſſary conſequences and arguments which are framed out of it, are a ſupernaturall light, and more certaine than all, though moſt exact and exquiſite demonſtrances, either Naturall or Mathematicall of Philoſophers.

2. *How many kindes of faith there are in Scripture.*

1
What Hiſtoricall faith is.
FOure ſorts of *faith* are found rehearſed in Scripture; 1. *Hiſtoricall*, 2. *Temporary*, 3. *Working Miracles*, 4. *Juſtifying or Saving faith*. The difference of theſe kindes one from the other, appeareth out of their definitions. *Hiſtoricall faith is to know, and thinke all thoſe things to be true, which are manifeſted from above, either by voice, or by viſions, or by oracles, or by any other manner of revelation, and are taught in the bookes of the Prophets and Apoſtles; and thus to be perſwaded of them for the aſſeveration and teſtimony of God himſelfe.* It is called *Hiſtoricall*, becauſe it is a bare knowledge of ſuch things as God is ſaid to have done, to doe, or that he will doe hereafter. Of this faith theſe teſtimonies of holy Scripture make mention: *If I have all*
1 Cor. 13. 2.
faith, ſo that I move mountaines, &c. Which ſaying notwithſtanding may bee conſtrued of all the ſorts of faith, Juſtifying faith onely excepted. *The Divels believe*
Iames 2. 19.
and tremble. For the Divell knoweth exactly, both what things are written in the word, and alſo what are not written. Becauſe he is a ſpirit witty, quicke, and learned, he is preſent, and ſeeth whatſoever things are done in the Church, and alſo through long experience hath knowne the doctrine of the Church to be true. *Simon*
Acts 8. 13.
Magus beleeved; to wit, that the doctrine was true which the Apoſtle Peter propounded. But he had not a juſtifying faith.

2
What Temporall faith is.
Temporary faith is to aſſent unto the doctrine of the Church, together with profeſſion and joy therein, though not true, and unfeined; that is to ſay, not ſpringing from a lively ſenſe of the grace of God towards them, but of ſome other cauſe whatſoever: therefore it endureth but for a time, and in the inſtant of affliction vaniſheth. Or, It is *to aſſent unto*

the

the heavenly doctrine, which is delivered by the Prophets and Apostles; to professe it, to glory therein, and to rejoyce in the knowledge thereof for a time; not for the application of the promise to themselves, to wit, not for any feeling in their hearts of Gods grace towards them, but for other causes; and therefore without any true conversion, and finall perseverance in the profession of this doctrine. This definition is drawne from the Parable and words of Christ; *He that receiveth seed in the stony ground, is he which heareth the word, and incontinently with joy receiveth it. Yet hath he not roote in himselfe, and dureth but a season, for as soone as tribulation or persecution commeth, &c.* The causes of this kinde of joy are in a manner infinite, and diverse in divers persons: yet all of them temporary, at whose fading, such faith also as is grounded on them flitteth and vanisheth. Hypocrites rejoyce at the hearing of the Gospel; either because it is a new doctrine in their eares, or because it seemeth to sooth and flatter their affections, whilst it disburdeneth them of mens traditions, as doth the doctrine *of Christian liberty, of Justification, &c.* or because they haunt a licentious custome of sinning, or hunt after profits and commodities, whether publike or private, as riches, honour, glory, &c. which then appeareth when the crosse overtaketh them. For then, because they have no roote, they are parched and wasted with the heate thereof. Thus hypocrites rejoyce; they rejoyce not as true beleevers, I meane, on a sense and feeling of Gods grace working in them, and on an application unto themselves of the blessings offered in the word; which one thing onely in the faithfull is the cause that they are rapt with exceeding true and perfect joy, and the removing of this cause sufficeth to make faith temporary. This *time-serving faith* differeth from *historicall* only in that joy which accompanieth it, and not the other. For *the historicall faith* hath a bare and naked knowledge only: but *temporary faith*, besides this knowledge, rejoyceth therein. For time-serving men *receive the word with joy:* whereas Divels beleeve *historically*, and yet are hereon touched with no joy, but rather *tremble:* they, I say, joy not in that knowledge they have, but wish it were quite extinguished. Nay farther, they professe not themselves to bee followers of that doctrine, though they know it to be true, but horribly persecute, and maliciously oppugne the same. Notwithstanding in men, Historicall faith is sometimes coupled with profession, and sometimes also severed from it. For oftentimes men professe, for I know not what causes, that religion and truth, which in heart they hate: Many also which are resolved, and know assuredly the verity of Christian doctrine, notwithstanding oppose themselves, and set their faces against it; and these are they which sinne against the holy Ghost. Object. *Yea, but the Divell hath often professed Christ: therefore he doth not oppugne this doctrine.* Ans. Hee did this not for any desire of promoting and advancing Christs doctrine, but for the hatred hee bare unto it, that by his testimony he might cause it to be suspected, and might mingle therewith his owne errours and lies: therefore Christ doth command him silence, as Paul also doth in the Acts.

Mat. 13.20, 21.

Temporary faith is tied in a string with the commodities of the world, and with them doth live and die.

The difference of temporall & historicall faith.

The Divell professed Christ, that for his testimonies sake he might the lesse be beleeved. Marke 1.25. Acts 16.18.

The faith of miracles is an especiall gift of effecting some extraordinary worke, or foretelling some certaine event by divine revelation: Or, *It is a certaine perswasion springing from an especiall revelation, and peculiar promise of God, touching some miraculous effect which he would have done, and fore-telleth that it shall come to passe.* For this kinde of faith cannot bee drawne simply out of the generall word of God; unlesse some singular promise or revelation of God bee annexed therewith. Of this faith the Apostle saith; *If I had all faith, so that I could move mountaines.* For although this speech bee understood of all the kindes of faith, excepting Justifying faith, yet it is especially referred to the faith of miracles. That this faith is diverse from the other kindes, is proved by these reasons. 1. By that saying of Christ; *If ye have faith as much as is a graine of mustard seed, ye shall say unto this mountaine, Remove hence to yonder place, and it shall remove.* But many holy men, who had a stable faith, and both *knew* the word of God, and *rejoyced therein*, and *applyed* it unto themselves, as Abraham, David, &c. yet did not remove mountaines. Therefore this is a diverse kinde of faith from that *justifying faith* which they had. 2. Many Exorcists, and the Sons of Sceva in the Acts endeavoured to cast out Divels, whereas they

3

What the faith of working miracles is.

1 Cor. 13.2.

How it differeth from the rest, Mat. 17.20.

Acts 19.13.

they had not the gift of it, to wit, ſpeciall revelation from above, and therefore it fell out ill with them; the ſpirit of the poſſeſſed man invading, diſarming, and
Acts 8.13. wounding them. 3. Simon Magus is ſaid to have beleeved, and yet could hee not worke miracles; and therefore he would have bought and gotten this power with mony. 4. The Divell knoweth the ſtory of the Scripture, neither yet doth he worke miracles; becauſe none beſides the Creator is able to change the *Nature* of things. 5. Judas taught and wrought miracles, as did the other Apoſtles; therefore hee had *an hiſtoricall faith* (yea, and perhaps a *temporall faith*) and *the faith of miracles*, yet had he not a *juſtifying faith*. For hee is called of Chriſt, *A Divell*. 6. Many ſhall ſay
John 6.70. Mat. 7.22, 23. unto Chriſt, *Lord, Lord, have not we by thy name caſt out Divels?* but Chriſt will anſwer them, *I never knew you*. Wherefore the gift of working miracles is given to hypocrites alſo. 7. The other kindes of faith extend to all things that are written in the word, and therein propoſed to be beleeved: but this of miracles is appropriated and reſtrained to ſome certaine workes or extraordinary effects to come. Therefore it is a diſtinct kinde of faith, and different from the reſt.

Juſtifying or Saving Faith is properly that which is defined in the Anſwer to the 21. Queſtion of the Catechiſme; in which definition *the Generall*, or common nature is, a knowledge and ſtedfaſt aſſent. For of an unknowne doctrine there is no faith, and it behoveth every man to know the doctrine before hee beleeve it: whence the Papiſts *Implicite faith* is refuted. *The difference*, or ſpeciall Nature, is the confidence and applying, which every particular man maketh to himſelfe of free remiſſion of ſinnes by and through Chriſt. *The property and peculiar affection* thereof, is, to reſt and rejoyce in God for this ſo great good. *The efficient cauſe* is the holy Ghoſt. *The inſtrumentall cauſe* is the Goſpel, under which the uſe alſo of the Sacraments is comprehended. *The ſubject*, where it is ſeated, is the will and heart of man. *Juſtifying* or *Saving faith* differeth from the other kindes of faith; in that this onely is the certaine confidence, whereby we apply Chriſts merit unto our ſelves; and wee apply it unto our ſelves, when every one of us doe certainly reſolve, that the righteouſneſſe or merit of Chriſt is alſo given and imputed to us; that wee may be eſteemed juſt and righteous of God, and alſo may be regenerated and glorified. *Confidence or truſt is a motion of the heart or will, following and purſuing ſome good thing, and rejoycing and reſting thereon.* For the words πίστις and πιστεύειν, which ſignifie *beliefe*, and *to beleeve*, come from πείθομαι, which is *to be ſtrongly perſwaded*. Whence the word πιστεύειν, *to credit and beleeve*, even with profane Authors is uſed in this ſenſe, *to truſt confident*, and *to reſt on any thing*: as we reade in Phocilides.

Λῷστον μὴ πίστευε πολυχρονίῳ· ἐστὶν ὅμως· Σαυτῷ πίστευε.

Credit not the Commons, for the multitude is deceitfull: and in Demoſthenes, *Thou art confident on thy ſelfe*, or buildeſt too much on thine owne perſon. Confidence is *a motion of the heart*, becauſe it is a following and purſuing of a good thing, and a deſire of retaining that good, which a man already doth enjoy. *It is a rejoycing*, becauſe it is glad of the preſent grace of God towards every of us, of full deliverance from the guilt of ſinne, and from ſinne it ſelfe in part: and becauſe by that which every one enjoyeth in preſent, he conceiveth everlaſting hope of bleſsings to come, as of everlaſting life, and of full delivery from all evill both of crime and pain, and therefore is free from the feare of future evill. *To him that hath, ſhall bee given. The holy*
Mat. 25.29. 1 Cor. 1.22. & 5.5. Epheſ. 1.13. *Spirit given unto us, is the earneſt and pledge of our full redemption.* Againe, Juſtifying faith differeth from the reſt, in this alſo, that *this Juſtifying faith is concerning all ſpirituall gifts, and whatſoever belong to our ſalvation*, and is properly, and ſimply, or abſolutely called faith in the Scripture: and is proper alſo and peculiar to the elect and choſen. *The faith of miracles is a certaine gift*, whereby wee are not bettered, which we may want without any hinderance to our ſalvation: neither is it given to all the faithfull, nor at all times. *Hiſtoricall faith is a part of the Juſtifying*, and befalleth all the godly and hypocrites: but is not ſufficient alone to ſalvation, becauſe it applyeth not to it ſelfe thoſe benefits which are made knowne unto it out of the word. *Temporary faith hypocrites have.* Juſtifying faith therefore differeth from Hiſtoricall faith, in that it alwaies comprehendeth Hiſtoricall: but this is not ſufficient to make a Juſtifying faith, as neither are the other two. And it differeth from them

4
What Juſtifying faith is.
1. The Materiall cauſe thereof.
2. The Formall.
3. The Efficient.
4. The Inſtrumentall.
The difference thereof from the reſt.
1. In nature.
It is a confidence unmoveable.
2. In Object.
It only concerneth ſpirituall things.
3. In extent.
It comprehendeth the reſt, but is not comprehended by them.

them all, becauſe by Juſtifying faith alone *righteouſneſſe* and *inheritance* is obtained. For if, as the Apoſtle ſaith, *We are juſtified by faith*, and, *Faith is imputed for righteouſneſſe*: and, *The inheritance is by faith*, that faith then ſhall bee one of theſe foure. But it is not *hiſtoricall faith*; otherwiſe the Divels alſo ſhould be accounted righteous, and heires of the promiſe: *neither temporary*; for that is rejected by Chriſt. *Nor the faith of miracles*; for if ſo, Judas alſo ſhould be heire. Righteouſneſſe therefore, *and the inheritance is of Juſtifying faith alone*, which indeed is properly, ſimply, and abſolutely termed faith in the Scripture, and is peculiar to the elect and choſen.

4. In effect & end it only obtaineth the inheritance. Rom. 3. 28. Rom. 4. 5.

Now what Juſtifying faith is, no man truly underſtandeth, but hee who hath it: (For he that beleeveth, knoweth that he doth beleeve) as hee who never ſaw or taſted hony, knoweth not of what quality it is in the taſte, though you tell him much of the ſweetneſſe of hony. But whoſoever truly beleeveth, that is, hath a ſaving faith, he both hath experience in himſelfe of theſe things, and alſo is able to declare them to others. For 1. *He being convicted thereof in his conſcience, knoweth, that whatſoever things are ſpoken in the Scripture, are true and divine.* For faith is builded upon a certaine or aſſured and divine teſtimony, otherwiſe it were not *a full perſwaſion.* 2. *He findeth himſelfe bound to beleeve them.* For if we confeſſe them to be true: it is then juſt and meet, that we ſhould aſſent unto them. 3. *He principally reſpecteth, imbraceth, and applieth to himſelfe the promiſe of grace*, and of free remiſsion of ſinnes, righteouſneſſe, and life everlaſting by and for Chriſt, as it is ſaid; *He which beleeveth in the Sonne of God, hath life everlaſting.* 4. *Hee being imboldned on this confidence, relyeth on the preſent grace of God*, and out of it doth thus gather and conclude of further grace: By the preſent love of God towards me, and the beginnings of the firſt fruits of the holy Ghoſt, which ſo great bleſsings God imparteth unto mee; I certainly reſolve and am perſwaded, that God will never change his good will towards me, ſith he himſelfe is unchangeable, and his gifts without repentance. Therefore I hope alſo for a conſummation and accompliſhment of theſe bleſsings, that is, for plenary and full redemption. 5. *He rejoyceth in the preſent bleſſings which hee hath, but moſt of all in the certaine and perfect ſalvation to come*: and this is that *peace of conſcience, which paſſeth all mens underſtanding.* 6. *He hath a will to obey the doctrine of the Prophets and Apoſtles, without any exception, in doing or ſuffering whatſoever is therein commanded.* If I will beleeve God, I muſt obey his will, and thinke that this his will is not revealed unto us from men, but from him. Wherefore a man indued with Juſtifying faith, doth that duty which is impoſed upon him, ſtrive the world and the Divell never ſo much againſt him; and undergoeth, beareth, and ſuffereth whatſoever adverſities for the glory of God chearfully and boldly, having God his moſt benigne and good father. 7. *He is certaine, that his faith, though it be in this life imperfect and languiſhing, and oftentimes very much eclipſed, yet being builded upon the promiſe of God, which is unchangeable, doth never altogether faile or die*: but the purpoſe which it hath of beleeving and obeying God, continueth, it ſtriveth with doubts and temptations, and at length vanquiſheth, and in the celeſtiall life which is to come, ſhall bee changed into a full and moſt certaine knowledge of God and his will, where we ſhall *ſee God face to face.* All this, whoſoever truly beleeveth, hee feeleth ſenſibly in himſelfe, and whoſoever feeleth this ſenſibly in himſelfe, he truly beleeveth.

No man knoweth what Juſtifying faith is, but he that hath it.

Properties of Juſtifying faith. John 3. 36.

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2

3

John 8. 36.

4

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1 Cor. 13. 13.

4. *How Faith and Hope differeth.*

Juſtifying Faith is not confounded with *Hope*, though they both reſpect the ſame benefits. For, *Faith taketh hold of the preſent good*; as, remiſsion of ſinnes, or reconciliation, and regeneration, or the beginning of obedience and life everlaſting in us. *Hope eyeth the good to come*; as, the continuance of our reconciliation, and the perfecting or accompliſhment of everlaſting life, or our conformity with God; that is, full delivery from all evill. Object. *Life everlaſting is a thing to come. We beleeve life everlaſting. Wee beleeve therefore that which is to come: that is, Faith is alſo of things to come, and ſo faith is hope it ſelfe.* The Major muſt bee diſtinguiſhed. Life everlaſting is to come: true; as concerning the *conſummation* or accompliſhment thereof,

Faith apprehendeth things preſent: hope reſpecteth things to come.

thereof, in this reſpect it is not now ſimply *beleeved*, but *hoped* for. *We are ſaved by hope. Now we are the Sonnes of God; but it doth not appeare what we ſhall be.* Life everlaſting is alſo *a preſent good.* 1. As concerning the *will* and *unchangeable purpoſe* of God, who hath decreed from everlaſting that which hee hath begun in us, and will alſo in due time accompliſh it. 2. *As concerning the beginning thereof in this preſent life:* For everlaſting life is begun here in the elect by the holy Ghoſt; and in this reſpect is not *hoped*, but *beleeved:* according to thoſe aphoriſmes and briefe ſentences of Scripture; *He that beleeveth in the Sonne, hath life everlaſting, and hath paſſed from death unto life. This is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent, Jeſus Chriſt. By faith* then we are certaine, that thoſe bleſſings which as yet we have not, are notwithſtanding ours for Gods *promiſe*, and for the *unchangeable will* in God to give them us: but *in certaine hope* wee looke for them as concerning their *accompliſhment*. The ſumme is, There is one and the ſame *act* and *operation* of faith and hope, but they differ in *conſideration*. It is called *Faith*, as it doth apprehend things to come, as if they were preſent: in regard of the unchangeableneſſe of Gods will, it is called *Hope*, as it doth certainly looke for the beſtowing of thoſe things. And in this ſenſe the Apoſtle ſaith, that faith is converſant in things hoped for. *Faith* (ſaith he) *is the ground and ſubſtance of things hoped for*, that is, it is that which maketh things which are hoped for to be extant and preſent, and is the evidence of things which appeare not, or are not ſeen, to wit, *as touching their accompliſhment and conſummation.* Some reconcile the difference of theſe two in this manner; Faith apprehendeth the *promiſes* propoſed in the Creed concerning things to come. Hope, *the things themſelves promiſed*, which are to come. But this reconcilement is not ſo popular and eaſie to be conceived by the vulgar ſort, as is the other. Object. 2. *Faith is the evidence of things which are not ſeene: Therefore not of things preſent.* Anſw. It is the evidence of things which are not ſeene, to wit, *by the outward ſenſe:* but they are ſeene *by the eyes of the minde*, even as if they did lye open to the eyes of the body. Againe, they are not ſeene (as is afore-ſhewed) *in reſpect of their accompliſhment and conſummation.*

Rom. 8. 24. 1 John 1. 2. How life everlaſting is a preſent, and how a future good.

John 5. 24. John 17. 3.

Hebr. 11. 1.

5. *What are the cauſes of faith.*

How the holy Ghoſt is the principall & efficient cauſe of faith. Ephes. 2. 8.

THE firſt and principall *efficient cauſe* of Faith, both hiſtoricall, temporary, and of working miracles, is *the holy Ghoſt:* howbeit, he is cauſe of theſe, *by his divine generall working only*; but he is cauſe of Juſtifying faith, *by a ſpeciall kinde of working. By the grace of God ye are ſaved through faith, and that not of your ſelves: it is the gift of God*, who inlighteneth the *minde*, that it may underſtand the word; and moveth the *will*, that it may aſſent unto the word once underſtood. Object. *The Divell hath hiſtoricall faith. It is therefore wrought in him by the holy Ghoſt.* Anſ. Yea, even whatſoever faith is in the Divell, is wrought by the ſpirit of God, but that by *a generall and univerſall working only* (as hath been ſaid) whereby he worketh in all; not by a ſpeciall and proper action, becauſe by ſuch a kinde of working the holy Ghoſt faſhioneth and frameth a Juſtifying faith in the Elect alone. For verily, whatſoever knowledge and underſtanding is in Divels and Hypocrites, God effecteth it by his Spirit; but not ſo as to regenerate or juſtifie them, that they might rightly acknowledge him to be the author of this gift, and magnifie him therefore; for after this manner he worketh faith in the Elect alone. The Divels therefore and Hypocrites have faith *from the ſpirit of God:* but the Elect *from the ſpirit of God ſanctifying them.*

The word of God preached, the inſtrumentall cauſe of faith. Rom. 1. 16. Rom. 10. 17. 1 Cor. 4. 15.

The *inſtrumentall cauſe* of faith, in generall is *the whole word of God* comprehended in the bookes of the Old and New Teſtament, in which writings alſo are contained many workes and miracles of God beſides the word. But the chiefe and proper inſtrument of Juſtifying faith, is *the preaching of the Goſpel. The Goſpel is the power of God unto ſalvation, to every one that beleeveth. Faith commeth by hearing, and hearing by the word of God.* This inſtrument doth the holy Ghoſt uſe (yet not as neceſſary in regard of his working, but arbitrary, and at his owne good pleaſure) both to

to ſtirre up faith in us, and to nouriſh, ſtrengthen, and increaſe the ſame. Wherefore, ordinarily juſtifying faith is never engendered in thoſe who are of yeers to receive it, without the preaching of the Goſpel. The cauſe of that faith which worketh miracles, is not ſimply the word of God, but there muſt neceſſarily come thereto *an eſpeciall or immediate revelation from God.* The *formall* cauſe of juſtifying faith, is *a certaine knowledge and confidence in Chriſt.* The *object* of it is whole Chriſt, and his benefits promiſed in the word. The *ſubject* or part of man, wherein it remaineth, is the underſtanding, will, and heart of man. The *end* or finall cauſe, 1. *The glory of God*, to wit, the celebration of his truth, juſtice, bounty, mercy, which hee hath ſhewed in the ſending of his Sonne, and in the giving of faith in him. 2. *Our ſalvation*, that we may receive the bleſſings which are promiſed in the word.

Speciall Revelation the cauſe of faith of miracles.
The formall cauſe of faith.
The object of faith.
The ſubject of faith.
The ends of faith.

6. *What are the effects of faith.*

THE effects of juſtifying faith are, 1. *The juſtifying of us before God:* 2. *Joy reſting on God, and peace of conſcience. Being juſtified by faith, wee have peace with God.* 3. *Our whole converſion, regeneration, and all our obedience*, which followeth faith, and beginneth at the ſame time with faith. For, *by faith God purifieth our hearts.* To the effects of faith appertaineth alſo the conſequents thereof; that is, increaſe of ſpirituall and corporall gifts, and the receiving of the things themſelves, which faith aimeth at. The firſt then and immediate effect of juſtifying faith, is *Juſtification*: from this afterwards flowe all other benefits purchaſed by the blond of Chriſt, which all we beleeve to be given us by faith, faith it ſelfe being the cauſe of them. For, *That which is the cauſe unto any cauſe of any effect, is likewiſe a cauſe of that effect.* If therefore faith be the next cauſe of our Juſtification, *in reſpect of us*, it is alſo a cauſe of thoſe things which neceſſarily follow Juſtification. *Thy faith hath ſaved thee.* In a word: The effects of faith are Juſtification and Regeneration, which is begun here, and is to be perfited in the life to come. *Rom.* 3.28. & 10.10. *Act.* 13.39.

The effects of faith.
1
2
Rom. 5.1.
3
Acts 15.9.
Luke 8.48.

7. *Unto whom faith is given.*

JUſtifying faith is only proper to the Elect, and that to all of them. For it is given to the Elect alone, and to all the Elect, even to Infants, as concerning ſome inclination. *No man can come to mee, except the Father, which hath ſent mee, draw him. Ye beleeve not: for ye are not of my ſheepe. It is given to you to know the ſecrets of heaven: But unto them it is not given. And they beleeved as many as were ordained to everlaſting life. Whom he predeſtinated, them alſo he called: and whom he called, them alſo he juſtified. Faith is the gift of God. All have not hearkened to the Goſpel. For all men have not faith. Temporary faith, and the faith of miracles*, is given to thoſe, who are members of the viſible Church onely, that is, hypocrites. *Have we not by thy name done many great workes? caſt out Divels?* But now nevertheleſſe this faith of miracles ceaſeth, which flouriſhed in the Primitive Church; for that now the doctrine is ſufficiently confirmed.

Juſtifying faith is given to all the Elect, and to them only. John 6.44. & 10.26. Mat. 13.11. Acts 13.48. Rom. 8.30. Epheſ. 2.8. Rom. 10.16. 2 Theſ. 3.2. Mat. 7.22.

Hiſtoricall faith all they have, who are by profeſsion of the Church, whether they be of the godly, or reprobates: yea, and they alſo, who are not members of the Church, but enemies, as Divels and Tyrants. Hiſtoricall is a part of juſtifying faith: becauſe there can be no aſſent or perſwaſion of a thing, which is not firſt knowne. Object. *Hiſtoricall faith is a good worke. The Divels have Hiſtoricall faith: Therefore they have good workes.* Anſ. Hiſtoricall faith is a good worke, if it be joyned with an application of thoſe things, whereto it aſſenteth, that is, with confidence. Repl. *Hiſtoricall faith is a good worke, though it be not joyned with confidence, becauſe it is an effect of the ſpirit of God: Therefore the Divels have good workes, even without peculiar application and confidence.* Anſ. Hiſtoricall faith is a good worke in it ſelfe, but it is made ill by an accident, for that the reprobate doe not apply thoſe things to themſelves, which they know and beleeve to be true. Wherefore *the Divels are ſaid to tremble*: for that they doe not thinke that God is towards them alſo ſuch, as he

Hiſtoricall faith which is good in it ſelfe, is made ill by an accident.

he is deſcribed in his word, good, mercifull, &c. *The ſumme is:* As the ſubſtance it ſelfe of the Divels, and other things, which they retaine ſtill of their firſt creation; ſo alſo both the knowledge and faith, which they have concerning divine matters, are in themſelves very good, becauſe they are the effects and gifts of God: but they are made evill by an accident, even by reaſon of their abuſing of them, for that they referre them not to this end, as to ſhew themſelves gratefull unto God the author of theſe good things, and to magnifie him for them. Object. Againſt this, That all the Elect are ſaid to have faith, ſome thus reaſon: *Many infants are of the elect, and yet have not faith: Therefore all the elect have not faith.* Anſw. They have not indeed *actuall* faith, as men of ripe yeeres; but they have a *power* or *inclination* to beleeve, which the holy Ghoſt, as it fitteth for their capacity and condition, worketh in them. For whereas the holy Ghoſt is promiſed unto Infants, hee cannot bee idle in them. Wherefore that remaineth ſtill, which before was confirmed: *That all the elect have faith.* And further, this I adde, That *faith* is neceſſary for all the elect: and not only faith, but the *confeſſion of faith alſo* to thoſe which are growne in yeeres and underſtanding. 1. Becauſe of the commandement of God, *Thou ſhalt not take the Name of the Lord thy God in vaine.* Therefore, thou ſhalt take it aright. *He that ſhall confeſſe me before men, him will I confeſſe alſo before my Father which is in heaven.* 2. Becauſe of the glory of God; *Let your light ſhine before men, &c.* 3. Becauſe faith is not idle; but, as a fruitfull tree, manifeſteth and ſheweth it ſelfe by confeſſion. 4. For our ſalvation. *For with the mouth man confeſſeth to ſalvation.* 5. That we may bring others to Chriſt: *And thou being confirmed, convert thy brethren.* Now we know, that we have faith, 1. By the teſtimony of the holy Ghoſt, and by the feeling of a true faith in our ſelves, that is, by a true and unfeined deſire of receiving the benefits offered by Chriſt. For he that beleeveth, knoweth that he doth beleeve, as the Apoſtle teſtifieth; *I know whom I have beleeved. And, Becauſe wee have the ſame ſpirit of faith, according as it is written, I beleeved, and therefore have I ſpoken; we alſo beleeve, and therefore ſpeake. He that beleeveth in the Sonne of God, hath the witneſſe in himſelfe.* 2. By the ſtrife and conflict within us of faith and doubtfulneſſe. 3. By the effects, that is, by an earneſt purpoſe of obeying God, according to all his commandements. Againſt *the certainty of faith*, whereof we ſpake in the definition of faith, ſome diſpute on this wiſe. Object. 1. *They who may fall before the end of their life into ſinne and damnation, cannot bee certaine of their ſalvation and everlaſting life. This is proved, becauſe to be certaine, and to bee in poſſibility to fall, are contrary one to the other. But we all may ſlide and fall away. It is falſe therefore, which is taught in the definition of Juſtifying faith, to wit, That everlaſting life is given us, and ſo our faith to be certaine, and aſſured of it.* Anſ. To be in poſſibility of falling, or failing, that is, *finally*, is contrary to the certainty of our ſalvation. But they who are once enriched by God with true faith, doe not fall *finally*. Repl. 1. *All that are weake may fall finally. We are all weake: Therefore we may all fall finally.* Anſ. The Major is to be diſtinguiſhed. All that are weake may fall *finally*; true, if they ſtood by their owne ſtrength. But we, who are beleevers, ſtand preſerved and upheld by the grace and power of God. Therefore can wee not *finally* fall. For, whom God hath once imbraced with his favour, them hee will not, nor ſuffereth to fall utterly from his grace. *Though hee fall, hee ſhall not bee caſt off: for the Lord putteth under his hand.* Repl. 2. *But God hath no where promiſed, that hee will keep and preſerve us in his grace finally.* Anſ. Yes, he hath promiſed, and expreſſed it both in the place afore-named, and elſewhere: *I give unto them eternall life, and they ſhall never periſh, neither ſhall any plucke them out of mine hand. My Father, which gave them me, is greater than all, and none is able to take them out of my Fathers hand: I and my Father are one. I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, &c. ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus.* Repl. 3. *But it is ſaid, Let him that thinketh he ſtandeth, take heed leſt he fall: Therefore perſeverance dependeth not of God promiſing, but of ourſelves: and therefore it is doubtfull, ſtanding upon a doubtfull ground.*

Anſ. This is a fallacy, reaſoning from that which is no cauſe, as if it were a cauſe. For

A beleeving inclination in infants: though not an actuall beliefe.

Faith and the profeſſion thereof neceſſary for five cauſes.

1 Exod. 20. 7. Mat. 10. 32. 33.

2 Mat. 5. 16.

3

4 Rom. 10. 10.

5 Luke 22. 32.

Three waies how to know that we have faith.

1 2 Tim. 1. 12. 2 Cor. 4. 13. 1 John 5. 10.

2

3

True faith may faint for a time, but cannot fall finally.

pſal. 37. 24.

John 10. 28, 29.

Rom. 8. 38.

1 Cor. 10. 12.

For by this very exhortation hee goeth about to nourish, make perfect, and preserve the safety of the faithfull. For God useth such threatnings, thereby to retain the godly in their duty, that they may not wexe proud, and please themselves. But hereof it doth not follow, that hee permitteth the perseverance of the godly in faith and grace, to their owne strength and arbitrement. Moreover, Paul in that place speaketh not to particular men, but to the body of the Church of Corinth, in which many were hypocrites. Wherefore they who truly beleeve, must certainly resolve, that God will save them. For if hee will have us assured of his present favour and grace towards us, he will also have us assured of that which is to come, because God is unchangeable. Repl. 4. *Salomon saith, Man knoweth not, whether he hee worthy of love or hatred: Therefore wee cannot bee assured of the election of God, neither resolve any thing of Gods present favour, and so by consequent, neither of that which is to come.* Answ. to the Antecedent. 1. Man knoweth not: true, as concerning *second causes*, or by events of things, be they good or evill. For externall & outward fortune is no certaine token, whereby to judge of Gods favour. 2. Againe, man knoweth not *of himselfe*: but hee knoweth it, God revealing it, and certifying us abundantly of his love towards us by his word and spirit. Repl. 5. *Who hath knowne the minde of the Lord?* Answ. No man hath knowne it before God hath revealed it, neither after he hath revealed it doth any man perfectly know it, but so much we know, as may suffice to our salvation. *We all beholding, as in a mirrour, the glorie of the Lord with open face, and are changed into the same image, from glory to glory. It is the spirit which revealeth and witnesseth unto us, that we are the sons of God.* Eccles. 9. 1. Rom. 11. 34. 2 Cor. 3. 18. Rom. 8. 16. 1 Cor. 1. 22.

Object. 2. *But if the righteous turne away from his righteousnesse, and commit iniquity, he shall dye in his sinnes: Therefore beleevers also may decline from godlinesse, and fall from everlasting salvation.* Answ. 1. That which is spoken but conditionally, is no positive assertion. Answ. 2. He in that place is called *just*, not onely who is truly just, but also who seemeth just in the eyes of men, of which kinde oftentimes time-serving hypocrites are, which beleeve for a while, and afterwards fall away. For a true just man is *like a tree planted by the waters side, whose leafe shall not wither.* And the sonnes and heires onely are indued with true conversion and godlinesse. *As many as are led by the spirit of God, they are the sonnes of God. And if sonnes, then also heires. Wee have received the spirit of God, that wee might know the things which are given unto us of God. Wee have the minde of Christ.* When the spirit of God, which worketh in the sonnes and heires of the Kingdome their conversion and sanctification, is called, *The earnest of our inheritance, untill the redemption of the possession purchased.* Ezek. 18. 24. Psal. 1. 3, 4. Rom 8. 14. Galat. 4. 7. 1 Cor. 2. 12. 16. 2 Cor 1. 22. & 5. 5. Ephes. 1. 14.

Object. 3. Paul *exhorteth the Corinthians, that they receive not the grace of God in vaine: so Christ likewise biddeth us, watch, and pray.* Answ. Thereby carnall security is forbidden, and certainty of salvation, as also faith, tranquility, watchfulnesse, and praier is commanded. For these are the necessary and proper effects of our election, and an infallible argument of salvation. For all beleevers are elected: and Paul teacheth, *That by faith we are made partakers of Gods adoption.* 2 Cor. 6. 1. Mat. 26. 41. Ephes. 1.

Object. 4. *Saul failed and fell away finally. Saul was one of the godly: Therefore the godly also fall away.* Ans. We deny the Minor, that Saul was one of the godly, for he was an hypocrite. Rep. *But he had the gifts of the holy Ghost.* Ans. He had such gifts of the holy Ghost as are common to the godly with the reprobate: he had not the gifts of regeneration and adoption; and therefore neither had he the holy Ghost sanctifying him, which is proper unto the Elect.

Object. 5. *The doctrine of the certainty of our salvation breedeth security.* Answ. It breedeth indeed a *spirituall security*, by it selfe in the Elect alone: and *a carnall* by accident; and that only in the wicked and reprobate, but not at all in the godly.

Quest. 22. *What are those things which are necessary for a Christian man to beleeve?*

Answ. All things which are promised us in the Gospel: [a] the summe whereof is briefly comprised in the Creed of the Apostles, or in the Articles of the Catholike and undoubted faith of all Christians.

[a] 1 John 20. 31. Mat. 28. 20. Mark 1. 15.

The Explication.

AFter we have intreated of *Faith*, it directly followeth now, that we speake of *the object of Faith*, that is, the summe of those things which are to be beleeved. *Faith* therefore in generall apprehendeth the whole word of God, and is strongly perswaded of the truth thereof, as appeareth out of the definition thereof. But *Justifying faith* properly eyeth the promises of the Gospel, or the preaching of grace through Christ. Wherefore the Gospel is properly the object of Justifying faith; and it is properly termed, *The doctrine of things to be beleeved*: as contrariwise, the Law properly is *The doctrine of things to be done*. Mens traditions therefore, the Popes ordinances, and decrees of Councels are sequestred, and excluded from being the object of faith. For faith can relye on nothing but the word of God, as on an immoveable foundation. Now the decrees of men are variable and uncertaine, sith *every man is a lyar*; only God is true, and his word truth. Wherefore Christians, as they may not frame unto themselves any object of faith, so neither may they receive any formed and delivered by others, but must beleeve the Gospel only, as the Scripture teacheth: *Repent and beleeve the Gospel. That your faith should not be in the wisedome of men, but in the power of God.* Now the summe of the Gospel, or of things to bee beleeved, is the Apostles Creed, whereof it followeth that we intreat.

Rom. 3. 4.

Marke 1. 15. 1 Cor. 2. 5.

Quest. 23. *Which is the Creed?*

Answ. I beleeve in God the Father Almighty, maker of heaven and earth.
2. And in Jesus Christ his only Sonne, our Lord:
3. Which was conceived by the holy Ghost, borne of the Virgin Mary:
4. Suffered under Pontius Pilate, was crucified, dead and buried, hee descended into hell:
5. The third day he rose againe from the dead:
6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty:
7. From thence he shall come to judge the quicke and the dead.
8. I beleeve in the holy Ghost.
9. I beleeve the holy Catholike Church, the communion of Saints.
10. The forgivenesse of sinnes.
11. The resurrection of the body.
12. And the life everlasting. *Amen.*

The Explication.

THis word *Symbole*, is derived from a Greeke word, which signifieth either *a common collation of divers men to the making of a banquet*, or, *a signe, token, and marke, whereby a man is discerned from other*. Such as is the military signe,

ſigne, whereby fellowes are deciphered from enemies. *The Symbole*, ſo termed in the Church, *is a briefe and ſummary forme of Chriſtian doctrine; or a briefe ſumme or confeſſion of the points of Chriſtian Religion, or Evangelicall doctrine.* Now it is called by the name of Symbole, *becauſe it is as a token or profeſſion, whereby the Church with her members is diſcerned from all her enemies, and from all other Sects.* Some ſay, that this briefe ſumme of Evangelicall doctrine was called a *Symbole*, for that this doctrine was collated, as it were, and imparted by the Apoſtles, and every one of them did beſtow ſome part thereof: But that cannot bee proved. This reaſon may bee rendred thereof more probable, that it was called a *Symbole*, for that the Articles of faith are the ſquire and rule, whereunto the faith and doctrine of all Orthodoxe, or right beleeving Chriſtians ought to agree, and be conferred. The Symbole is called *Apoſtolike*, 1. *Becauſe it containeth the ſumme of the Apoſtolike doctrine*, which the Catechumenes were inforced to hold and profeſſe. 2. *becauſe the Apoſtles delivered that ſumme of doctrine to their Scholars and Diſciples:* which the Church afterwards held as received from them. This ſelfe ſame Symbole is called alſo *Catholike*, becauſe there is but one faith of all Chriſtians. Here ſome demand a reaſon, *Why after the Apoſtles Creed, other Creeds; as the Creed of the Councell of Nice, Epheſus, and Chalcedon, with Athanaſius Creed, were compiled, and received in the Church. Anſw.* Theſe Creeds properly are not *others*, that is, quite different in ſubſtance from the Apoſtolike Symbole, but are onely a repetition and more ample declaration of this, in all which certaine words are added as an explication thereof, by reaſon of Heretikes, by whom, becauſe of the ſhortneſſe thereof, this was depraved. There is no change either of the matter, or of the doctrine, but only of the forme of declaring it, as eaſily appeareth by comparing them together. Other important and weighty cauſes there were, which might compell the Biſhops and Doctors of ancient Churches, to compoſe and draw out theſe briefe compendious formes of Confeſſion; eſpecially the Church then increaſing, and Hereſies growing with and in the Church. For inſtance in few; 1. That all, both young and old might with more eaſe beare in minde the maine and entire foundation of Chriſtianity compriſed in briefe. 2. That all might alwaies have in their ſight and view the confeſſion of their faith and conſolation reaped thence, knowing what that doctrine is, for which perſecution is to be ſuſtained: So God in times paſt made a ſhort ſummary abſtract of his law and promiſes, that all might have it as a rule of life, and ground of conſolation obvious to their eyes. 3. That the faithfull might have a peculiar badge and cogniſon, whereby to bee diſtinguiſhed both then, and in all future ages from Infidels and Heretikes, which with *wily gloſing ſophiſmes corrupt the writings of the Prophets and Apoſtles*; for which very cauſe alſo theſe Confeſſions were intituled *Symboles*. 4. That there might bee ſome perpetuall rule extant in publike, plaine, briefe, and eaſie to be knowne, whereby to examine all manner of doctrine and interpretation of Scripture, to approve and ratifie whatſoever accordeth therewith, and refuſe and diſannull the contrary. Notwithſtanding the Apoſtles Creed far ſurpaſſeth the reſt in authority. 1. *Becauſe for the moſt part it literally conſiſteth of the proper words and phraſes of Scripture.* 2. *Becauſe it is of greater antiquity than other Creeds, and was delivered firſt unto the Church by the Apoſtles themſelves, or by their Diſciples and Scholars: and ſince them ſucceſſively from hand to hand transferred unto us their poſterity. Becauſe it is the fountaine and originall draught, even an authenticall rule of direction to other Creeds, which for illuſtration of this, to prevent the fraudulent ſleights and forged corruption of Heretikes, have in univerſall and generall Synods or Councels been publiſhed, and authoriſed by the whole joynt-conſent of the Church.* The certainty of other Creeds dependeth not on the authority and arbitrement of men, or definitive ſentence of Councels, but on the perpetuall concordance of holy Scripture with them, and of the whole Church ſince the Apoſtles time retaining and holding faſt the Apoſtles doctrine, and teſtifying to all poſterity, that they received this doctrine at the Apoſtles mouthes, and the mouths of their hearers; which conſent is obvious to any man that daigneth to view it with both eyes, and weigh it conſiderately. For certain it is, that no Congregation

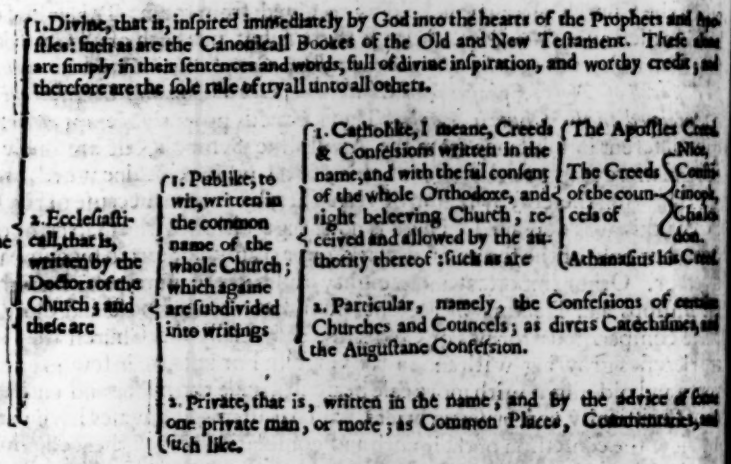
Two reaſons why the Creed is called *Apoſtolike*.
1
2
Why it is called *Catholike*.
An anſwer to a queſtion moved touching other Creeds.

Foure cauſes why other Creeds were made and received in the Church.
1
2
3
4

The Apoſtolike Creed preferred above other Creeds, becauſe
1. The phraſe of it is moſt proper.
2. The time moſt ancient.
3. The copy moſt authenticall.

of Angels, nor Conventicle of men, hath any power of instituting new lawes, touching the worship of God, or new Articles of faith, binding the conscience. For this is a worke proper unto God. Neither may wee beleeve God for the testimony of the Church, but the Church for the testimony of God. This doctrine touching the causes and authority of divers Creeds, is borrowed out of *Ursinus Admonit. Neustad. de Concordia Bergens.* written *An. Dom.* 1581. where young Divines may, if they list, reade a large discourse touching the truth and authority of Ecclesiasticall Writers learnedly discussed, from the 117. page, unto the 142. page of the said Tract: a briefe Type and Table whereof I have here decipehred.

THE TABLE.



Quest. 24. *Into how many parts is the Creed divided?*

On the Sabbath.

Answ. Into three parts. The first is, of God the eternall Father, and our Creation. The second, of God the Son, and our Redemption. The third, of God the holy Ghost, and our Sanctification.

The Explication.

THE principall parts of the Apostolike Creed are three:

1. *Of God the Father, and our Creation.*
2. *Of God the Sonne, and our Redemption.*
3. *Of God the holy Ghost, and our Sanctification: that is, of the workes of our Creation, Redemption, and Sanctification.* Object. 1. *Unto the Father is ascribed the Creation of heaven and earth: unto the Sonne the Redemption of mankinde: unto the holy Ghost Sanctification: Therefore the Sonne and the holy Ghost did not create heaven and earth; neither did the Father and the holy Ghost redeem mankinde; neither doe the Father and the Sonne sanctifie the faithfull.* Answ. It is a fallacie, grounding upon that which is affirmed but in respect, as if it were simply affirmed. For the Creation is given to the Father, Redemption to the Son, Sanctification to the holy Ghost, not as they are simply an *operation* or worke (for so should the other two persons bee excluded from it) but in respect of the *order* and *manner* of

How our Creation, Redemption, Sanctification, are each appropriated to some one person of the Trinity, and yet all three persons have their joynt-working in them.

of working, which is peculiar and proper to every of them in producing and bringing forth the same externall worke. A more open declaration hereof may bee this: The workes of our Creation, Redemption, and Sanctification, are *the operations of the Godhead outwardly*, that is, externall operations, which GOD worketh on his creatures; *and they are undivided*, that is, common to the three persons, which they by common will and power worke in the creatures, by reason of that one and the same essence and nature of the Godhead, which they have. For the Scripture attributeth *the Creation* not onely to the Father, but to the Sonne also, and the holy Ghost. *All things were made by it. The Spirit of the Lord moved upon the waters. That which is conceived in her, is of the holy Ghost. By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.* Likewise, our *Redemption* is attributed to the Father; and the holy Ghost. *God sent his Sonne into the world, that the world might bee saved by him. He saved us by renuing of the holy Ghost, which hee shed on us abundantly.* And *Sanctification* both to the Father and to the Sonne. *God hath sent the spirit of his Sonne into our hearts, crying, Abba Father. The very God of peace sanctifie you throughout. Christ is made sanctification unto us. Christ sanctifieth the Church.* All the persons therefore create, redeeme, and sanctifie.

John 1.3. Genes. 1. 2. Matth. 1.20. Psal. 33.6. John 3.17. Tit. 3.5,6. Galat. 4.6. 1 Thes. 5.23. 1 Cor. 1.30. Ephes. 5.26.

Nevertheless, yet in respect of that *order* of working, which is betweene them, *Creation is ascribed unto the Father*, not excluding the other persons; but because he is the fountaine, as of the Divinity of the Son and the holy Ghost, so also of those divine operations which hee worketh, and performeth by the Sonne and the holy Ghost. *Redemption is ascribed unto the Sonne*, not excluding the other two persons; but because he is that person which executeth the Fathers will concerning the redeeming of mankinde; and doth immediately performe the worke of our Redemption. For the Sonne onely was sent into the flesh, and hath paid the ransome or price for our sins; not the Father, nor the Spirit. *To the holy Ghost is ascribed Sanctification*, not excluding the other two persons from this action; but because hee doth immediately sanctifie us.

Why distinct operations or workings are attributed to the three persons.

Object. 2. *The externall workes of the Godhead* (that is, such as the whole three persons exercise not mutually one towards another, but execute in the creatures) *are indivisible, or cannot bee divided:* (that is, they are not appropriated unto anie one of the three persons, without respect unto the other.) *But Creation, Redemption, and Sanctification, are externall workes of the Godhead: Therefore they are indivisible, and by force of good Consequent there needeth no such distinction of them, as is proposed. Answ.* to the Major. The workes of the Trinity are *indivisible*, but with retaining to each person his proper and peculiar manner of working. All three persons therefore worke on the creatures, but yet that order still is inviolably kept; as that the Father still is the fountaine of the operations of the Sonne and the holy Ghost, and doth all things not *of* any other, but *of himselfe*, *by* the Sonne and the holy Ghost; the Sonne doth all things *of* the Father, *by* the holy Ghost: The holy Ghost doth all things *of* the Father and the Sonne, *by* himselfe. For, *The Father createth*, but mediately *by* the Sonne and the holy Ghost; the Sonne *from* the Father; and the holy Ghost *from* the Father and the Sonne. *The Father and the holy Ghost redeeme us*, but mediately *by* the Sonne; but the Sonne immediately *from* the Father, *by* the holy Ghost. *The Father and the Sonne sanctifie us*, but mediately *by* the holy Ghost; but the holy Ghost immediately, *from* the Father and the Sonne. But as concerning the workes of the Trinity, which are called *outward* and *inward* workes, it shall bee more fully inlarged, when wee come to handle the last question save one of the doctrine *touching GOD*.

[a] Deut.6.4. Isa.44.6.& 45.5 1 Cor.8.4.6. Ephes.4 6.

Quest.25. *Seeing there is but one only substance of God,* [a] *why namest thou these three, the Father, the Sonne, and the holy Ghost?*

Answ. Because God hath so manifested himselfe in his word, [b] that these three distinct persons are that one true and everlasting God.

[b] Gen.1.2,3. Psal.33.6. Isa.61,1, 3.& 48.16. & 61,1. Mat.3.16,17.& 28.19. John 12.40, & 14.26.& 15.26. 2 Cor.13.13. Gal.4.6. Ephes.2,18. Tit.3.5,6. 1 Joh.5.7.

The Explication.

Questions concerning God.

IN this Question is contained the doctrine of the Church concerning one God, and the three persons of the Godhead. The principall questions therein are:

1. *Whence it may appeare that there is a God.*
2. *What he is, or what manner of God the God of the Church is, whom wee worship; and in what hee differeth from Idols.*
3. *Whether hee bee One onely, and in what sense there are said to be many Gods.*
4. *What the name of Essence, Person, and Trinity signifie, and how they differ.*
5. *Whether these names are to be used in the Church, and whether they are had in the Scripture.*
6. *How many persons there bee of the Godhead.*
7. *How they differ, and are to bee distinguished one from another.*
8. *For what cause it is necessary that the Doctrine of the Trinity bee held in the Church.*

1. *Whether there be a God, and whence it appeareth.*

THE great misery of mans nature cannot bee sufficiently thought upon, that, whereas it was created to the bright knowledge, and even the very Image of God, it is fallen so farre, as not only it is ignorant who, and what God is, but also maketh disputation, whether there be any God in heaven, or no. The causes of this evill, the Church alone doth understand: the first whereof is, *The blindnesse and corruption of mans nature after his fall*: the next, *The instigation of the Divell*, who would have the whole opinion of God razed out of the minds of men: unto which commeth, *The horrible confusion of mans life and humane affaires*, in that oftentimes the wicked flourish, and the godly either are oppressed by them, or while they perceive not the causes of these evils, and the secret government of God, they fall to doubting, whether there be any God, who hath care over the world and humane affaires. But that there is a God, is proved by many maine arguments common to Philosophy with Divinity. The arguments are these:

Three causes which have made men to doubt, whether there be a God.

The reasons which doe prove there is a God.

1 The beautifull order of nature.

1. *The beautifull and goodly order of nature beheld in the world*; that is, the disposing of every part of the world, and the continuall succession of divers motions and operations therein, with constant and strict observation of their stablished and perpetuall lawes, cannot be instituted and kept but of a wise, understanding, and omnipotent nature, which is God. This argument is inlarged, *Psal.*8.19.104, 135, 147. 148. *Acts* 1.& 17. *Rom.*1.

2 The excellency of mans minde.

2. A reasonable nature, having some cause, cannot derive his originall but from an intelligent and understanding nature, for that the cause is not worse or baser than the effect bringeth. But *the minde of man* is a nature indued with reason, and hath some cause: Therfore it hath his beeing from an understanding cause, which is God. *Surely there is a spirit in man, but the inspiration of the Almighty giveth understanding. Yet they say, The Lord shall not see, &c. We are also his generation.* The Minor of the precedent Syllogisme, is thus proved likewise by reason. *Whatsoever hath a begin-*

Job 32.8. Psal.94.97. Acts 17.28.

beginning, is from another, because it must needs be from something, and of it selfe it cannot have beeing, or beginning, because nothing is cause of it selfe. But mans minde hath a beginning: Therefore from another, which other must needs be God.

3. *The notions of generall rules or principles borne in us, and with us,* such as are the difference betweene things honest and dishonest; numbering, understanding of consequences in discourse and reasoning, &c. cannot come by chance, or from a sensible nature common to us with brute beasts, but are necessarily in-bred in us by some intelligent cause, which is God. Whereupon, we frame this Syllogisme: *Notions are not engendered, nor have their beeing, but from a cause intelligent (for no man maketh another wise, who himselfe is not wise.) But in men there are notions, not comming by use, nor received from men: Therefore they are from God. The Gentiles shew the effect of the Law written in their hearts. Man is the Image of God, &c.*

3 The generall rules and principles naturally ingendered in the mind of man.

Rom. 2. 15.

4. *The naturall notion of this principle,* There is a God. Principles are true, because they are divine wisedome, and because the contrary or opposite thereto being granted, nature is thereby destroyed. But, That there is a God, is a principle. First, *Because every one hath private experience hereof in himselfe.* Secondly, *All wise men confesse it.* Thirdly, *All nations consent in it.* For no nation is so barbarous, but that it maintaineth some religion, and contendeth and striveth for the advancement thereof, and supposeth that there is some God. *That which may bee knowne of God, is manifest in them* (that is, in the mindes of men.) *For God hath shewed it unto them.*

4 This principle of it selfe naturally in-bred in man; That there is a God.

Rom. 1. 19.

5. *The terrours of conscience, which are stricken into the mindes of the wicked, after they have sinned,* cannot bee inflicted but by an intelligent Judge, which discerneth honest and dishonest things, detesteth those things which are dishonest, beholdeth the mindes and hearts of men, and exerciseth judgement upon the mindes: But in all the wicked is this torment. *Their worme shall not die, neither shall their fire bee quenched. There is no peace, saith God, to the wicked. God is a consuming fire. They shew the effects of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.*

5 The terrours of conscience in the wicked.

Isa. 66. 24. & 57. 21. Deut. 4. 24. Rom. 2. 15.

And hence is apparent the impudency of Epicures and Academickes, who *deeme all religion to be devices of subtle men, coyned to this end and purpose, that the rest of the common people might, through feare of a superiour power, be kept in good order.* For first, if through deceiveablenesse other men beleeve that God is, and dread him; why then are these men themselves, who will seem by their sharpe insight to espy the guile, most of all tormented with the conscience, and privie acknowledgement both of this their blasphemy, as also of other misdeeds? Moreover, the sole and bare asseveration and word of a few, could not have beene sufficient, neither to perswade all mankinde, neither to maintaine the perswasion once brought in, to all succeeding ages. Neither doth that lighten the force of those arguments, which are deducted from this notion, That there is a God; and from the conscience, in that they say, *There are many found, who neither beleeve there is a God, neither are moved with the conscience of their sins.* For although they covet never so much to perswade themselves, that there is no God, yet is their conscience alwayes against them. And therefore it is most false that these men imagine, that any one of the wicked is free from the gnawing of his conscience. For how much the more every one despiseth God, and all Religion, and endeavoureth to represse the prickes of conscience: so much the more is he tormented, and at every mentioning and signifying of God, hee trembleth and shaketh with horrour; and how much the slowlier, with so much the more severe dolour and paine is his security shaken from him. Whereupon wee see those, whose whole life was profane and secure, for the most part, when they are oppressed with the terrour of Gods judgement, to perish in despaire.

Against the beasts of the world, who think the doctrine of God to be but a cunning device of the wiser sort to keep the simple people in order.

Now that which is said, *The ungodly is so proud, that he careth not for God: neither is God in all his thoughts: The foole hath said in his heart, There is no God:* that this hath not this meaning, as if the wicked were voide of all knowledge and feare of God, or doe not confesse that there is a God; but that framing unto themselves another, than hee indeed is, who hath manifested himselfe; to wit, one that careth not

Psal. 10. 4. & 14. 1. & 53. 1.

for

for mens affaires, defendeth not, nor delivereth the good, and punisheth the wicked; they place an Idoll in roome of the true God; David himselfe doth sufficiently declare, when as he describeth the same prophaneneſſe of the wicked in these words: Psalm.10.11. *For he hath said in his heart, Tush, God hath forgotten, hee hideth away his face, and hee will never see it.*

6 The punishments of the wicked. Which punishments are not to be imputed to the Magistrates severity & wisdome for two causes. 1 2

6. *From the punishments of the wicked, which they suffer besides the torments of conscience.* For the events of all times constrained men to confesse, that their sinnes are punished with grievous punishments in this life; and contrariwise, the lot and end of the good to be more pleasant. Wherefore, there is a minde or understanding power, which discerneth honest things from dishonest, judge of mankinde, punishing the wicked, and defending the good. And that this may not be ascribed to the wisdome or severity of Magistrates, or other men, this withstandeth and hindreth. 1. *For that it must needes bee that this naturall instinct, whereby men judge that offendors are justly punished, must proceed from some minde which is enemy to wickednesse.* 2. *For that oftentimes by marvellous and unexpected and unlooked for meanes, they are drawne to the justice and punishment of the Magistrates, whose sinnes before had beene privie,* or who seemed to have beene able by their owne power or subtilty easily to escape their hands: and that especially, for that many, who, through either the negligence or white-liverdneſſe of Magistrates, are not punished by them, yet run into calamities, and have allotted unto them ruefull ends. And when transgressions and sins increase too much, by their impunity, *whole nations and common-wealths, with horrible and manifest examples of Gods wrath, perish:* as the world in the deluge: Sodome by fire cast from heaven: Pharaoh in the red sea: the Jewes and many flourishing kingdomes by most lamentable ouerthrowes. That these things cannot come to passe by chance, neither any other way, than by the judgement and power of him, who is Lord of mankinde and nature, both Gods commmations and threatnings, and the conscience of every one, and the order of justice, whereby these follow and ensue upon impiety, & the very hugeneſſe, weight, and greatneſſe of things doth convince. Wherefore it is Psal.58.9,10. said, *The righteous shall rejoyce when he seeth the vengeance: hee shall wash his footsteps in the bloud of the ungodly. So that a man shall say, Verily, there is a reward for the righteous: doubtlesse there is a God that judgeth the earth.* Psal.9.16. *The Lord is knowne to execute judgement.* Now, albeit *the wicked flourish often for a while, and the godly are oppressed,* yet nevertheleſſe, examples, which are fewer in number, doe not weaken the generall rule, unto which most events agree. But if it were so, that fewer of the wicked did suffer punishment, yet those selfe-same examples, though but a few, would testifie that God is, and that hee is displeased with the offences of others also, who seeme to bee leſſe punished. But this is not true, no not of any of them, that they are not punished in this life. For, all those who are not before the end of this life converted to God, if punishment do not sooner overtake them, yet at length they dye in dispaire: which punishment is more grievous than all the evils either corporall or eternall, and is the beginning and testimony of everlasting punishment. Now in that this punishment is not sufficient, it doth therein agree with all, even the most tragicall cases of the wicked: and therefore wee are taught by the doctrine of the Church, that Gods lenity, which he doth not seldome use in this life towards the wicked: and his severity, which hee seemeth to shew towards the godly, doth not at all weaken his divine providence and justice, but rather declareth his goodnes, whiles by deferring of punishment, he inviteth the wicked to repentance, and by exercising the godly with chastisements and crosses, he perfecteth their salvation: and also it confirmeth the certainty of judgement after this life, wherein perfect satisfaction shall be made by the wicked to Gods justice.

7 Common weales wisely ordered. Pro.8.15. 7. *A bodie politicke, wisely ordered by good and wholsome lawes,* could not bee discophered unto mens understanding, but by some intelligent mind approving this kinde of order: and because the Devill with the whole rabble and rout of wicked ones pursue with deadly hatred these societies with their discipline, it must needs bee God that hath thus long protected and defended it. *By me Kings reigne, and Princes decree justice.*

8. Here

8. *Heroicall inſtincts*, that is, wiſdome and excellent vertue in undertaking and atchieving thoſe workes, which ſurpaſſe the common capacity of mans nature, ſuch as is the felicity and happineſſe of noble artificers and governours, in ſearching or poliſhing arts, and in finding out devices and counſailes: likewiſe the couragiouſneſſe of minde in performing the actions of vertue, and in managing matters; ſuch as was in Achilles, Alexander, Archimedes, Plato, and others: All theſe give evidence, that there is ſome ſuperiour cauſe, which ſtirreth up theſe motions and inclinations. Moſes ſayd of Joſhua; *The Lord himſelfe will goe before thee, hee will bee with thee. The Lord ſtirred up the ſpirit of Cyrus. The Spirit of the Lord came upon him.* 8 Heroicall & noble inſtinct of minde. Deut. 31. 8. Eſra. 1. 1. Jude 14. 19.

9. *Certaine and cleere ſignifications of future events*, which neither by humane ſight or perceiveableneſſe, neither by naturall cauſes or ſignes, could have bin fore-known, as the prophecies of the deluge, of the poſterity of Abraham, of the comming of the Meſſias, &c. are neceſſarily knowne by his revelation alone, who hath both mankinde, and the nature of all things ſo in his own power, that nothing can be done but through his motion. Now this is God onely; as himſelfe alledgeth this as his worke alone, for proofe of his divinity againſt all forged and fained Gods, *Shew the things that are to come hereafter, that we may know that you are Gods. That thing which I have ſpoken ſhall be done, ſaith the Lord.* 9 Certaine and evident foretellings of events. Iſa. 41. 23. Eze. 12. 25.

10. *The ends and uſes of things* have not their beeing by chance, or from a nature brutiſh and onely endued with ſenſe, but from ſome nature which is wiſe and omnipotent, which is God alone. Now all things are moſt providently ordayned to their ends, and thoſe alſo certaine. 10 The ends of all things.

11. *The order of cauſes and effects* is finite, and it cannot be, that the proceſſe and race of efficient cauſes ſhould bee of an endleſſe and infinite extent. Wherefore there muſt be ſome firſt and principall cauſe, which may either mediately or immediately produce and move the reſt, on which alſo other cauſes may depend. For in every finite order there is ſome beginning and principall. 11 The conſtant order of efficient cauſes.

2. *Who, and what God is.*

WHen it is demanded, *who is the true God*, we are to hold moſt firmely and ſurely, that he alone is the true God, who even from the beginning of mankinde did not onely manifeſt himſelfe in the nature of things, by the ſteps and prints of his divinity ſhining therein, but eſpecially in the Church, by his word delivered, and other famous teſtimonies of miracles, deliveries and conſolations, whereby hee plainly teacheth whom, and what hee will bee acknowledged and publiſhed by us to be, and that he is not acknowledged or worſhipped of any, but of them who think according to his word, both of him and his will, neither is the true knowledge of him found elſewhere, than in this word. The certainty of this poſition, is hereof moſt manifeſt, for that all thoſe who imagin God to bee other in eſſence, or nature, or will, than he hath teſtified himſelfe to be in his owne manifeſtations and revealings, doe not imbrace and worſhip at all the true God, but another thing of their owne framing in ſteed of the true God, according to theſe ſayings. *Yee worſhip that which ye know not: we worſhip that which we know: for ſalvation is of the Jewes. Hee that honoureth not the Sonne, the ſame honoureth not the Father which hath ſent him. But then, when ye knew not God, yee did ſervice unto them which by nature are not Gods. Ye were at that time without Chriſt, and were aliens from the common-wealth of Iſrael, and were ſtrangers from the covenant of promiſe, and had no hope, and were without God in the world. Whom ye then ignorantly worſhip, him ſhew I unto you. Whoſoever denyeth the Son, the ſame hath not the Father.* We muſt acknowledge God to be ſuch, as himſelfe hath manifeſted himſelfe to be. Joh. 4. 22. & 5. 23. Gal. 4. 8. Eph. 4. 18. Act. 17. 23. 1 Joh. 2. 23.

But againſt theſe things ſeemeth that to be, which Paul ſaith; *That that which may be knowne of God, is manifeſt alſo in men, eſtranged from Chriſtian Religion: for that God hath ſhewed it unto them. For the inviſible things of him, that is, his eternall power and God-head, are ſeene by the Creation of the world, being conſidered in his workes, ſo the intent that they ſhould be without excuſe.* And, *That God in former ages did not leave himſelfe* Rom. 1. 18. 20. Acts 14. 17.

himselfe without witnesse, and that out of the whole nature of things: but chiefely by the minde of man, and the difference of things honest and dishoneſt; and by the punishments of the wicked, it may in some measure be gathered, not onely that there is a God, but also what he is; and therefore many things are found to have beene spoken truly by the heathen and others, concerning the unity and nature of God. But to these objections we answer: that there are indeed some true things, concerning God, manifested otherwise also than by the word delivered to the Church, but by them notwithstanding, *who* is the true God, cannot bee shewed; and that for two causes. For first, *those things by themselves are not sufficient.* For, to the knowing of the true God, it is requisite that wee know and professe, not some things onely, but all things which hee openeth of himselfe, and would have knowne. Moreover, *These selfe same true testimonies of God also, which remaine in mens minds and in nature, all they by reason of a naturall blindnes in them, and pravity, doe many waies corrupt, who in weighing them, follow not the light and interpretation thereof, drawne from the word of God, delivered to the Church,* when as even of these which might be knowne by the helpe of nature, many things they doe not know, many they faine of their owne which have nothing agreeing with the nature and will of God: and those things which they doe retaine, and in shew of words professe, they farre otherwise understand, than they are proposed of God, and declared in his word, and in the Church understood: and so beholding and sounding in their mouth true sentences and sayings concerning God, conceive nevertheleſse and foster false opinions of him in their minde. This answer S. Paul himselfe expresseth, when hee addeth, *That they are inexcusable, because that when they knew God, they glorified him not as God.*

Two causes why the glimpse of nature is not sufficient to shew who is the true God.

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Rom. 1. 20. 21.

Now albeit Philosophicall wisdome cannot therefore shew *who is the true God*, for that concerning the essence, nature, will, and workes of God, so much as is necessary to be known, it doth not teach, and is diversly depraved by men, so that out of the Church remaineth no true knowledge of God; yet nevertheleſse, that voyce of the nature of things concerning God, ought not for these causes to bee rejected as false, or contemned as fruitleſse. For neither is that straightwaies false, in it selfe, which is perversely construed of men: neither fruitleſse for all things, nor to all men, which availeth the reprobate nothing at all to everlasting salvation. For God will also out of the Church bridle the lewd and dissolute, by the testimonies which their conscience and punishments give of his will, anger, and judgement, and according to them will he have the life and manners of men ruled. He will have mans corruption and his justice made more conspicuous & cleere in punishing them, who stubbornly withstand the known truth. He will by naturall testimonies, mens consciences shewing the imperfectiō thereof, have men stirred up to seek the true God in the Church, as it is sayd, that men were therefore placed in the Theater of the world, *That they should seeke the Lord, if so bee they might have groaped after him and found him.* Hee will also have them, who are converted to him, to be more confirmed by the consent of nature and the word, as the often alledging of naturall testimonies in the Scriptures declareth. Lastly, he will, the imperfection of naturall knowledge being considered, have mens ignorance concerning God acknowledged, & his mercy magnified, who discovereth and openeth himselfe in his word.

The voice of nature concerning God, neither to be rejected nor contemned either in respect of sufficiency, or of mens mis-construing.

Act. 17. 27. Hereof see Damascen lib. 1. cap 4. orthod. fid. Basil. lib 4. con. Eunom Ruffi. Diacon cap. 3. advers. Acephal. Cyrill lib. 11. thesaur. cap. 1. Socrat. hist. eccle. lib. 1. cap. 5. Arist. Metaph. 12. cap. 7. Macrob. lib. 1. de somnio Scipionis.

God cannot bee defined. 1. *Because hee is immense.* 2. *Because his essence is unknowne unto us:* yet some way hee may bee described according to the measure which himselfe hath revealed of himselfe, and that so, that the description of him shall comprehend such attributes or properties, the persons, and principall works of the Deitie, as by them the true God may with halfe an eye bee discerned from Idols.

The description of God according to Philosophy. The description of God according to the rules of Divinity.

Philosophically he is described on this wise; *God is an eternall mind or intelligence, sufficient in himselfe to all felicity, most good, and the cause of good in nature.* But divinity hath taught the Church of God a more full and ample description of him, which is in this sort: *God is a spirituall essence intelligent, eternall, infinite, other from all the creatures, incomprehensible, most perfect in it selfe, immutable, and of an immense power, wisdome, and goodnesse, just, true, chaste, mercifull, bountifull, most free, angry and wroth*

with

with sinne: which essence is the eternall Father, who from everlasting begot the Sonne according to his owne image: and the Sonne, who is the coeternall image of the Father: and the holy Ghost, proceeding from the Father and the Sonne: Even as it hath beene manifested from above, certaine word thereof being delivered by the Prophets, Christ, and the Apostles, and by divine testimonies, that the eternall Father, together with the Son, and the holy Ghost, hath created heaven and earth, and all creatures in them, and is alwaies at hand with them to preserve, guide and governe them by his providence, and worketh all good things in all; and that in mankinde, made after his image, hee hath chosen unto himselfe and gathered a Church, by, and for the Sonne, that by his Church this one and true Deitie may bee according to the word delivered from above, acknowledged, celebrated, and adored in this life, and the life to come: and lastly, that hee is the Judge of the just and unjust.

This Theologicall description of God, which the Church delivereth, differeth from the Philosophicall description, 1. *In perfectnesse*; because the Church in her description addeth many parts by nature unknowne unto men, as of the *Trinity*, of *Election*, and of the *gathering together of the Church by the Son, &c.* 2. *In the understanding and declaration of those parts which being known by nature, are common to both:* for the Theologicall description declareth them more certainly and fully. 3. *In the effect or fruit*; because by Philosophy or the light of nature, men are not able to bee brought to the true knowledge of God: both 1. *Because it is so maimed and false by mens corruption*, that we can suck thence no true and sufficient notice of God: as also 2. *Because, when we know every part, parcel, and particle thereof, it doth not stirre up our minds unto godlinesse*: that is, the love and feare of God.

In what the former descriptions differ.

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Two causes why men cannot by the light of nature attain unto the true knowledge of God.

The same Theologicall description teacheth us, how the true God, which the Church worshippeth, differeth from the false counterfeite gods three waies. 1. *In attributes or properties.* 2. *In the persons.* 3. *In the workes* whereby the persons are revealed. For God hath declared himselfe by his workes, that his nature is such as his attributes import: Moreover, he sheweth that there are three distinct persons in one essence of the Deity, sith according to the works, either of *Creation*, or *Redemption*, or *Sanctification*, he receiveth diverse names and titles, and every person hath his proper appellation. God therefore differeth from Idols, 1. *In his attributes*; because they who are not of the Church, understand aright and fully no one property of God. They understand not what his *Mercy* is, because his Son is unknown unto them, or at least the doctrine concerning him shamefully corrupted. They conceive not what his *Justice* is, because the impious and wicked ones beleeve not, that God is so grievously offended and angry with sin, that we stood in need of satisfaction for it, and redemption from thence by the death of his Son. Neither what his *Wisdome* is, because the chiefe part thereof is expounded in his word, which the Gentiles have not. Neither what his *Truth* is, because they are utterly ignorant of his promises. The like may be truly averred of all the rest. Contrariwise, the Church attributeth and ascribeth to God all truth, justice, goodnesse, mercy, loving affection and kindnesse towards men, which properties of God, other Sects are, either utterly ignorant of, or, having a glimpse of them, they wholly corrupt and deface them. God differeth from Idols, 2. *In persons*; because Ethnicks and other Sects, either know not, or acknowledge not three persons in one divine essence. But the true Church acknowledgeth and maketh invocation to the Father, Son, and holy Ghost, one God consisting of three persons, according as hee hath manifested himselfe in his word. 3. *In workes*; because they which are without the Church doe not wholly acknowledge or professe the works of *Creation*, and *the governement of all things*; for they doe not think all things to have beene created of nothing by the word of God onely: they deny that all generally, and each in particular, even the least are administred powerfully by the omnipotency of God; but ascribe very many to Chance, Fortune, and humane Wisdome. Much more are they altogether ignorant of the workes of the Churches salvation, namely, the reconciliation of men with God, justification, sanctification, and full delivery from all sinne and misery by the Sonne and the holy Ghost. So then by these meanes, God is discerned from Idols, and the knowledge of God revealed

A threefold difference of the true God from false Idols.

How in conceiving of the whole nature of God, he that is instructed by the Spirit, goeth beyond him whom nature informeth.

1. In attributes. Mercy.

Justice.

Wisdome.

Truth.

2. In persons.

3. In workes.

vealed to his Church in his word is distinguished from that, which Ethnicks have derived from Nature.

An Explication of the description of God, delivered by the Church.

God is an essence.) That is, a thing which 1. *hath his beeing from none, but from himselfe.* 2. *is preserved or sustained of none, but subsisteth by himselfe.* 3. *is necessarily.* 4. *is the onely cause unto all other things of their beeing.* Wherefore hee is called *Jehovah*, as if you would say, *beeing by himselfe, and causing other things to be*, to wit, according to his nature and promises.

Spirituall.) 1. Because he is *incorporeall:* as being infinite, & indivisible, and most excellent. 2. *Insensible.* For 1. *experience teacheth this.* 2. *God is without sensible qualities*, which are the objects of the senses: and 3. *He is immense.* The eyes perceive only things finite, and which are within a certain compasse. 3. *He is spirituall, because himselfe both liveth, and is the author of all life both corporall and spirituall.*

How God and Angels appeared unto men.

Object. Against this opinion many places of Scripture have bin heretofore by some alledged, in which *it is written, That God & Angels did appear & were seen, thereby to prove, that their nature is corporeall and visible.* But wee are to know, that not the very substances of God and Angels, but created shapes & bodies were beheld of men, made, carried, and moved by the will and vertue of God or Angels, that by them they might make known their presence, & use their ministry & service in instructing men of those things which seemed good unto them. And these were sometimes by imagination represented unto the interiour senses of men: which also somewhere may, and somewhere cannot bee gathered out of the circumstances of the histories: As the Angels appearing to Abraham and Lot, were invested with true bodies, as which might be touched and handled. Whether Micha before Achab saw with the eyes of his body, or of his minde, the Lord and his Angels, is a matter of doubt. But that those visibe shapes were not the very substance of God, is hereby manifest, for that the scripture with great consent teacheth, that *God is seene of no man, neither can be seene, and incomprehensible, and unchangeable. But those visible shapes were not alwaies the same.*

Gen. 32. 30. Exod. 33. 11. Deut. 34. 10. Deut. 5. 24. 2 Cor. 13. 12. How God is said to be seene face to face.

Object. 2. To these they adde that which is said, that *God was seene of Jacob face to face, and of Moses, and of all the people, and that all of us shall see God face to face, in the life to come.* By which Metaphor or borrowed speech, is signified a clear and conspicuous manifestation and knowledge of God, which is perceived, not with the eyes of the body, but of the minde; *either by meanes*, as by the word, by his workes and outward tokens, and such as runne into the senses, whence the minde may gather somewhat of God; *or without meanes*, by inward revelation. And albeit in the life to come shall be a farre more bright knowledge of God than now; yet to know God most perfectly, is proper to God onely, as it is said, *Not that any man hath seen the Father, save he which is of God, he hath seen the Father:* So far forth, that the invisible, infinite, and everlasting Deity may ever bee conceived by bodily eies, whose nature is not to perceive any objects, but such as are finite and limited.

Joh. 6. 46.

How the parts of mans body are attributed unto God.

Object. 3. They have alledged also those sayings, *Wherein the parts of mans body are attributed to God.* But these also are not properly, but by a Metaphor spoken of God, whereby is signified to us a power in God, working after an incomprehensible manner his workes, a certaine shadow whereof are those actions, which men doe by the ministery and helpe of their bodily parts: as *the eies and eares* signifie the wisedome of God, whereby hee understandeth all things: *the mouth*, the publishing of his word: *the face*, the declaration, tokens, and feeling of his divine goodnesse and grace, or severity and anger: *the heart*, his love; *the hands and armes*, his power; *the feet*, his presence.

The image of God in man doth not argue a bodily shape in God. Ephes. 4. 24.

Object. 4. They have affirmed also, *because man was made according to the image of God, that therefore God hath a humane shape:* not marking, that the image of God consisteth not in the shape and figure of the body, but in the minde, and integrity of nature, *in wisdome, righteousnesse, and true holinesse.* As for Turtullian, whereas hee reasoneth, that *God is a body*; that he speaketh improperly therein, & abuseth the word

body

body, inſteed of *ſubſtance*, not only Auguſtine witneſſeth in his Epiſtle to *Quod vult Deus*; but this is alſo an argument and proofe thereof, becauſe hee termeth alſo the ſoules and Angels oftentimes, *bodies*. Wherefore let us know, that therefore we are taught the nature of God to bee ſpirituall, that wee may not conceive of God any thing which is groſſe, terrene, carnall, and unworthy his divine Majeſty, neither ſhould deeme that he can be perceived by our bodily ſenſes, or in thought imagined, but ſhould conſider his nature by his word and workes: that wee ſhould not dare to repreſent him by any bodily ſhape: and, in a word, that wee ſhould remember that he is to be worſhipped, not with the geſtures, or other things of the body, but with the minde and ſpirituall motion of the heart. Laſtly, ſeeing he alone inſpireth into us temporall and everlaſting life, we ſhould acknowledge the gift of both to come from him: out of this fountaine only wee ſhould ſeeke it, and endeavour to referre it wholly to his glory.

Why we muſt know God to be ſpirituall.

Intelligent.) 1. *Becauſe he is the cauſe both of the minde of man, and of the notions ſhining in it, and alſo of that order, which is in the nature of things and Commonweales.* 2. *Becauſe all intelligence or underſtanding of the creature commeth from him, both in reſpect of the faculty, as alſo in reſpect of the operation.* For neither can the efficient and preſerving cauſe of intelligent natures, and of the underſtanding it ſelfe and order in nature, bee but intelligent and underſtanding. And therefore the holy Scripture alſo reaſoneth on this wiſe; *He that planted the eare, ſhall he not heare? or he that made the eye, ſhall he not ſee?* Now this we are to hold againſt thoſe, who ſetting *Nature* in the place of God, imagine the world, and the variety and order of things in it, to ariſe from the *matter*, and the *inclination thereof to this forme*: when as notwithſtanding theſe things could not have their beeing from a cauſe not intelligent. We are to hold it alſo, thereby to acknowledge not onely *true knowledge* it ſelfe; but alſo *all ability of underſtanding*, and the *ſagacity* and perceiverance of the ſenſes and minde, to be the *gift of God*.

Two reaſons why God is to be intelligent.

Pſal. 94. 9.

Eternall.) That is, ſuch an eternity, which can have neither beginning nor any end of beeing, agreeth to God alone, both *nature* ſheweth, forſomuch as hee is the firſt cauſe of all things, and of infinite perfection and power; and the *Scripture* alſo reconnteth: as, *Before the mountaines were brought forth, or ever the earth and the world were made, thou art God from everlaſting, and world without end.* But wee are to obſerve, that not therefore only the eternity of God, is ſo often inculcated in the Scriptures, that in regard hereof he may bee diſcerned from things created: but alſo, *Becauſe he will impart eternity unto us*, that is, hee hath purpoſed and promiſed that hee will give us of his eternall goodneſſe and providence, eternall bleſſings, & will have continuall care of us thorough all eternity, and will have a kingdome in Angels and men, whereof ſhall be no end: Therefore we are given to underſtand, that God is eternall to us, *That we may oppoſe the certaine hope of eternall bleſſednеſſe, grounded upon his eternity, againſt the ſhortneſs of mortall life, and againſt the frailty of mans condition.* For ſeeing he is eternall, he can; and ſeeing he promiſeth, hee will for ever preſerve us with his protection. *For this God is our God for ever & ever.* And, *He hath commanded his Covenant for ever.* Wherefore being upheld with this conſolation, let us neither refuſe to ſuffer the ſhort miſery of this life, neither preferre the ſhort felicity thereof before eternall bleſsings: & ſeeing God will be not only bountifull towards the godly, but judge alſo of the ungodly eternally, let the cogitation of the eternall wrath of God, keep and hold us in the feare of God, that wee may not deſire to buy the fading ſhew of whatſoever good, with eternall miſery.

The eternity of God without beginning or end. Pſal. 90. 2.

God eternall unto us.

Pſal. 48. 14. Pſal. 111. 9.

Other from all his creatures.) That God is *other from all his creatures* we muſt hold, 1. Againſt Philoſophers, *who will have the world, or nature it ſelfe to be God*; that is, either a generall matter, or a power, or a minde and intelligence, or ſome forme to bee infuſed, mingled, and tied to the bodies of the world, and them to informe, quicken, ſuſtaine, and move, as the ſoule ſuſtaineth and moveth mans body. Which Virgil calleth, *The ſpirit of the world*: Others, *The ſoule of the world*. 2. Againſt thoſe, *who imagine the creatures, either all, as Servetus; or ſome, according to the doctrine of the Manichees, to ſpring from the very eſſence or nature of God, deriving it ſelfe, as they*

God other, and diverſe from all creatures.
Three adverſaries againſt whom we are to uphold this doctrine.
1. Philoſophers.
2. Manichees, and Servetus.

1. Prophaners of God.

speake, into others by propagation. 3. *That all prophane, unworthy, and idolatrous cogitation of God, whereby God may bee made like to any creature, may bee excluded.* For, that the essence of God is farre other than the essence of all the creatures, both nature and the word of God sheweth; when it teacheth, that God is *wise*, and *Creator of the world*: now the world hath many parts unreasonable, and it selfe cannot bee Creator to it selfe. It sheweth also, that things are not derived out of the substance of God, *that beeing unchangeable and indsvisible.* And lastly, that the Deity is most unlike and different from all things created, *Because there can neither be, nor imagined any similitude of a finite nature and an infinite.* Therefore, 1. Whereas the Scripture saith, *That all things are of God*: it doth not meane, that all things are God, or the essence of God, or propagated from it. For all other things are of God, not as begotten of him, or proceeding from him, *as the word, and eternall spirit of God*; but as created, that is, made of nothing. *Who calleth those things that are not, as if they were.* 2. When as the soule of man is called *celestiall and divine*: likewise, when it is said, *We are the generation of God*: this is not meant of the communicating of the divine substance, as if the soule were derived from the essence of God, but of the similitude of properties, and of the creation. The soule therefore is said to be *celestiall and divine*, that is, adorned with celestiall and divine powers and gifts, which although they be a certaine shadow of the divine nature, yet are they created qualities. 3. Whereas the Elect and Saints are said to *be of God, to be borne of God and his Spirit*, and *the sonnes of God*, and *spirituall*: neither is this understood of the propagation of the essence, but of the similitude of the properties, or of the image of God, to the which they are re-fashioned by Gods spirit. 4. When Paul also saith, that he *which is joyned unto the Lord, is one spirit*; and Peter, *That we are made partakers of the divine nature*: we are taught, both that the spirit of God dwelleth in us by grace, and is joyned unto us, and also, that there is begun in us, even now, *a conformity with God*, which shall bee perfected in the life to come. 5. When Christ himselfe is said *to be God, and to have a divine body*: there is not thereby signified, a mutation of the divine nature into the humane, or of the humane into the divine: but an inseparable conjoyning of two natures, retaining their properties distinct, into one person, and a glorifying of the humane nature, which indeed agreeth to a nature, ruler and governer of all things, but yet notwithstanding made and created.

How all things are said to be of God.

1 Rom. 12. 16. 1 Cor. 8. 6. Rom. 4. 17.

2 Acts 17. 29.

3 John 1. 13. & 8. 47. & 3. 6.

4 1 Cor. 6. 17. 2 Pet. 1. 4.

5

Two things we are to learne by the immensity & incomprehensibility of God.

Incomprehensible, or immense.) 1. He will have us to know, *That he cannot be comprehended in the cogitation of any creature*, so that what things he ascribeth to himselfe in his word, how great soever they be thought of us, yet are they alwaies farre greater. For, the power of understanding, which reacheth but to finite things, cannot perceive the forme or perfect patterne of an infinite nature. 2. *The Deity cannot be comprehended or circumscribed in place or space, or any limits*; that is, the essence of God is immense or unmeasurable, neither to be extended, nor divided, nor multiplied: Therefore it is all every where one and the same.

1 2

Three reasons to shew that the power & essence of God is every where, whole, one and the same.

1. Because an infinite power cannot bee contained in an essence or nature which is finite and limited. 2. Because the power of God is alwaies every where; & therefore his substance also. For that cannot be without this: yea, it is the divine essence it selfe. And that the power or vertue of the divinity, which hath bin spread perpetually in infinite manner, both before and after the creation of the world, cannot be any where, either in no substance at all, or in any substance, but only in the very substance it selfe of God, the Philosophers also, who conceived God to bee infinite, have confessed. Neither yet is it to be thought, that the substance of the divinity is so *extended*, that one part thereof is one where, or so *multiplied*, that another part is another where; but that it being infinite is every where: And seeing it cannot bee divided into parts, as being immense and most perfect, to be all every where: and seeing it is but *one*, that it is every where the same, so that none can pierce into, or comprehend it, but it pierceth into, & comprehendeth all things. *Doe not I fill the heaven and the earth, saith the Lord?* 3. *Not only the power, but the essence also of the divinity to be infinite*, doth even hereby most certainly appeare, *Because there is one, the same, & whole substance of the three persons.* For, *The eternall Father*, as he is alwaies, so at that time, when Christ

Jer. 23. 24.

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lived

lived on earth, was hee in heaven. *And the Word, or co-eternall Sonne of the Father,* was in his body on earth: and yet becauſe there is but one and the ſame eſſence of the Father & the Sonne, both the Father was with the Sonne on earth, and the Sonne with the Father in heaven, as himſelfe ſaith; *The Father is with mee:* and, *The Sonne of man which is in heaven:* and, *I am in the Father, and the Father is in mee.* So *the holy Ghoſt* was truely preſent in the likeneſſe of a Dove, and a flame, at the Baptiſme of Chriſt, and at Pentecoſt, and now dwelleth in us, as in his Temple: and yet is alwaies with the Father and the Sonne in heaven, as the Father and the Sonne are with him in all the Saints, which are diſperſed throughout heaven and earth. And hence *appeareth the third difference betweene an infinite nature, and a finite nature*, or the third reaſon, which is only opened in the word of God, whereby *the divine eſſence is incomprehenſible*, to wit, *by communication:* whereas the whole is in ſuch ſort common to the three perſons of the Divinity, as not only it is in them as in the creatures, but alſo is their very ſubſtance, and yet nevertheleſſe remaineth in number one and the ſame. Now, that *it is proper to the Deity alone, nor imparted or communicated to any creature to be infinite or immenſe, or to be every where at the ſame time, or to be the ſame in divers places*, is apparent by theſe reaſons. 1. Becauſe it is impoſſible, that any creature ſhould be, or bee made equall to the Creatour; as hath been often ſaid: *Lord, who is like unto thee?* 2. Becauſe God himſelfe by this marke diſtinguiſheth and diſcerneth himſelfe from the creatures: for in ſaying, that he is *he, who filleth heaven and earth*, he ſignifieth, that there is no other ſuch beſides him. 3. Becauſe Chriſt ſheweth his divinity by this argument, in that when he was in body on earth, yet he affirmeth himſelfe to bee *in heaven.* 4. The godly Doctors of the ancient Church defended the Divinity of the holy Ghoſt by this ſelfe ſame argument: as Dydimus in his Treatiſe of the holy Ghoſt. *The holy Ghoſt himſelfe, if he were one of the creatures, ſhould have at leaſt-wiſe a ſubſtance limited, as all things which were made. For although inviſible creatures are not limited and circumſcribed by place; yet are they limited by the property of their ſubſtance. But the holy Ghoſt being in many, hath not a limited and finite ſubſtance.*

Infinity or immenſity proper to God, not imparted to any creature for 4 cauſes.

John 16.32. & 3.13 & 14. 9.

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Jer. 23. 24.

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John 3. 13.

4

Lib. 1. cap. 1.

Moſt perfect in himſelfe.) God is moreover moſt perfect in himſelfe. 1. *Becauſe he onely hath all things which may be deſired unto perfect felicity and glory:* ſo that no way any thing may bee added unto him to make him more glorious or happy: And all the creatures have but only ſome parts and degrees of bleſſings diſtributed unto them convenient for their nature and place, which the Creatour aſſigneth and giveth to every one. 2. *Becauſe hee receiveth no part of this moſt abſolute felicity from any other, but hath all things in himſelfe, and of himſelfe, and is alone ſufficient to himſelfe for all things*: and therefore needeth no mans labour, or aide, or preſence, but was alike bleſſed from everlaſting, before any creature was, as he is now, after the creation of the world. But contrariwiſe, all the creatures ſtand ſo in need of the goodneſſe and preſence of God, that without it, they cannot only not any way *be well* & in good ſtate, but not ſo much as *be* at all, the ſpace of one moment. 3. *Becauſe hee is not for himſelfe only; but for the creating alſo, preſerving, guiding, and furniſhing of all and every creature ſo ſufficient, that he alone doth give to all of them all good things neceſſary and meet for them, as well eternall and heavenly, as terrene and temporall, neither yet for all that doth the leaſt jot depart either from his power, or from his happineſſe.* Now all the creatures not only cannot at all profit one another, more than God worketh by them as the inſtruments of his goodneſſe; but neither they themſelves, which are as it were Conduits, can have the leaſt good in themſelves, but what they have drawne from God alone as the onely Fountaine and Wel-ſpring of goodneſſe & felicity. *Now hee alone is ſufficient for all, and beſtoweth all things*, becauſe there muſt needs be ſome one firſt cauſe in nature of all good things: *and hee hath all things in his power*, becauſe, except he had them, he could not give them to others. *And except he had them of himſelfe*, he could not be the firſt head and fountaine of all good things. Object. 1. *He is ſaid to have made all things for himſelfe. Anſw.* Not for the aiding or increaſing of himſelfe, as if he needed any thing, but rather for to communicate and ſhew himſelfe unto his creatures, hee made them; becauſe this is the nature of that which is good,

How God is moſt perfect in himſelf.

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Pro. 16. 4. How God is ſaid to have made all things for himſelfe.

good, not only to preserve it selfe, but also to communicate it selfe to others. Object. 2. *He useth the creatures in accomplishing his workes. Answ.* This hee doth, not as constrained thereto by any necessity of impotency, but of his most free will and goodnesse, to shew that he is able both waies, both without them, and with them, to doe whatsoever he will: that he is Lord of all things, both by right, and by his power, and can use all things at his pleasure: and that he also doth worthy his creatures this great and free honour, as to make them the instruments of his bountifulnesse, and *fellowes*, and *disposers* (as S. Paul speaketh) of his divine workes. Object. 3. *Wee are willed to performe, exhibite, and offer obedience, worship, honour, sacrifices to God, and to give him that which is his. Answ.* Thereby is taught, not what good commeth more to God, but what good ought to be in us. For as disobedience & despite against God maketh not God, but the creature more miserable; so obedience towards God, which is a conformity and agreement with Gods law and minde, is the good and blessednesse, not of God, but of the reasonable creature. And this is said to bee given or taken from God, not that God needeth it, or is profited thereby, but because men ought, by order of justice, to performe and yeeld it unto God: as, *I will take no Bullocke out of thy house: nor hee-Goates out of thy folds.* And, *When yee have done all those things which are commanded you, say, Wee are unprofitable servants.* And if any man reply, *That glory nevertheless tendeth to his happinesse and perfection, unto whom it is given:* we must know, *That the glory of God signifieth,* 1. *The foundation of glory,* to wit, the attributes or vertues which are in God himselfe, and his divine workes, and the beholding and approbation of them in God. And in this sense can no man give him glory, neither can it be diminished or augmented, but it was and remaineth the same in him for ever, according as it is said, *Glorifie me, O Father, with the glory which I had with thee before the world was.* 2. *The agnizing and magnifying of the goodnesse and workes of God,* which is not in God, but in creatures indued with reason: and therefore may be made lesse or greater; and being amplified or diminished, it increaseth or diminisheth the goodnesse, happinesse, and perfection, not of God, but of the creature. But if any man will further reply, *That this very worship and obedience profiteth him unto whom it is done:* to grant this concerning the creatures, as who may be furthered and inriched by the mutuall duties of each other; yet will it by no meanes agree to God, seeing no man can helpe or harme him, and the true agnizing and magnifying of God, as also the whole conformity and agreement with him, is not his happinesse and perfection, but the creatures. Object. 4. *To whom is given that which is due unto him, to him something commeth thereby more than he had before. Unto God is yeelded our obedience and worship, which is due unto him: Therefore somewhat commeth to him from us. Answ.* The Major is true of that which is *due of need* or want, or which hee needeth, and is furthered thereby, to whom it is given. But our obedience is no such due, but that which God, by order of his justice, requireth of us: & that not for his, but our perfection & felicity. Lastly, if any man urge, *That he who rejoyceth, doth receive some good of those things wherein he rejoyceth: and therefore some fruit certainly to redound unto God out of our obedience and salvation, seeing he pronounceth that he rejoyceth therein:* We grant verily that in men, rejoycing, and the like affections are stirred up by outward objects: But wee must not deeme that our vertues are the cause of that rejoycing, which is in God. For therefore is a thing thought right and honest, because it is agreeing to the will and nature of God. And because God from everlasting is delighted with his owne goodnesse and uprightnesse, and with things agreeing therewith: therefore doth he create and worke such in men: and that everlasting approbation or liking, which was the cause why God created good things, is the cause also why hee now cherisheth and preserveth them being created. Wherefore the everlasting rejoycing in God, for our obedience and salvation, is the efficient cause of our obedience and salvation: but not contrariwise, our obedience the efficient cause of that rejoycing in God: as it commeth to passe in men, who are affected by outward objects. *Or thus:* God rejoyceth at our good, as being an object, but not a cause: because objects are not the cause, but effects of Gods approbation and rejoycing.

1 Cor. 4. 12.

Psal. 50. 9. Luke 17. 10.

Two things signified by Gods glorie.

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John 17. 5.

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The glory which we give unto God is availeable for our happines, but neither doth, nor can make God more happy.

Our obedience, though due to God, yet bringeth no increase to him.

Gods rejoycing in our obedience & salvation, is the cause thereof; but not our obedience and salvation the cause of his rejoycing.

Unchange-

Unchangeable.) When God pronounceth himselfe to be *unchangeable*, he sheweth that he will be alwaies such, as he hath been from all eternity: so that, 1. *Neither his essence, nor whatsoever is proper thereto, can bee augmented or diminished:* 2. *Neither his nature and will bee changed:* 3. *Neither himselfe hath need to transport himselfe from place to place.* This doe Philosophers, induced thereto by reasons, confesse. For, 1. *Whatsoever is changed, that must needs have, either some outward cause, or some originall or beginning in it selfe of moving and changing, or both. But God cannot bee moved or changed by any thing which is without him:* for so himselfe should not bee the first mover, and maker of all that is good in nature. *Neither can he suffer change from any inward originall beginning of change.* For whatsoever is so moved or changed, that must needs have parts, whereof some must move, and some bee moved. Now that God should bee divided into parts, neither doth his immensity suffer, nor his great perfection. For seeing every part is imperfecter than the whole, and in God is nothing which is not most perfect; it is impious to imagine any parts in him. *Wherefore, neither by any outward, nor inward cause is hee moved or changed.* 2. *Whatsoever is changed, that must needs bee changed either to the worse, or the better, or into a state equall to the former. It is impossible that God should be made worse:* for hee should so become of perfect, unperfect. *And to be made better is also impossible.* For so hee should have been once unperfect. *But neither can he be translated into an equall condition and state,* as thereby to leave some good, which before he had, and to receive some good, which before he had not: for thus should hee bee neither before nor after his change most perfect, as wanting some part of those good things which belonged unto him. 3. *That which is infinite, neither can bee made greater*; for so it should not have been infinite before; *nor lesser*, for so it should bee made finite. Seeing then both the essence and power, and wisdome, and all the vertues of God are incomprehensible, and all things in God immense; therefore cannot any of them be either diminished or increased. 4. For the same cause, *God doth not transport and remove himselfe from place to place, as creatures*; seeing by reason of his immensity, whereby hee filleth heaven and earth, hee can neither depart, nor be absent from any place. 5. *Seeing he is most wise, and therefore from everlasting hath most well purposed, decreed, and fore-seene all things; change of purpose and will cannot fall into him.* And therefore God would have this in many places of holy Scripture inculcated unto us, that his nature and will is subject to no mutations; as being a thing most respecting his glory. *God is not as man, that hee should lie; nor as the sonne of man, that he should repent. Hath he said it then, and shall he not doe it? Hath he spoken, and shall he not accomplish it? The counsell of the Lord shall endure for ever; and the thoughts of his heart from generation to generation. With whom is no variablenesse, neither shadow of change.* Object. 1. *But God is said to repent.* Answ. Hee is said to repent, not that hee changeth his will: but, 1. Because he earnestly detesteth sins, and is not delighted with the destruction of men. 2. Because by reason of this hatred against sinne, and this mercy towards repentant sinners, hee maketh change of things and events, which from everlasting he decreed, as men are wont to doe, who repent them of their purpose. For among men, every change is an amending of that which disliketh them. Amending riseth upon repentance. Wherefore the name of repentance, as also the names of other humane affections, are said to be attributed to God by an Anthropopathy. Because the Scripture speaketh of God after the manner of men, for our infirmity; that we understanding those things, which are in us, to be shadowes of those which are in God, may in some sort conceive something of the nature of God, and his will towards mankinde. Wherefore these formes of speaking doe not signifie any perturbation in God, or change or passion like unto our affections, but are used to signifie these two things of God. 1. *That it is not a feigned or dissembled, but an earnest, eternall, unchangeable nature, and will in God,* a shadow & image whereof he would have the affections and motions created in men to be: yet is it without all trouble, or hinderance, or diminishing of his blessednes & joy. 2. *That hee doth those things which men are wont to doe,* being stirred up by those affections, which are attributed to God: not that hee, as men, being moved by a present or

Three things meant by Gods unchangeablenes. Five reasons of unchangeablenes.

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Numb. 23. 19.

Psal. 33. 11.

James 1. 17.

Two reasons why God is said to repent, when yet he doth nothing which he decreed not from everlasting.

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Two things meant by the Scriptures attributing humane passions to God.

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ſuddaine affection of the minde, doth now firſt take counſell, but doth now at the length execute and doe things, which hee decreed and appointed from all eternity.

Gods promiſes & threatnings conditionall, & with an exception.

Object. 2. *The promiſes and threatnings of God oftentimes are not fulfilled.* Anſw. The promiſes of God are alwaies to be underſtood with *an exception* of the croſſe of the godly, and of the puniſhments and chaſtiſements of ſuch as depart from God, and ſinne; or with *a condition* of perſeverance in faith and godlineſſe: and alſo contrarily his threatnings, with *an exception* of converſion & prayer, or with *a condition* of perſeverance in ſinne.

And theſe conditions are ſometimes expreſſed, as *Jerem.* 18. and 28. where plainly is ſet downe this rule of underſtanding Gods promiſes and threatnings: as That God will puniſh them who depart from him, nnto whom hee had promiſed bleſſings: and will ſpare thoſe who repent, to whom he had threatned puniſhment. And ſometimes they are cloſely underſtood, eſpecially in the threatnings and comminations, thereby even to wreſt repentance and more timely and earneſt prayers from us, by which, as meanes interpoſed and comming betweene, he hath decreed to ſave and deliver us. Repl. *But theſe conditions are uncertaine and changeable. Therefore the will of God is alſo changeable.* Anſ. In reſpect of the nature, will, and judgement of man, they are changeable: but in reſpect of the counſell and providence of God, unchangeable and moſt certaine. For God hath decreed from everlaſting the meanes and ends of things: as alſo he hath decreed in whom he will, and in whom hee will not worke converſion. Object. 3. *He changeth many his precepts, and obſervances, and workes, as the Moſaicall lawes and government.* *Anſ.* He changeth them indeed, but as hee would alſo from everlaſting that change: neither are all things appointed of God for perpetuity. But he decreed from everlaſting, ſome things to laſt onely for a time. Wherefore be it to us out of all controverſie, that God is unchangeable. For

1. Gods unchangeableneſſe one of his ſpeciall differences, whereby he is diſtinguiſhed from all creatures. Mat 24. 35.

1. This is amongſt thoſe eſpeciall differences, whereby the Creatour will be diſcerned from all creatures, *That hee onely can by no meanes bee changed, whereas all other things both are diverſly changed, and may at the only pleaſure of God be changed infinitely,* howſoever for a while, ſo long as it is his pleaſure, they are, and ſeeme firme and immutable, according as it is ſaid; *Heaven and earth ſhall paſſe, but my word ſhall not paſſe.* 2. Hence we may underſtand, and are aſſured, *That all things in the world are governed by the everlaſting providence of God.* For ſeeing *no mutation happeneth to God,* it muſt needs bee, that all his counſels were purpoſed from everlaſting. And *ſeeing God both foreſeeth all things unchangeably, and his counſels concerning the event and end of things are certaine and unchangeable:* it muſt needes bee alſo that the ſecond cauſes and meanes, or Antecedents, without which thoſe events were not to follow, muſt bee certaine and unchangeable. And *becauſe in things created, eſpecially in humane affaires, there is a great uncertainty and mutability, neither is there any cauſe of unchangeableneſſe, but the will of God*; God could not have appointed any thing certaine or unchangeable concerning the event and end, except hee had alſo made all the meanes (by which the end is attained unto, and which, as concerning their owne nature, are moſt certaine and unchangeable) by his everlaſting counſell and decree certaine and unchangeable. Wherefore it is ſaid, *The Lord of hoſts hath determined it, and who ſhall diſannull it.* 3. *The whole uſe and force, and declaration of the promiſes, threatnings and examples of Gods goodneſſe, power, juſtice, mercy, and wrath both old and new, to teach us, and to erect us with comfort, or by feare to hold and keepe us in our duty, and the feare of God, dependeth of Gods unchangeable nature.* For all thoſe doe then affect us, when wee thinke that the ſame nature and will of God, which was in times paſt, is now alſo, and will be ſuch to us repenting, or perſiſting in our ſinnes, as we ſee it was in times paſt, and now is towards others. And then doe wee truely relye upon the promiſes of God, when wee know, that his counſell ſhall never bee changed. 4. *This doctrine inclineth mens mindes to obedience and ſubjection, which is neceſſary in asking things at Gods hands:* that wee deſire not God to doe thoſe things for us, or others, which hee hath before-time aſſuredly told us, that he will not doe: and further, that we ſubmit and leave with reverence thoſe things to his pleaſure, whereof he would not as yet have known unto us, what hee

2. It is an aſſurance unto us, that all things are governed by his providence.

Iſa. 14. 27.

3. It is a meanes to keepe us in our duty.

4. It teacheth us to ſubmit our will to Gods will.

hee hath decreed. 5. *The unchangeableneſſe of Gods will is the ground and foundation of the hope and comfort of the godly in this life.* For it is moſt abſurd to conceive of God, that now he loveth, and now he hateth us; now hee will aſſuredly give unto us everlaſting life, and a little after againe hee will not. And therefore when once true faith, and converſion unto God is begun in our hearts, and the Spirit of God hath begunne to witneſſe to our ſpirit, that wee are the Sonnes of God, and heires of everlaſting life; God will have us certainly to reſolve, that as he had this his will towards us from everlaſting, ſo to everlaſting hee will not change it, but will aſſuredly bring us, at his pleaſure, out of this wicked and miſerable life, through all tentations and dangers whatſoever, to eternall and everlaſting life, according to that article of our faith, *I beleeve life everlaſting.*

5. It is the ground of the comfort of the godly in this life.

Omnipotent.) When as *Omnipotency* is attributed to God, thereby is underſtood, 1. *That whatſoever hee will, or whatſoever, not impairing his nature and majeſty, hee is able to will, hee is alſo able to performe.* 2. *That he is able to performe all thoſe things without any difficulty and labour, even with his onely becke and will.* 3. *That all the force and power of working and effecting any thing, is ſo in God onely, that there is not the leaſt ability or efficacy of any creature, but what he continually imparteth and preſerveth at his pleaſure.* And therefore the power of God is to be conſidered of us, not as being idle, but as creating, ſuſtaining, moving, and ruling all things. The reaſons are, 1. *God is the firſt cauſe of all things:* Therefore he hath all things in his power, and their ability is ſo much, as he giveth unto them. 2. *He doth ſuch things, as can be done by no created and finite power:* as are the creation and governing of all things, the preſervation of common-weales, the deluge, the delivery out of Egypt, and all his miracles. 3. *He is unchangeable.* Therefore in him to bee able to doe, and to doe, is the ſame which to will, and ſo of the contrary. But although all men affirme God to be Omnipotent, yet there is a double difference betweene the ſacred doctrine of the Church, and Philoſophie, concerning Gods omnipotency. For, 1. Without the doctrine of the Church, men onely know the univerſall and generall power of God, whereby he createth, preſerveth and governeth the whole world: but they know not that power, whereby he ſaveth men, and reſtoreth the world by his Sonne, gathering and preſerving an everlaſting Church, and delivering it from ſinne and death, and endowing it with life and glory everlaſting, by which workes God eſpecially ſheweth forth his power, as it is ſaid, *Yet a little while, and I ſhall ſhake the heavens, and the earth, and the ſea, and the dry land.* 2. Neither doe they profeſſe of the generall power of God ſo much as is ſufficient. For albeit they are enforced to confeſſe, that God is the author and preſerver of the world; yet are they not able to ſay, that all things were created of nothing by the word of God alone: and for as much as they are ignorant of the cauſe of ſinne and confuſion, they cannot affirme all things ſo to be adminiſtred and governed by Gods omnipotency, as that all which is good, is done by the powerfull working of Gods will: but they attribute many things to chance, fortune, and humane wiſdome or vertue, and ſo imagine the power of God to be idle in theſe, and doing nothing. Furthermore, *That God cannot either ſinne, or will and allow of ſinne, or be changed, or diminiſhed, or ſuffer any thing, or make things done undone, or will things flat repugnant & contradictory, or create another God, or ſome nature equall to himſelfe, or be perceived by bodily ſenſes, or doe other things proper to a created or finite nature, or admit the ſame into himſelfe:* this doth not diminiſh or weaken, but rather augment and ſtrengthen his power. For that is the greateſt and moſt perfect power, which can neither be deſtroyed, nor weakened, nor diminiſhed: and that, none ſuſtaining it, but onely by it ſelfe. But contrariwiſe, to be able to be corrupted and impaired, is a token of imbecillity and imperfection.

Three things ſignified by Gods omnipotencie.
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Hagg. 2. 7.

Two differences betweene the doctrine of the Church & Philoſophy in conceiving of Gods omnipotency.
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Of exceeding and immenſe wiſdome.) That we may rightly and with profit & commodity know the power of God, it is neceſſary not to conſider it, but as it is joyned with his immenſe wiſdome and goodneſſe, which moderateth it. Further, of his divine wiſdome wee learne, 1. *That God doth of himſelfe, in one act or view, underſtand and behold perpetually and moſt perfectly, in marvellous manner, and that unknown to us, himſelfe and the whole order of his minde declared in the nature of things, and in his word;*

Gods exceeding wiſdom, whereby both he knoweth all things perfectly, & is the fountaine of all knowledge and underſtanding.

word; and what agreeth therewith, and disagreeth; and all his works, and all the works of all creatures, past, present, and to come; and all the causes and circumstances of all things. 2. *That all Angels & men have no more knowledge of divine and humane matters, than God doth worke and maintaine in their mindes.* For among other things, the most beautifull and sightly order, which is in the nature of things, the ends and uses of all things, the signification of future events, arts and sciences, the everting & overturning of those devices, which the Devill and wicked men have most craftily contrived against God and all the godly, doe enforce all men to confesse, that these things could not proceed but from a most wise artificer and author. Wherefore also the Scripture it selfe willeth us to consider the wisdome of God, shining in these his workes. *God hath made every thing beautifull in his time. Who is like mee, that shall call, and shall declare it, and set it in order before mee, since I appointed the ancient people? Hee taketh the wise in their craftinesse.* And of these it concludeth, that the wisdome of God is immense and unconceivable. As, *His wisdome is infinite. O the deepnesse of the riches both of the wisdome and knowledge of God!* But here againe is to be observed a difference betweene Philosophy and the word of God. 1. That even in the creation, the known or legall wisdome was darkned and maimed in men through sin, & therefore needeth a renewing by the word delivered to the Church.

Eccles. 3. 11. Esa. 44. 7. Job 5. 13. Psalm 147. 5. Rom. 11. 33.

2. That men without this heavenly doctrine are altogether ignorant of the especiall wisdome of God revealed in the Gospel, whereby hee saveth the Church gathered from amongst mankind by the Sonne. As it is said, *I give thee thanks, O Father, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes.*

Mat. 11. 25.

Good.) *The goodnesse of God signifieth* sometimes *his bountifulnesse*, as, *Praise the Lord because he is good:* sometimes *all the vertues*, and *whatsoever is spoken of the nature of God*, as, *Let thy spirit lead mee through the right way.* That which also is meant by the name *of holinesse or sanctity and light.* So in this place by the name of *goodnesse* are understood, 1. *All those things which are attributed to God in his word, and are represented and resembled in his image, as those things which are termed good in Angels & men*, as life, power, wisdom, joy, righteousnesse, &c. For, such is the nature of God, as it hath manifested it selfe in the Law and Gospel, and the goodnesse of the reasonable creature, is an image of the divine goodnesse. And therefore here also differ Philosophy & the Scripture; in that Philosophy attributeth onely to God that his goodnesse which was opened in the Law, and yet neither that wholly, but of his goodnesse revealed in the Gospel it is altogether ignorant. 2. *By reason of the great and huge difference betweene the Creator, and the creature, we understand those good things to bee in God, which are agreeing to his divine nature and majesty.* For, those which are proper unto created natures, would not be good in God, but rather a diminishing of his goodnesse. 3. *By reason of the immensity of his divine nature, those things which are finite in creatures, are in God infinite.* And therefore against sundry and divers disputes of the Philosophers concerning the chiefest good, wee learne in the Church, *that God is the chiefest good.* 4. *Because nothing is unperfect, or not subsisting by it selfe in God: whatsoever is attributed unto him, is not in him, as formes, or accidents in creatures,: but such is his essence and nature, in a manner not able to be comprehended by our knowledge and understanding.* 5. *His nature and will is a rule of that goodnesse and uprightnesse which is in the creatures.* For, so farre forth things are, and are called good, as they agree with the will of God. 6. *God is the onely fountaine of goodnesse, and the first cause of all good things.* So shall all things have so much goodnesse, as God doth create and maintaine in them. And in this sense it is said, *There is none good, but God onely*, even so, as hee is most perfectly good, and the fountaine of goodnesse,

d. Significations of the goodnesse of God in Scripture. Psalm. 106. 1. & 143. 10. 1 John 1. 5.

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Luke 18. 9.

Righteous.) *The righteousnesse of God* sometimes in Scripture signifieth *that which is accounted righteousnesse before him, and whereby hee maketh us righteous:* and that elsewhere *legall*, which is holinesse of life, or conformity with the Law of God, which God worketh in us by his Spirit begun in this life, and to be perfected in the life to come; as, *The wrath of man doth not accomplish the righteousnesse of God.* Or sometimes *Evangelicall*, which is the righteousnesse of Christ imputed to beleevers,

The righteousnesse of God both generall & particular.

James 1. 20.

vers, of the free mercy of God: as, *But now is the righteouſneſſe of God made manifeſt without the Law, having witneſſe of the Law and of the Prophets, to wit, the righteouſneſſe of God by the faith of Jeſus Chriſt unto all, and upon all that beleeve.* Sometimes is meant that righteouſneſſe, *whereby himſelfe is righteous:* & then alſo in many places it ſignifieth *the faithfulneſſe or mercy & benignity of God*, who, according to his promiſes, preſerveth, defendeth, & delivereth the faithful: as *Deliver me in thy righteouſnes.* But when it is properly ſpoken *of the righteouſnes of God, wherby himſelf is righteous* (as in this place) *he is called juſt*, 1. *In reſpect of his generall juſtice & righteouſnes*, which is the order or nature of his divine underſtanding and will, whereby God will, and approveth, doth himſelf, & worketh in others unchangeably & unſpeakeably ſuch things, as he hath commanded in his law: and neither will, nor approveth, nor worketh, nor cauſeth, nor furthereth any thing, whatſoever diſagreeth from this order, but horribly hateth and deteſteth them, as it is ſaid, *The righteous Lord loveth righteouſneſſe.* 2. *In reſpect of his particular juſtice and righteouſneſſe, which is the unchangeable will of God*, whereby God giveth to himſelfe, and will have given him by others that glory, which is due unto the chiefe good; as hee ſaith, *I will not give my glory to another*: and puniſheth all ſinne with ſuch puniſhment as is equall to the offence, that is, with eternall, as in them who periſh; or with equivalent, as in his Sonne Chriſt, ſuſtaining the puniſhment for all thoſe, who are ſaved by him, according as it is ſaid; *Thou ſhalt not depart thence, untill thou haſt paid the utmoſt farthing*: and cannot injury any creature, whatſoever he determineth of him, or doth unto him, becauſe hee oweth no man any thing; as it is ſayd, *God is juſt in all his waies. God is no accepter of perſons.* 3. *Gods divine will is the chiefe and perfect rule, and only ſquire of uprightneſſe*: and therefore God alone, becauſe hee is exceeding good, cannot of his owne nature will, or worke any unjuſt thing; but the wils and actions of all creatures are ſo farre juſt, as they are made by God conformable to divine will. Now although all confeſſe *God to bee righteous and juſt*, becauſe God hath imprinted this notion and knowledge of himſelfe among other in the reaſonable creature: becauſe he is perfectly good, and therefore is the rule of perfect righteouſneſſe: becauſe hee witneſſeth by examples of puniſhments and rewards, that hee hateth and puniſheth unjuſt things, and liketh the juſt: becauſe hee is the Judge of the world, to whom it belongeth to compoſe or ſet and adminiſter all things in a juſt order: becauſe laſtly he oweth not any thing to any nature, but by the right of a Creatour, it is lawfull for him to diſpoſe of all things at his will, and therefore cannot be to any injurious; as it is ſaid, *When yee have done all, ſay, we are unprofitable ſervants. Who hath given unto him firſt, and he ſhall bee recompenced? Is it not lawfull for mee to doe as I will with mine owne?* Yet notwithſtanding it is farre off that men ſhould judge aright of the righteouſneſſe and juſtice of God, without the doctrine of the Church, becauſe they have not the whole knowledge, not ſo much as of the law, wherein God made knowne his juſtice, and can affirme nothing certaine concerning the everlaſting puniſhments of ſinnes, and are altogether ignorant of the puniſhment which the Sonne of God ſuſtained for ſinnes. Moreover, mens mindes are troubled, ſo that they doubt, *Whether all things bee governed of God in a juſt and upright order.* 1. *When they ſee it goe well with the bad, and ill with the good.* And to this objection the doctrine of the Church onely is able to make anſwer, which ſheweth that God deferreth the puniſhments of the wicked, and the rewards of the good to another life: inviteth the ungodly by his mildneſſe and lenity to repentance: proveth and confirmeth the godly by exerciſes and calamities: puniſheth and chaſtiſeth many for their ſinnes, who ſeeme in mens judgements to be guiltleſſe. *It goeth therefore evill with the good*, but not finally. *Now as he deferreth the puniſhment of the wicked*, thereby to invite them to repentance: *ſo hee afflicteth the godly*, 1. *Becauſe they yet retain many ſins.* 2. *To prove and try them.* 3. *To confirme their faith in them.* Object. *But juſtice requireth, that never any good ſhould be done to the wicked, who rather were preſently to bee puniſhed.* Anſ. Except there bee a reaſonable and juſt cauſe why to deferre their puniſhment. Repl. *But yet no harme ſhould ever bee done to the good.* Anſ. Not to thoſe which are perfectly good. But wee in this life are not perfectly good,

Rom. 3. 21. 22.

Pſal. 31. 1.

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Mat 5. 26.

Pſal. 145. 17. Act. 10. 14.

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Men not able, without the doctrine of the Church, to conceive aright of Gods juſtice and righteouſneſſe.

Luke 17. 10. Rom. 11. 35. Mat. 20. 15.

Three cauſes which make men to conceive a miſſe of Gods juſtice.

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Three cauſes of the afflictions of the godly.

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good. Repl. *Wee are perfect in Christ.* Anſ. And therefore wee are not puniſhed of God, but onely chaſtiſed, proved, and exerciſed, that ſo at length wee may bee alſo
2 perfect in our ſelves. 2. When men conſider, *that God doth not cauſe & bring to paſſe that no ſinne be committed, when yet he might moſt eaſily doe it: but farther, that hee puniſheth ſinnes which went before, with after ſinnes, and paſſeth at his pleaſure things from*
Exod.12.35, 36. *one to another, as the Egyptians goods to the Iſraelites; and yet theſe things to be forbidden us by his law: it ſeemeth unto them, that God will, and doth ſome things contrary to his Law.* But theſe things are contrary to his Law and juſtice, if they bee done by men: but if God do them, they are moſt juſt, and moſt agreeable to his Law. For creatures are bound one to another, one to provide for anothers ſafety whatſoever hee
3 can: But God is bound to none. 3. Some, *when they heare that God doth not give alike and equally to men, who all are by nature equall, that is, the ſonnes of wrath; whom as hee converteth and ſaveth ſome; hardeneth and condemneth others; they deeme that by this reaſon accepting of perſons is laid upon God.* But theſe men marke not, that then it is unjuſt to give unequally to thoſe who are equall, when a due and deſerved reward is payd, and that God doth give his bleſſings unto men not of due, but of his free bountifulneſſe. Repl. *Thoſe things, which are done according to juſtice, are done as due. But that good ſhould be done to thoſe who are good, the order of juſtice requireth. Therefore good is done unto the good as due.* Anſ. All this is true, if wee talke of creatures: But if of God, not ſo; becauſe the Creatour is bound to none, as the creatures are: neither can the creatures deſerve any thing of God, as they may one of another. Wherefore God puniſheth of juſtice: but doth good of grace and mercy: according as it is ſayd, *When yee have done all, ſay, wee are unprofitable ſervants,*
Luke 17.10. *we have done that which was our duty to doe.* And if any man reply, *That not mercy only, but God alſo is bound by order of juſtice, to ſpare, and doe well to the good, out of*
Gen.18.23. *thoſe words of Abraham, Wilt thou alſo deſtroy the righteous with the wicked?* It is to bee obſerved, that this bond is not of any deſert or right, that may make the Creatour to ſtand anſwerable to the creature, but of Gods promiſe and truth. For God did moſt freely and of his exceeding goodneſſe, when hee ought nothing to any, binde himſelfe by promiſes indented, to doe good unto the godly. And this goodneſſe of God, and faithfulneſſe in keeping his promiſes, is often called juſtice. And therefore it is well ſaid, that it agreeth not with God to afflict any undeſervedly, not becauſe he ſhould injure any, though hee deſtroyed him, not offending; but becauſe his mercy, and bountifulneſſe, and truth doth admit this. Theſe things are neceſſary to be aſcribed of us unto the juſtice of God, that the cogitation thereof may aſcertaine us of the puniſhment of the wicked, and of the deliverance of the godly from their injuries after this life: that ſo we may patiently beare whatſoever he will lay upon us: as it is ſaid, *O Lord, righteouſneſſe belongeth unto thee,*
Dan.9.7. *but unto us open ſhame.*

Sixe waies whereby we are taught the truth of God in Scripture.

True.) God teacheth us in the Scripture to know *his truth* after this manner:
1 1. That his infinite wiſedome ſuffereth none but moſt true and certaine knowledge of all things to be in him. *There is no creature which is not manifeſt in his ſight, but*
Heb.4.13. *all things are naked unto his eyes, with whom we have to doe.* 2. That hee neither ap-
2 pointeth, nor will, nor ſpeaketh things repugnant and contradictory. *The Sonne of*
2 Cor.1.19. *God, Jeſus Chriſt, who was preached among you by us, was not Yea, and Nay: but in him it was Yea.* 3. That hee feigneth nothing, nor deceiveth any man, but this is in
3 truth and indeed his will, which he openeth unto us. *Let God be true, and every man*
Rom.3.4. *a lyar.* 4. That he never changeth his minde. *My Covenant will I not breake, nor al-*
4 *ter the thing that is gone out of my lips.* 5. That it certainly commeth to paſſe, what-
Pſal.89.33.34. ſoever God avoucheth ſhall come to paſſe, which experience alſo witneſſeth, and
5 many ſayings of holy Scripture: as, *Heaven and earth ſhall paſſe, but my word ſhall not*
Mat.24.35. *paſſe away.* 6. That he is the lover, author, and preſerver of the truth in the reaſonable creatures, and an enemy to all lyes, diſſembling, and hypocriſie: Therefore the
6 holy Ghoſt is called, *The ſpirit of truth, who ſhould teach us all truth. The lying lips*
John 14.17.15.26. & 16.13. *are an abomination unto the Lord: but they that deale truly, are his delight. Hee will*
Pro.12.22. Mat.24.51. *give him his portion with hypocrites.* Seeing then the truth of God is to be conſidered

out

out of his word and workes, albeit men by nature confesse that God is true: yet are they ignorant wherein truth consisteth. For it is said, *Thy word is truth. Thy truth in the congregation of the Saints.* Neither doth the conscience or the privie knowledge of any mans sinnes suffer him, who knoweth not Christ the Mediatour, to put any confidence in Gods promises. For as it is said, *All the promises of God in him are Yea, and in him Amen, unto the glory of God. But if sometimes God fore-told that hee would doe those things, which he never decreed to doe, he did not therein dissemble.* For what hee threatned, that hee meant with this condition should so come to passe, except the conversion of men, and prayers come betweene: and what hee promised, he meant with this condition, if they repented, and either persisted in godlinesse, or needed not affliction and chastisement. Wherefore he would in deed have punished the Ninivites, if they had persisted in their sinnes. And Christ was indeed departing, except his Disciples had desired him to stay in the Inne at Emaus. As for that which God saith, *And if a Prophet be deceived, & hath spoken a thing, that He hath deceived him:* he signifieth not thereby that he deceiveth by instilling lyes into false Prophets, but that they are by him in just judgement delivered and given to be seduced by the Devill; as God is said *to have given a lying spirit into the mouthes of all the Prophets of Achab.* Repl. *But yet God would that the false Prophet, should tell a false tale.* Ans. Hee would, but in divers respects, and to a diverse end. God fore-told victory to Achab by an Irony, and that a sharpe and bitter one, thereby to recall him from making his expedition to warre, and to punish him for not obeying, by delivering him to be seduced by the Devill. The false Prophets fore-told victory to flatter him, the Devill to destroy him, and to die.

Jos. 1. 17. Psal. 3. 5.

2 Cor. 1. 20.

God dissembleth not, when he talkth he will doe that which yet hee doth not. Luk. 24. 28, 29. Ezek. 14. 9.

How God is sayd to deceive a deceived Prophet.

1 King. 22. 22.

Chaste.) There is made also mention of *Chastity* in the former description of God, because amongst his especiall and most notable differences, whereby he may bee discerned from Divels, he will have truth to bee, and chastity. For as God will bee acknowledged to be true, and will have truth loved of us, that it may certainely appeare that he is, and what he is, and that men may think and speake the truth of him, and through his knowledge bee partakers of everlasting life; so the Divell attempteth to fill the world with lyes; that hee may both darken the glory of God, and, by forging lyes of God, destroy mankinde. Whereupon the holy Ghost is called *the Spirit of truth*; but the Divell *a lyar & murtherer from the beginning, and the father of lyes.* And as God *both by reason of the exceeding purity of his nature, as also because he will have the spirituall love, and conjunction of mariage to bee the image of the unspeakable love and spirituall conjunction betweene him and the Church*, and therefore will have it accounted sacred and holy amongst men: As God then in these respects is the lover and author of Chastity, *and doth most severely detest and punish all uncleannesse, both internall and externall, which is repugnant to this order*, as the examples of the Sodomites, of the tribe of Benjamin, and others of all other ages and nations testifie: so the Devill, both for his impurity, and also because whatsoever God would have held most holy and venerable; that, for the hatred hee beareth to God, hee studieth most to deprave, and most foulely to deforme; endeavoureth with obscenitie and filthinesse horribly to pollute mankinde, and to with-draw them from God. Therefore it is sayd, *This is the will of God, even your sanctification, and that you should abstaine from fornication, that every one of you should know how to possesse his vessell in holinesse and honour.*

Why chastity is one of Gods properties.

John 8. 44.

Ephes. 5. 23. Ezek. 16. Hosea 2.

1 Thes. 4. 3. 4.

Mercifull.) *The mercy* or favour, and inclinable will of God to preserve his creatures, and especially mankinde, the Scripture proposeth unto us, opened by these degrees. 1. That hee taketh delight in the salvation of all, but in the destruction of none. *As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and live.* 2. That he deferreth, mitigateth, and taketh away punishments; inviting all men by his long-suffering to repentance, if not one way, yet by the testimony of their conscience. Hereof hee is said to bee *slow to anger.* 3. That hee debaseth himselfe to relieve our infirmitie both by inward and outward supplies, as by his Spirit, Word, Oathes, Sacraments, and Miracles. 4. That hee inflameth with singular love his chosen: so that he saveth & delivereth them for ever from

Arguments of the mercy of God in preserving his creatures.

1 Ezek. 33. 11

2 Exod. 35. 6.

3

4

from ſinne and all evils, and comforteth them alſo in afflictions. Repl. *God ſhall wipe away all teares from their eyes. Though a woman ſhould forget her childe, yet will I not forget thee.* 5. That he choſe rather to bring to paſſe this our delivery, even by the incarnation and death of his onely begotten Son, than that all mankind ſhould periſh. *So God loved the world, that he gave his onely begotten Sonne.* 6. That hee promiſeth and performeth all theſe things of his own free goodneſſe: *I will ſhew mercy to whom I will ſhew mercy: and will have compaſſion, on whom I will have compaſſion. I, even I, am hee that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.* 7. That hee doth theſe things towards ſinners, who not onely were unworthy of them, but alſo who are his deadly enemies. *When wee were enemies wee were reconciled unto God by the death of his Sonne.* They alſo of the wiſer ſort, which are out of the Church, are compelled to attribute mercy unto God, becauſe they ſee him ſo mercifully to ſpare ſinners: whereupon Jeremie ſaith, *It is the Lords mercy that wee are not conſumed, becauſe his compaſſions faile not.* But becauſe the perfectneſſe of Gods juſtice and the privity of their owne ſinnes doth not permit them to conceive any firme perſwaſion of Gods mercy towards them, neither know they ought concerning the ſalvation of men by the death of his Sonne: therefore are they not able either conſtantly, or wholly to agniſe Gods mercy. Object 1. *Mercy is a kinde of griefe or ſorrow: therefore there is ſorrow and griefe in God. Anſ.* The names of affections, when they are attributed unto God by an *Anthropopathie*, they doe not ſignifie any paſſion or change in God, but an unſpeakeable either diſlike, or liking of the objects. God therefore is ſaid to bee mercifull, 1. Becauſe he is againſt the deſtruction of his creature. 2. Becauſe he doth thoſe things, which mercifull men are wont to doe. Object. 2. *God ſeemeth ſometimes to rejoyce in revengement. Anſ.* He rejoyceth not in the revengement or puniſhment, but in the executing of his owne juſtice. Object. 3. *It ſeemeth in ſome places of Scripture, that Gods mercy doth not extend it ſelfe unto the wicked. Anſ.* This is to bee underſtood of that *degree* of mercy, wherewith he imbraceth his choſen. And yet hee ſpareth alſo the wicked; neither rejoyceth at their deſtruction. Object. 4. *But yet hee ſaveth not all, whereas he is able to doe it. Therefore he is not exceeding mercifull, neither mercifull towards all. Anſ.* Hee doth not ſave all, for moſt juſt cauſe. For his mercy is ſo to be exerciſed, that it hinder not the execution of his juſtice. Ob. 5. *He doth not take mercy on any, or receive any into favour without the ſatisfaction of his Sonne. Therefore he doth it not freely. Anſw.* That which is concluded, doth not follow; becauſe God of his free grace giveth this ſatisfaction it ſelfe, and applyeth it unto us. Now hee giveth a thing freely, who giveth the price of a thing, for which the thing it ſelfe is given.

Bountifull.) God is alſo called *Bountifull*, 1. *Becauſe hee createth and governeth all things.* 2. *Hee is the onely fountaine of all good things,* 3. *Which befall to all creatures,* 4. *Yea to the wicked,* 5. *Of his goodneſſe, love, and free mercy towards all creatures,* 6. *But eſpecially towards mankinde,* which hee hath made according to his image, and for whoſe ſake hee hath created all other things: 7. *But in them alſo chiefly towards his Church,* to whom hee hath opened himſelfe and his will. 8. *And in this his Church, towards his choſen Angels and men, to whom by his Sonne he giveth life and glory everlaſting.* And further, whom hee is angry with, and on whom hee inflicteth puniſhment, hee is not angry with their *ſubſtance* or *nature* which himſelfe created, but with that *corruption*, which came by other meanes, to his divine work. *The wrath of God is revealed from heaven againſt all ungodlineſſe.* Object. *No creature viſible is ſubject to ſo many evils, as man. Therefore hee is not bountifull towards men. Anſw.* Hee is ſubject to theſe evils by an accident, that is, becauſe of ſinne: but withall he is enriched above other creatures, with great bleſſings, even when hee is out of the Church: but is moſt happy and bleſſed if he repent.

Moſt free.) God alſo alone is *moſt free*, becauſe he alone by nature is ſuch, 1. *That no fault or miſery can fall upon him.* 2. *Neither can hee bee conſtrained of any.* 3. *Neither is hee bound to any.* 4. *Neither is hee ſubject or tyed to the rule or lore of another.* Wherefore whatſoever he will and doth, that he will and doth himſelfe moſt freely, when

Rev.7.17. and 21.4. Eſa.49.15.

5 John 3.16.

6 Exod.33.19. Eſa.43.25.

7 Rom.5.10.

Lam.3.22.

Pſa.1.24. Pro.1.26.

Pſa.27.11.

In what the bountifulneſſe of God is ſeene.

Rom.1.18.

For what cauſe God is ſaid to bee moſt free.

when, as much, and in what manner he will; and what he will, that is most good and just. But here chiefly is considered the freedome of will, or liberty *from constraint*: which is the power and ability, whereby God without any necessity hath from everlasting decreed the whole order of creation, preservation, and rule of all things, and doth accomplish the same, not being constrained, or tied to other causes; yet so, that he never swerveth from his rightnesse. To this beare witnesse his miracles and many examples of deliveries and punishments, and many places of Scripture: as, *Whatsoever pleased the Lord, that did he in the heaven and earth, in the sea, and in all the depth. It is not hard to the Lord to save with many or with few.* Object. 1. *That, without which, second causes, which worke necessarily, cannot worke, doth it selfe also worke necessarily. Without the first cause, which is God, second causes, which necessarily worke, cannot worke: Therefore the first cause also, which is God, worketh together with them necessarily.* *Answ.* The Major is true of such causes as worke with *absolute necessity*: but it is false of such as work only of *a conditionall necessity*: that is, because it so pleased God (who notwithstanding could move them otherwise, or else at all not move them, or not so much as make them) that they should work, and should work after that maner, which they do worke: Therefore all second causes depend on the first, but not the first any way on the second. Object. 2. *God is unchangeably good: Therefore not freely good.* *Answ.* This unchangeablenesse doth not diminish, but establish the liberty of Gods will. For it is not the unchangeablenesse of a nature, but constraint and coaction, which is contrary to liberty: and so much the more freely the will chooseth, with how much the greater and surer force and motion it is carried unto her object. Object. 3. It is said also *of particular events, that God can only will those things which are best; but only those things which he hath decreed are best: Therefore he cannot will other things.* But answer is made to the Minor: What things God hath decreed, those are best, not before, but after his decree. For Gods will being the rule and squire of rightnesse, therefore are all things good, because hee will them. Wherefore if he would have from everlasting had any other thing, that then should have beene best. As that Joseph should bee sold, and made Lord of Egypt, and give sustenance to his fathers family, was best, because God would so: Now if God would have any other way exercised Joseph, and taken vengeance on his brethren, that should then have beene the best. It followeth therefore, that God will no other thing, after hee hath once decreed what hee will have done: but that hee was able from everlasting to have decreed some other thing: For whatsoever hee would, that from everlasting hee would most freely. Object. 4. *Some places of Scripture seeme to intimate, that the will of God may be sometimes hindered by his creatures.* As, *I desire not the death of the wicked. How often would I have gathered thee, and thou wouldest not?* Answ. These and the like places onely shew, with what God is delighted, and to what he inviteth and calleth all: but not what by his mercy and spirit hee hath purposed to worke in every one. Wherefore this doctrine of the liberty and free-will of God let us diligently maintaine, that both the glory of God may bee vindicated from Stoicall blasphemies: and in us faith, hope, invocating on God, and sedulity and earnestnesse in performing our duty, may be established, if acknowledging God most freely to governe all his creatures, we be neither secure in prosperity, nor in adversity doe cast away hope, and good endeavours.

Psal. 135. 6.

1 Sam. 14. 6.

Ezek. 33. 11. Matt. 23. 37.

Angry and wroth with sinne.) Lastly, in the description of Gods nature is put; *That he is angry and wroth with offences and sinnes.* Which horrible anger and wrath of God, whereby hee detesteth and punisheth all sinnes, although all the wicked at length too late perceive and have experience of, when they rush into eternall despaire; yet such his displeasure and indignation, as God will have to be knowne, they cannot so much as conceive, who are without the Church, seeing they neither judge all those evils to be sins, which God in his law threatneth he will punish with everlasting torments; neither know the death and punishment of the Sonne of God; than which God could not shew a greater token and argument of his anger against sinne. The elect and chosen alone are throughly moved by a right and saving

The anger of God against sin.

knowledge thereof, gathered out of Gods puniſhments and threatnings, to converſion, and the feare of God. But the greatneſſe of it no man can fully conceive, according as it is ſaid: *Who knoweth the power of thy wrath?*

Pſal.90.11.

An Admonition to the Reader.

CHriſtian and courteous Reader, whereas in the conference of the two copies, I found in the former a large Paraphraſe delivered by *Vrſinus* on the deſcription of God; and in the latter a briefe Abſtract thereof collected by *David Pareus*, I judged it meet to retaine the Paraphraſe for help of weaker underſtandings, and to adjoyne the Abridgement for helpe of weaker memories. If on this advertiſement thou advisedly peruſe both the one and the other, I hope the fruit of both will be neither to thee, nor me loſt-labour.

A briefe Epitome or Abridgement of the former large Explication of the deſcription of God.

1 GOd *is an Eſſence.*) That is, a thing which hath *his beeing from none but himſelfe, and is preſerved or ſuſtained of none, but ſubſiſted by himſelfe*, and is *the only cauſe unto all other things of their beeing*: therefore called *Jehovah*, as if you would ſay, *being by himſelfe, and cauſing others to be.*

2 *Spirituall.*) Incorporeall, inviſible, and to no ſenſe of man perceiveable. Likewiſe in that hee liveth of and by himſelfe, and quickneth or giveth life to other things. Object.1. *He oftentimes appeared.* *Anſ.* True; in a bodily forme aſſumed for a time. Object.2. *He was ſeen face to face.* *Anſ.* That is, by the cleare knowledge of the minde, and not with the bodily eyes. Object.3. *He hath the parts of a mans body.* *Anſ.* Indeed they are aſcribed unto him *after the manner of men.* Object.4. *The bodily man is the image of God.* *Anſ.* Surely he is ſo in the eſſence of his ſoule, in the faculties and uprightneſſe thereof, *in wiſedome, righteouſnes, and true holineſſe*; not in the ſhape and figure of his body.

John 1.18.4.24. Acts 17.24.28. ἀνθρωπομόρφους. Epheſ.4.

3 *Intelligent.*) Witneſſe hereof is the minde of man, and the notions ſhining therein, which all proceeded from God. Now, *He that planted the eare, ſhall he not heare?*

Pſal.94.9.

4 *Eternall.*) Having neither beginning nor end of beeing. *Thou art God from everlaſting, and world without end.*

Pſal.90.2.

5 *Other from the creatures.*) Not *Nature* it ſelfe (as ſome dreame) not the *matter* or *forme*, not any part, but the ſole efficient, and the maker onely of all things: neither intermingled with any thing, but of a quite different, or *other* eſſence, and utterly unlike all things. Object.1. *All things are of God.* *Anſ.* I grant they are, by creation out of nothing. Object.2. *We are the generation of God.* *Anſ.* Yea verily, by a ſimilitude of properties, and by creation. Object.3. *The Saints are borne of God.* *Anſ.* Queſtionleſſe, by regeneration through the holy Ghoſt. Object.4. *We are made partakers of the divine nature.* Anſ. Undoubtedly by the dwelling of God in us, and by our conformity with him. Object.5. *Chriſt is God, and hath a divine body.* Anſ. To wit, by a perſonall union and glorification.

1 Cor.8.6. Acts 17.29. John 1.13.

6 *Incomprehenſible.*) 1. In our cogitation, and the cogitation of any creature. 2. In the unmeaſureableneſſe of his eſſence. 3. By communication of the eſſence, which is in ſuch ſort the very ſubſtance of the three perſons of the Divinity, that it remaineth in number one and the ſame.

7 *Moſt perfect in it ſelfe.*) 1. Sole poſſeſſor of all bleſſedneſſe. 2. And that in himſelfe, and of himſelfe. 3. With ſufficiency to repleniſh all other things. Object.1. *The Lord hath made all things for himſelfe.* Anſw. Not to aide himſelfe by them, but to communicate himſelfe to them. Object.2. *Hee uſeth the creatures miniſtery in accompliſhing many of his workes.* Anſw. Not as needing, but honouring the creature. Object.3. *Wee yeeld him worſhip.* Anſw. It is our debt, his due, and the iſſue is our good and benefit alone. Object.4. *To whom is given that which is due unto him, to him ſomething commeth thereby more than hee had before.* Anſ. This aſſertion is falſe of that which is due by order of juſtice, and pertaineth to the felicity

Prov.16.4.

felicity of the giver. Object. 5. *God rejoyceth in our obedience.* Anſ. He doth ſo; our obedience being an object, not an efficient cauſe of his rejoycing.

Unchangeable.) 1. In his eſſence. 2. In his will. 3. In place: becauſe he is immenſe, and filleth all things. Object. 1. *God repenteth him of things done.* Anſw. To repent, and ſuch like humane affections are attributed to God by *Anthropopathy*, or after the manner of men. Object. 2. *He promiſeth and threatneth, that which he performeth not at all.* Anſ. True; but a condition and exception is alwaies underſtood. Object. 3. *He dependeth on a changeable condition.* Anſ. To wit, *changeable* in reſpect of mans will, but not of Gods decree and counſell. Object. 4. *He changeth his precepts, obſervances, and workes.* Anſ. Namely, according to his everlaſting decree. 8

Omnipotent.) 1. He can doe, and doth all things which he will. 2. And that at his becke without difficulty. 3. As having all things in his owne power. Object. *Many things he cannot doe.* Anſ. They are then the workes of impotency and imperfection, as to lye, to dye. 9

Of exceeding wiſedome.) 1. In beholding and underſtanding himſelfe, and perceiving at once the whole order of his minde and nature, which hee doth perpetually, and exceeding perfectly. 2. In being the cauſe of all knowledge in Angels and men. 10

Of exceeding goodneſſe.) 1. Becauſe Gods whole nature is ſuch as is revealed in the Law and the Goſpel. 2. Becauſe he is the cauſe, and rule of all good in his creatures. 3. Becauſe he is the moſt ſupreme good. 4. Becauſe he is the very eſſence of goodneſſe. 11

Juſt.) 1. In reſpect of his *generall juſtice* and righteouſneſſe, whereby hee willeth, and worketh unchangeably ſuch things as hee hath commanded in his Law. 2. In reſpect of his *particular juſtice*, whereby he immutably diſpenſeth aright rewards and puniſhments. 3. In that hee is the rule of righteouſneſſe, and ſquire of uprightneſſe in his creatures. Object. 1. *Hee doth good to the evill, and heapeth evils on the good.* Anſw. Hee doth; but not finally, but onely for a time. Object. 2. *Hee doth not puniſh the wicked out of hand.* Anſw. For hee providently deferreth their puniſhments for ſpeciall occaſions beſt knowne to himſelfe. Object. 3. *No harme ſhould ever be done to the good.* Anſw. Not to thoſe which are perfectly good, which we in this life are not. Object. 4. *He doth ſomething contrary to his Law.* Anſw. Hee abridgeth certainly ſomething from his *generall* will by his *ſpeciall* will. Object. 5. *He giveth to men of equall condition unequall rewards.* Anſw. Yet giveth he to each of them that which no way is their due. Repl. *They are due by order of juſtice.* Anſ. God is bound unto no man. Repl. *Promiſe is debt.* Anſ. The promiſe of creatures, not of God the Creatour. 12

True.) 1. Becauſe he hath the true and certaine knowledge of all things. 2. Becauſe he neither willeth, nor ſpeaketh things repugnant or contrary. 3. Becauſe he feigneth nothing, nor deceiveth any man. 4. Becauſe he never changeth his minde. 5. Becauſe hee ratifieth his ſayings by the events of things. 6. Becauſe he enjoyneth and preſcribeth truth to be kept of all. Object. 1. *He fore-telleth that which hee will not have done.* Anſw. Hee fore-telleth that it ſhall come to paſſe, but *conditionally*. Object. 2. *He deceiveth the Prophets.* Anſ. That is, he in his juſt judgement delivereth them up to the Divell to be ſeduced. 13 Ezek. 14. 9.

Chaſte.) 1. By reaſon of the exceeding purity of his nature. 2. Becauſe he is the lover and author of chaſtity. 3. Becauſe hee doth moſt ſeverely deteſt and puniſh all uncleanneſſe, both internall and externall. 4. Becauſe by this notable note of diffetence, he diſtinguiſheth himſelfe from unclean ſpirits, and filthy Divels. *This is the will of God, even your ſanctification, and that yee ſhould abſtaine from fornication, that every one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour, &c. Ye ſhal not defile your ſelves in any of theſe things: For in all theſe the nations are defiled.* 14 1 Theſ. 4. 3, 4. Levit. 18. 24.

Merciſull.) 1. In that hee will that all bee ſaved. 2. For that hee deferreth puniſhment, and inviteth all to repentance. 3. In that hee applieth himſelfe to our infirmity. 4. In that hee delivereth the Elect. 5. In that hee gave his Sonne to dye for them. 6. In that he promiſeth and performeth all theſe things of his owne free 15

goodnesse. 7. In that hee doth good unto the unworthy, and his very enemies. Object. 1. *Mercy is a kind of griefe or sorrow.* Answ. It is so in men, but not in God. Object. 2. *Hee rejoyceth in revenge.* Answ. As far forth as it is an execution of his justice. Object. 3. *He denieth mercy to the wicked.* Ans. To the unrepentant. Object. 4. *He saveth not all when he may.* Ans. To wit, that with his mercy he may declare his justice. Object. 5. *He receiveth none to mercy without satisfaction.* Answ. No verily, but yet of his free mercy bestoweth his Sons satisfaction on us.

Isa. 1.24. & 27.11.

16 *Bountifull.*) 1. Because hee createth and governeth all things. 2. Because hee doth good unto all. 3. Yea, to the wicked. 4. Of his free love towards all creatures. 5. But especially towards man. 6. And amongst men chiefly to his Church. 7. And herein also towards his chosen, giving them eternall life and glory. Object. 1. *He is angry.* Answ. True, with the corruption of the creature, not with the creature it selfe, and the nature and substance thereof. Object. 2. *He afflicteth men.* Ans. Namely, the impenitent.

17 *Most free.*) 1. Free from all fault, misery, bond, subjection, constraint. 2. In that hee doth will and execute all things most freely and justly, when, as much, and in what manner he will. Object. 1. *Second causes worke necessarily, and yet worke not without God.* Answ. They worke by a necessity of Consequent, and onely conditionall. Object. 2. *God is necessarily good.* Answ. Questionlesse, but yet by a necessity of *unchangeablenesse*, not of *constraint*. Object. 3. *What hee hath once decreed, hee necessarily willeth.* Ans. He necessarily willeth it, because hee will not alter his decree, not by constraint. Object. 4. *His will is not done sometimes; as, How often would I, and thou wouldst not?* Ans. *He would*, that is, in his *will apparent* to the conceit and judgement of man, not in his *determinate secret counsell.*

Mat. 23.37.

18 *Angry with sinne.*) Horribly detesting and punishing all sinne with temporall and eternall paine.

3. *Whence it may appeare that there is but one God.*

Whence first sprang the multitude of gods.

Albeit God in the beginning did as certainly declare unto mankinde, that hee is but one only, as what he is: yet the world, by the guile and deceit of the Devell (going about to spoile God of his honour, and to beare and vaunt himselfe for God, and to destroy mankinde for the hatred hee beareth unto God) and through their owne blindnesse and malice revolting from Gods divine manifestations, and from the doctrine of our first fathers, have in horrible madnesse forged a multitude of gods; yeelding divine honours, partly to creatures, partly to imaginary gods, and forgetting the true God, or desiring to joyne and couple other gods with him. And whereas there is no greater bond, than whereby the creature is bound to honour the Creatour; and therefore no more grievous sin, than to obscure the glory due unto God, or to conveigh it over to any other: God that hee might meet with this sacriledge, hath often testified and witnessed in his word, *That there is but one God, not many:* That is, that there is but one divine Essence, eternall, of infinite power, wisedome, and goodnesse, Creatour, Preserver, and Ruler of all things. And this is proved, first by expresse testimonies of Scripture. *Heare, O Israel, the Lord our God is Lord only. Behold now, for I am hee; and there is no Gods with me. I am the first, and I am the last, and without me there is no God. Wee know that an Idoll is nothing in the world, and that there is no other God but one. One Lord, one Faith, one God, and Father of all. One God, one Mediatour between God and man, which is the man Christ Jesus.* The like proofes hereof may bee read, Deut. 4.35. Psal. 18.31. Esa. 37.16. & 45.21. Hos. 13.4. Mal. 2.10. Mat. 12.32. Rom. 3.30. Gal. 3.20.

1. By testimonies of Scripture.
Deut. 6.4. & 32.39
Esay 44.6.
1 Cor. 8.4.
Ephes. 4.5.
1 Tim. 2.5.

Secondly, it is confirmed by reason and argument. 1. There is but one only God, whom the Church also worshippeth, who is manifested unto the world by infallible and undoubted testimonies, namely, such miracles, prophecies, and other workes, as cannot be done but by an omnipotent nature. *Who is like mee, that shall call that which is past, and shall declare it, and set it in order? &c. Among the gods there is none like unto thee, O Lord, there is not one that can do as thou dost.* 2. He who alone reigneth

2. By arguments.
1
From the manner of revealing himselfe.
Esay 44.7.
Psal. 86.8.
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reigneth over all, and alone governeth all things; and therefore hath sole supreme soveraignty and Majesty; can be but one. But the Majesty of God only is supreme, and so great, that no greater can either be, or be imagined. *I am the Lord, this is my name, and my glory will I not give to another. Unto God only wise, bee honour, &c. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things.* From the nature and kinde of his majesty. Esay 42.8. 1 Tim.1.17. Revel.4.11.

3. That which hath greatest perfection can be but one. For hee who hath the whole, and all alone, is absolutely perfect. Now God is most perfect, seeing he is the cause of all that is good in nature: Therefore nothing is more absurd, than to imagine any thing to be God, which is not most great, and most perfect. *Lord, who is like unto thee?* 4. There is but one thing omnipotent. For were there many, they should have power to hinder one the other, and for this cause should become not omnipotent. By this argument the Monarchy of the world is in Daniel restrained unto one God, when it is said; *None can stay his hand*, or resist his will. 5. *If wee suppose*, and put moe gods, either each of them will be too weak to rule all, and so imperfect, and not worthy the name and title of divinity; or one will suffice for the guiding of the whole world, and so the rest shall be idle, superfluous, and needlesse. But it is absurd to imagine God to be such a one, as sufficeth not for the wielding & managing of all things; or such a one, as is superfluous and idle. Wherefore there must needs bee but one God, that hee alone may suffice for all. 6. There can bee but one infinite. For if there were moe infinites, none should be present every where, and rule all. Wherefore there cannot be more, but one only God, which is infinite. 7. There is but one first cause of all things. God is that first cause: Therefore he is but one. 8. There can be but one only chiefe good. For if besides that, there were another chiefe good also, that should be either greater, or lesser, or equall to the former chiefe good. If greater, the former should not bee chiefe, yet should it bee God, which were contumelious against God; if lesser, it should not be chiefe, and so no God: if equall, then neither the one nor the other should be chiefe, or be God.

3 From his degree of perfection. Psal.89.7.

4 From his omnipotency. Dan 4.32.

5 More gods would be either unperfect, or superfluous.

6 There can be but one infinite.

7 But one 1. cause.

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The use of this question is, to teach us, that whereas God is but one; therefore no other besides this one God is to bee adored or worshipped: neither is any good to be expected from any other save onely from him; and to him alone all thankes for all blessings are to be rendred. Object. *Many are called gods in Scripture. I have said yee are gods. Many are, and are called gods in heaven and in earth. Moses is called, the god of Aaron and Pharaoh: yea, the Divell is said to be, The god of this world.* Ans. There is an ambiguity and double signification of this word, *God*, which sometimes signifieth *him, who is by nature God, and hath his beeing, not from any thing, but from himselfe, and by himselfe, and all other things are from him.* Such a God is but one only. Sometimes it betokeneth not the very divine, eternall, and immense Essence, but *a God either so intituled* for some similitude of the divine properties, dignity, and divine office and function: *or an imaginary and feigned God.* Such gods are many. 1. *Judges and Magistrates are intituled and called gods*, not that they have the divine Essence communicated unto them, and are by nature God, but because of their dignity and divine office, which they beare in Gods steed, as it is said; *By me Kings reigne*: that is, because they are the Deputies and Vicegerents of God, by whom, as by his instruments and servants, he exerciseth his power and judgements here on earth; he therefore doth furnish and arme them with Wisedome, Fortitude, Power, Authority, and Majesty, as much as is necessary and sufficient to bridle the mindes of the multitude, being desirous of licentiousnesse, and to hold and keep them in feare and obedience: he doth also vouchsafe them the honour of his name, by calling them gods, that the subjects may thereby know, that they have to deale not with men, but with God himselfe, (whose Vicegerents thee are) whether they obey their Magistrate, or repine against him: according to the Scripture; *Whosoever resisteth the power, resisteth the ordinance of God.* 2. *The Angels also are called gods*, both for the *dignity and excellency of their nature* and gifts, power and wisedome, wherein they far surpasse men: as also *for the divine office* and function which God exerciseth by them in this world, in defending the godly, and punishing the wicked. *Thou madest him little lower than the gods*: that is, than the Angels: The Angels are *ministring*

The use of this Question.

Psal.82.6. 1 Cor.8.5. Exod.4.16. & 7.1. 2 Cor.4.4.

Two significations of the word God.

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God in the latter signification. 1. Magistrates.

Pro.8.15.

Rom.13.2.

2. Angels.

Psal.8.6.

Heb.1.14. 3.The Divell. 2.Cor.4.4. Epheſ.2.2.& 6.12 4. Idols.

Jer.10.11. Phil.3.19. Exod.20.3.

Spirits. 3.*The Divell is called the god of this world* for his great potency and power, which he hath over men and other creatures by the juſt judgement of God. 4. Laſtly, *Many things are accounted gods in mens fancies and opinion*, and are ſo called by men, who worſhip the creatures as gods. So Idols are termed gods by a figurative ſpeech of imitation. *The gods that have not made the heavens and the earth, ſhall periſh from the earth, and under theſe heavens. Whoſe god is their belly. Thou ſhalt have no other Gods before me.* But here the queſtion is touching the true God, who is by nature God, and hath his beeing, and his power not from any thing, but from himſelfe, and by himſelfe, and all other things are from him. Such a God is but one only.

4. *What theſe names, Eſſence, Perſon, and Trinity ſignifie, and how they differ.*

The explication of theſe words ſerve much for the underſtanding of the unconceivable myſtery of the Trinity: and therefore is it not to be read with a mocking eye.

Eſſence, in Greeke οὐσία, as it is uſed in this doctrine for *Subſtance*, is a thing ſubſiſting by it ſelfe (that is, a thing having a proper beeing, not ſuſtained in another) although it be communicated to moe. That is ſaid to be *communicable*, or *communicated*, which is common, or may be made common to moe. That is ſaid to be *incommunicable*, which is not in moe, neither can be affirmed of moe. *Mans eſſence is communicable, and common to many men*; but this eſſence is *in generall common, not in particular, and in number*: that is, the nature and eſſence of all men is in generall one, but not one in number; for every man hath his eſſence diſtinct from others, neither are all one man, but many men. But the eſſence of God is *communicable in particular*: becauſe the ſelfe ſame Deity in number, and that whole and entire, is common to the three perſons, and is the ſubſtance of the three perſons: and therefore the three perſons are that one God, who created all things; not three Gods.

What a Perſon is,

A perſon is a thing ſubſiſting, individuall, living, underſtanding, incommunicable, not ſuſtained in another, neither part of another.

Subſiſting.) By which word is ſignified, that it is not an accident, cogitation, decree, vaniſhing ſound, or any created quality, or motion.

Individuall.) Not any generall: but a particular one in number; and therefore indiduall, and called individuall.

Living.) No inanimate thing, which hath no life, as a ſtone.

Underſtanding.) Not a thing which hath ſenſe only, as are brute beaſts, who are things living and ſenſible, but not underſtanding; and therefore are no perſons.

Incommunicable.) Not the divine Eſſence, which is common to three: nor the ſubſtance of mans nature, or any other thing created; which is communicated to the thing begotten thereof, or thence derived. But *a perſon* cannot be communicated.

Not ſuſtained in another.) Not the humane nature of Chriſt: for this, though it be *ſubſiſting, individuall, underſtanding, incommunicable*; yet is it no *perſon*, becauſe it is perſonally ſuſtained *of the word*; that is, ſo, that it together with the word, is the ſubſtance of one Chriſt, and, except it were ſubſiſting in the word, ſhould not at all be.

Neither part of another.) Not the ſoule of man, which though it be ſubſiſting by it ſelfe, intelligent, and not ſuſtained by another, yet is it no perſon, becauſe, as long as it is contained in the body, it is part of man.

What difference between Eſſence and Perſon.

Hence appeareth the difference which is between the *Eſſence* of God, and the *Perſons* of the divine Eſſence. In the Church by the name of *Eſſence*, is underſtood *that which God the eternall Father, and Sonne, and holy Ghoſt, each of them are in themſelves abſolutely, and is common to the three.* By the name of *Perſon*, is ſignified *that which each of theſe three are reſpectively, or being compared one to the other*: or is that very *beeing* of God conſidered reſpectively to one, and another; and diſtinct by a proper and peculiar manner of beeing and ſubſiſting from the others. In a word, *Eſſence* is the very *Beeing* of God; or the very eternall, and one only Deity: *Perſon*, is the *manner*, after which that Beeing or Eſſence of God is in each of theſe three, or the proper and ſeverall maners of each of their Beeings. Wherefore *in number* there

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is one and the same *Beeing* or *Essence* in God, that is, in each of these three, who are God: but it is after a diverse *manner* in God. *God the Father* is that Beeing, *of himselfe*, not from another. *The Sonne* also is the selfe same Beeing or Essence, not from himselfe, but *from the Father*. *The holy Ghost* likewise is the selfe same divine Beeing, which the Father is, and the Sonne; not from himselfe, but *from the Father and the Sonne*. So then the *Beeing* or *divine Essence* of these three is one and the same in number: but *to be*, that is, to have this one divine Essence from himselfe, or to have it communicated unto him from another, whether from one, or from two, noteth, and is the *manner* of subsisting: which *manner* is threefold, each severally distinct; to wit, *To be from himselfe*, *To be begotten of another*, *To proceed from others*: whence arise the three Persons, which are signified by the name of *the Trinity*.

Justin Μία ὑπαρξις τρόποι δὲ ὑπάρξεως τρεις. that is to say, One beeing, but three maners of beeings.

The summe of the difference between these two, *Essence* and *Person*, is: *The Essence is absolute and communicable; the Person respective and incommunicable*. This may be made more manifest by exemplifying in a man. It is one thing to be a man, another thing to be a Father, or a Son; and yet one and the same, is both a man and a Father; but he is *a man absolutely*, or in himselfe, or according to his owne nature: hee is *a father to another*, or in respect of another, namely, of his Sonne. Semblably, it is one thing to bee *God*, another thing to bee *the Father*, or *Sonne*, or *holy Ghost*; and yet one and the same is *both God and Father*: God in respect of himselfe or his owne nature: Father in respect of his Sonne. Againe, *The essence of a man who begetteth another, is communicated to him who is begot: but the person, or individuall is not communicated*. For the begetter bringeth forth not himselfe, but another distinct from himselfe, the same essence notwithstanding being communicated unto him. And no relative is his correlative, or any part thereof. Therefore the Sonne is not the Father, nor the Father the Sonne, although both be true man. So in like sort, the eternall Father hath by eternall generating, communicated to the Sonne his essence, but not his person, that is, he begot not the Father, but the Sonne: neither is the Father the Son, or the Sonne the Father; albeit each is true God. Now although this bee like in God and man, that both doe communicate to another not his person, but his essence: yet is there an exceeding dissimilitude in the *manner*, whereby the divine essence being infinite, and the humane being created and finite, is communicated to another: Which dissimilitude is diligently to be observed. For, 1. *In men, in the Father and the Sonne, the essence is as distinct, as the persons themselves*. The Father and the Sonne are not onely two persons, but also two men distinct in essences: So that the Father is not that man, which is the Sonne: *But in God, the Persons are undistinct, that yet the essence remaineth common, one and the same*; and therefore there are not three Gods, but the Sonne is the same God in number, which is the Father and the Sonne. 2. *In persons created, hee that begetteth and generateth, doth not communicate his whole essence to him that is begotten: (For then he should cease to be a man) but only a part, which being allotted and severed out of the essence of him that begetteth, is conveyed or derived into him that is begotten, and is made the essence of another individuall or person, distinct from the essence of the individuall who begetteth. But in uncreated persons, hee that begetteth or inspireth, communicateth his whole essence to him that is begotten, or proceedeth, or is inspired: yet so, that hee who communicateth, doth retaine the same, and that whole*. The reason of both differences is; *that the essence of man, as also of other creatures, is finite and divisible; but the Deity (or essence of God the Creatour) is infinite and indivisible: and therefore the Deitie may, being the same, and whole, or entire, be together both communicated and retained*. Wherefore the eternall Father, and Sonne, and holy Ghost, are that one true God: and yet the Father is not the Sonne, or the holy Ghost, neither is the holy Ghost the Sonne, that is, they are one God, not three Gods, but three persons, subsisting in one God.

God and man communicate both their essences to another but their maner of communicating is most different & is much to bee observed.

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This difference of *Essence* and *Person* is therefore to be observed and held, least, 1. *The unity of the true God be distracted*: or, 2. *The distinction of the Persons bee taken away*: or, 3. *An other thing be understood by the name of Person than the truth of Gods word declareth*. Therfore these cautions are diligently to be regarded: 1. *That the*

Why the difference of Essence and Person is to bee held.

1. Person in the Deity no meere Relation.

the word Perſon in this place doth not ſignifie onely *a relation or office*, as the Latines are wont to ſpeak, *Principis perſonam tueri, to defend the perſon of the Prince*, as of old *Sabellius* falſely taught; much leſſe doth it ſignifie the countenance, or viſible ſhape (as in theſe daies *Servetus* ſported and trifled with the word, *Perſon*) repreſenting the forme, or geſture of another: ſuch as is the perſon of a ſtage-player: but it ſignifieth *a thing ſubſiſtent*, truly diſtinct from others, unto whom it hath a relation and reſpect by an incommunicable property: that is, it ſignifieth *that which begetteth*, or *which is begotten*, or *which proceedeth*: not the office or dignity, or degree of him that *begetteth*, or *is begotten*, or *proceedeth*. 2. *That the Perſons are not any thing ſeparated from the Eſſence which is common unto them*; *nor the Eſſence is any fourth thing ſeparate from the three Perſons*; *but each of them are the very ſelfe ſame whole Eſſence of the Divinity*. But the difference is this, that the Perſons are each diſtinct from the other, but the Eſſence is common to them three. And, that the Perſon is no other thing ſubſiſting, or other ſubſtance, than the Eſſence, may bee underſtood in ſome ſort by the example of a man. One and the ſame man, or one and the ſame ſubſtance, is *a father* and *a man*, or *a ſonne* and *a man*: and yet the *manhood*, or to bee a man, is one thing: the *fatherhood*, or to be a father, another: but there is not one ſubſiſtent, which is the *father*, and another ſubſiſtent, which is *a man*, but one and the ſame ſubſiſtent is both, becauſe both manhood, and fatherhood is in him: manhood abſolutely, fatherhood reſpectively, as in regard of his Sonne. 3. Of the word *Eſſence* alſo it is further to be noted, that *God or the Deity, or divine Eſſence is not in reſpect of the Perſons, the ſame which the Matter in reſpect of the effect*: becauſe God is unchangeable, neither is compounded of matter and forme. Therefore we cannot ſay well: Three Perſons are, or conſiſt of one Eſſence. *Neither is it as the whole in reſpect of the parts*: becauſe God is indiviſible. Wherefore it is not well ſaid, that the perſon is a part of the Eſſence, or, the Eſſence conſiſteth of three Perſons: for every Perſon is the whole divine Eſſence, one and the ſame. *Neither is it as the generall to the ſpeciall*, becauſe *Eſſence* is not the *generall* to the three Perſons, nor *Perſon a ſpeciall to* Eſſence. But God is a more common name, becauſe the Eſſence of the Deity is common to the three Perſons, and therefore may bee affirmed of each of them. But theſe names, *Father, Sonne, and holy Ghoſt* are more ſtrict, becauſe the Perſons are indeed diſtinct, and cannot be affirmed the one of the other. Therefore it is well ſaid, *God, or the divine Eſſence, is the Father, is the Sonne, is the holy Ghoſt*. Likewiſe, *The three Perſons are one God, or in one God*. Againe, *They are one and the ſame eſſence, nature, divinity, wiſdome, &c. They are of one and the ſame eſſence, nature, divinity, &c.* Yet it cannot be well ſaid, *They are of one God*. Becauſe there is no one of theſe Perſons but is whole and perfect God. Wherefore *the divine Eſſence is, in reſpect of the Perſons, as a thing after a rare and ſingular manner communicated, in reſpect of thoſe things, unto which it is common*: For neither is there the like example of community in any created things. *For a Generall is a certain thing common to many Specials, and a Generall & Speciall to many Individuals: but yet ſo, that they are affirmed of thoſe many Plurally, not Singularly: as that the Father, and the Son (or, this Father and Sonne) are two living creatures, two men. But we may not ſpeake after this ſort of God and the diuine Perſons, as to ſay, the Father and the Sonne are two Gods, two Spirits, two Omnipotents, &c. Becauſe there is but one God, one Spirit, one Omnipotent, &c.* Wherefore that affirmation, The Father is God, the Sonne is God, the holy Ghoſt is God, is a true affirmation, affirming that which is more common, of a thing which is more reſtrict: that is, affirming the Eſſence of the Individuall; which hath in ſome ſort an Analogy and proportion onely with the Speciall affirmed of his Individuall, but it is not at all the ſame, nor of the ſame kinde.

A Perſon no ſeparate thing from the Eſſence.

3. What reference Eſſence hath unto Perſon.

What the Trinity is.

By the name of *Trinity*, are underſtood the three Perſons diſtinct in one Eſſence of the Deity by three manners of beeing or ſubſiſting. Now *Trinity* and *Triplicity*, as alſo *Trinall* and *Triple* differ. That is ſaid to bee *Triple*, which is comprehended of three Eſſences, or is diſtinct by three Eſſences. *Trinall* is that, which in Eſſence is but one, and moſt ſimple, but hath three manners of beeing or ſubſiſting. *God therefore is not triple*, becauſe there are not more Eſſences than

but Trinall; becauſe hee being one according to his Eſſence, is three according to his Perſons.

5. *Whether theſe names are to be uſed in the Church.*

HEretickes of ancient carped at theſe termes, becauſe they occure not in Scripture. But wee imitate aright the manner of ſpeech, which was uſuall in the ancient and purer Church, and by their authority and example retaine theſe names. 1. Becauſe though they are not found extant in ſo many ſyllables, yet phraſes and ſpeeches of neere affinity and likelihood, yea, and ſometimes words and termes of the ſame ſignification which theſe are, are read in Scripture. For inſtance, that of the Lords owne mouth, *I am that I am*. Againe, *I am hath ſent me unto you*. Againe, Exod. 3. 14. it cannot bee denyed but that the word *Jehovah* anſwereth to that wee call *Eſſence*. So the word *Hypoſtaſis* is uſed to ſignifie a *Perſon*, in the Epiſtle to the Hebrewes, *Who being the engraved forme of his Perſon*. Neither doth the Church in any other Heb. 1. 3. ſenſe call the Perſons *the Trinity* than as John ſaith, that *There are three which beare record in heaven, the Father, the Word, and the holy Ghoſt*. 2. Becauſe the courſe of 1 2 interpretation requireth, that the words of Scripture bee expounded to the learned by ſuch words, as being more uſuall in other languages, or matters and doctrines, are more eaſie for them to underſtand, and paveth and maketh plaine a way unto them for the underſtanding of the ſpeech and phraſe of Scripture. Otherwiſe, if no words were to bee uſed, but ſuch as are extant in the Scriptures: all interpretation ſhould bee taken away. It is lawfull therefore that the Church invent, and uſe wordes and phraſes of ſpeech whereby they may ſignificantly expreſſe the ſenſe of Scripture, and their owne meaning. 3. Becauſe the ſleights & ſophiſmes of Heretikes (which 3 for the moſt part they goe about to cloake and cover with the words of the holy Scripture) are more eaſily eſpyed, and taken heed of, if the ſame things bee expounded in divers wordes, and thoſe eſpecially ſhort, perſpicuous, and ſignificant. For it commeth to paſſe, that by reaſon of the pithineſſe and plainneſſe of theſe termes, Heretikes are diſmantled, and can no longer ſhroude their ſiniſter conſtructions and apparent corruptions.

Nevertheleſſe, if there were a conſent and agreement on the things, wee ſhould eaſily come to an agreement about the words: for we deteſt contention & brawling about words. Neither is the Church at controverſie with other Gentiles and Heretikes about bare termes, but of this maine ſubſtantiall doctrine, *That the eternall Father, and the Sonne, or the holy Ghoſt are one God, and yet neither is the Father, the Sonne the holy Ghoſt; nor the holy Ghoſt, the Father, or the Son, &c.* Now, were it not that Heretikes cannot away with this doctrine, they would eaſily admit of the phraſes of ſpeech. But they therefore abandon the termes, becauſe they abhor the things and doctrine intimated and ſignified by them.

Hence wee eaſily anſwer this their objection: Ob. *Words not extant in Scripture, are not to be uſed in the Church. But theſe names, namely, Eſſence, Perſon, and Trinity, occurre not in Scripture: therefore they may not be uſed in the Church.*

Anſ. We expound the Major thus. That which is not in Scripture, neither concerning the *bare words*, nor concerning the *ſenſe*, is to be omitted. But the names themſelves of Eſſence, Perſon, & Trinity, *as concerning the things* lively inſinuated by them, are extant in Scripture, as hath bin proved. Againe, Termes not extant in Scripture are to be omitted, *if by ſparing them the ſubſtance of the things themſelves be not endangered*. But the drift and purpoſe of Heretikes is no other, but with the termes to aboliſh, or at leaſt deprave the doctrine of the Church. Therefore they are to be retained to prevent their attempts. Repl. *But they breed contentions*. Anſ. This happeneth by accident, by reaſon of contentious Heretikes.

6. *How many perſons there be of the Divinity or God-head.*

IN one divine Eſſence are ſubſiſting three Perſons, and thoſe truly diſtinct one from another by their properties, namely, the Father, the Sonne, and the holy Ghoſt, each Three perſons are one God, and one God is three perſons.

each of which three persons notwithstanding are one and the same God, eternall, infinite, and most perfect in himselfe. And these persons are consubstantiall, co-eternall, without any confounding of their properties and respects, as also without any disparagement, or inequality between them. And, *That there are three persons*, each of which
1 are that one true God, Creatour of all things, is proved, 1. *By testimonies of Scripture*, which are taken partly out of the Old Testament, and partly out of the New.
Gen.1.2. Exod 3.2. The Old Testament yeeldeth us many testimonies. *The spirit of God moved upon the waters: Then God said, Let there be light.* The Lord is said to have *appeared unto Moses in a flame of fire, out of the middest of a bush.*
Acts 7.30. Stephen calleth him, *The Angell of the Lord*, which is Christ the Son of God, even *that Angell of the great counsell.*
Esa.61.1. *The spirit of the Lord God is upon mee: therefore hath he annointed mee, he hath sent mee to preach good tidings unto the poore, to binde up the broken hearted.* Here the *spirit* is discerned both from him that annointeth, and from him that is annointed. Hee is discerned also by his gifts, because he saith, *Upon mee*, that is, dwelling in mee, sanctifying mee: Therefore these be three diverse persons subsisting. But yet there are both moe, and more cleere testimonies in the New Testament.
Mat.28.19. *Teach all Nations, baptising them in the Name of the Father, and the Sonne, and the holy Ghost.*
Iohn 14.26. *The Comforter, which is the holy Ghost, whom the Father will send in my name.*
Joh.15.27. *When the Comforter shall come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth of the Father.*
2 Cor. 13.13. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all.* In this saying of the Apostle, invocation is joyned with an application and distinction of the three persons. By *grace*, he meaneth the benefits of Christ: by *love*, the acceptation, whereby God for his Sons sake, doth receive us into favour: by *the communion of the holy Ghost*,
1 John 5.7. Tit.3.5.6. his gifts, which are common unto the godly. *There are three in heaven which beare record. God saved us by the washing of the new birth, and the renewing of the holy Ghost which he shed on us abundantly through Jesus Christ our Saviour.* Here he maketh three
Ephes.2.18. Gal.4.6. authors of our salvation. *Through him wee have an entrance unto the Father by one Spirit. God hath sent forth the Spirit of his Sonne into our hearts.* Therfore it is one
2 Spirit, which the Father and the Sonne sendeth. 2. *The same is proved by those places of Scripture, which give unto these three, the Father, the Son, and the holy Ghost the name of Jehovah, and the true God.* In like maner those places, wherein those things
3 which are spoken of Jehovah in the old Testament, are in the new referred expressly and most plainly to the Sonne and the holy Ghost. 3. *Those places which attribute the same whole divine Essence to the three:* and shew that the Sonne is the proper Son of the Father, most truly begotten of him: and the holy Ghost is the Spirit of the Father and the Sonne, and that so proper and peculiar, as that he is, and proceedeth of God, which is the Father and the Son. The Sonne therefore and holy Ghost have the same, and that whole Essence of the Deity, which the Father hath: the Sonne
4 hath it communicated of the Father by being borne of him, and the holy Ghost of the Father and the Sonne, by proceeding from them. 4. *Those places which give unto the three, the same attributes or properties and perfections of the divine nature:* namely,
5 eternity, immensity, omnipotency, &c. 5. *Those places which atribute to the three, the same effects or workes proper unto the Deity:* namely, creation, preservation, and
6 government of the world, as also miracles, and the salvation of the Church. 6. *Those places which yeeld to the three, equall honour and worship, and such as agreeth to the true God alone.* By this consent therefore of the old & new Testament, it is confirmed, that one God is three Persons truly distinct, and those three Persons are one God. By this also we understand, that it is truly said, that the Father is *other* from the Sonne and the holy Ghost; and the holy Ghost *other* from both: but not truly, that the Father is *another thing* from the Sonne; the Sonne *another thing*, and the holy Ghost *another thing*. For, *to bee another thing*, betokeneth a diversity of Essence: *to bee other*, a diverse manner of exisiting, or a distinction of Persons. Now the three distinct Persons have not a diverse Deity, but one and the same in number.

It followeth that wee should demonstrate of each severall Person of the Deity, that they are *true Subsistents*, against Samosatenus and Servetus: that they are *distinct*, against

against Arius, Eunomius, and Macedonius: lastly, that they are *of the same*, and *not of like only* Essence, against the same Heretikes. But of the Person of the Father, there is no controversie; & these scruples & doubts touching the Persons of the Son & holy Ghost, shall more conveniently hereafter in their proper place be cleared.

7. *How the three Persons of the God-head are distinguished.*

HEre we are first to observe and consider, 1. *What the Scripture attributeth as common to the whole three Persons, Father, Sonne, and holy Ghost*, which three are one God, and yet distinct in Persons. 2. *What it ascribeth to each particular, as peculiar unto him*, and how it distinguisheth & discerneth the Persons. Common to the three Persons are, 1. *All the essentiall properties of God*, all which, we comprehend in the name of *Deity*: as, eternity, infinity, omnipotency, wisdome, goodnesse, to have Essence from himselfe, or to be *God of himselfe*: 2. *All externall actions and operations of the Divinity*; that is, those effects which God exerciseth on his creatures, and in them, or by them; such as are, creation, preservation, the government of the world, the gathering together and tuition of his Church, &c.

1. Attributes common to the whole three Persons.

2. Effects in the creature common to the three Persons.

These persons are distinguished two waies. First, *by their inward works*. Secondly, *by their outward workes*, or forme of working, without themselves. The inward workes or actions of the Divinity are those, which the Persons have and exercise one towards another. The Persons therefore are first distinguished betweene themselves by these inward operations or properties. For, *The Father is and existeth of himselfe, not from another*. He begot the Sonne, and inspired the holy Ghost after an unspeakable manner. *The Sonne hath his beeing from the Father, begotten of him from everlasting*; that is, he hath the divine Essence communicated unto him from the Father, in such sort, as no tongue can expresse: *The holy Ghost proceedeth from everlasting from the Father and the Sonne*; that is, hath the same Essence, but communicated unto him, from the Father and the Sonne, in a manner which cannot bee uttered. Testimonies hereofare frequent: *In the beginning was the Word, and the Word was with God, and God was the Word. Wee have seene his glory, as the glory of the onely begotten Sonne of God. The onely begotten Sonne which is in the bosome of his Father, hee hath declared him. When the Comforter shall come, whom I will send unto you from the Father.*

The three Persons distinguished two waies.
1. By inward workes.
2. By outward.
Of the inward operations of the three Persons.

Joh. 1. 1, 14, 18.

Joh. 15. 26.

The order therefore of the Persons in subsisting, is on this wise. *The Father is the first Person*, and as it were the fountaine of the Divinity of the Sonne and holy Ghost: because the Deity is communicated unto him *of none*: but hee communicateth the Deity to the Sonne and holy Ghost. *The Son the second Person*; because the Deity is communicated unto him from the Father, by an eternall generation. *The holy Ghost the third Person*; because the Deity is communicated unto him from the Father and the Sonne, by an everlasting inspiration: in which order they are reckoned up unto us in these Scriptures; *Baptise all nations in the name of the Father, and the Sonne, and the holy Ghost. There are three which beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one.* Yet is not the Father precedent in time before the Sonne and holy Ghost; nor the Sonne before the holy Ghost; but onely in the order of existing or working. For, no Person of the Deitie is former or later than another in time, dignity, or degree; but onely in that order whereby they issue and proceede one of the other. For never was the Father without the Sonne, nor the Sonne without the holy Ghost, sith the Divinitie is unchangeable. So God from everlasting was subsistent in himselfe, and so hee hath revealed himselfe in his word.

The order of the Persons in subsisting.

Mat 28. 19.

Here Heretikes demand of us, What that *eternall generation* of the Sonne, and *proceeding* of the holy Ghost meaneth, and how they differ between themselves. Which although wee confesse, (as in former times also the Catholike and right beleeving Fathers confessed of themselves) that it is not in mans ability to expresse perfectly the manner of this everlasting generation and proceeding, and of the naturall distinction between them; yet wee gather the very thing it selfe from out of Scripture: that

Ambrose, de fide ad Grat. Lib 1. cap. 5. Aug. cont. Max. Arian li. 3. cap. 14. Damasc. or. h. fid. lib. 1. cap. 10.

How everlasting generation and proceeding differ.

that, *Generation is a communicating of the Divine Essence, whereby only the second Person of the Deity deriveth and taketh from the first Person alone, as a Sonne from his Father, the same Essence, whole and entire which the Father hath, and retaineth the same:* And, *Proceeding also is a communicating of the divine Essence, whereby the third Person only of the God-head receiveth from the Father and the Son, as the Spirit from him whose spirit it is, the same whole Essence, which the Father and the Son have and retaine.* Now both of them differ from *Creation:* because *To bee created of God,* is, when something is made of nothing at the commandement and will of God: but *To be conceived or begotten*; and *To proceede,* or issue out; is when some other person is begotten of the substance of him which begetteth; and is in unexplicable wise produced from all eternitie out of his substance, from whom the proceeding springeth: yet with this distinction, that the Sonne hath his subsistence from *being borne*, the holy Ghost from *proceeding*. Thus wee conceive the thing it selfe, *That thus it is*, as farre forth as God for his glory, and our salvation hath thought meete to impart unto us so deepe and hidden a mysterie: although wee cannot attaine to the cause *Why thus it is*. Further, of that Question so long controversed betweene the Greeke and Latine Churches, *Whether the holy Ghost were truly said to proceede from the Father and the Sonne, and not from the Father alone*; hereafter fit opportunity of handling the same will bee offered us in the doctrine concerning the holy Ghost.

How generation & proceeding differ from creation.

Here we are to note the usuall proper phrases of Scripture and the ancient Church, in this difference of the Persons betweene themselves. It is truely said, *God begate God.* But not truely, *God begate another GOD*; or, *begate himselfe.* True it is, *The Father begate another:* It is not true, that *hee begate another thing*, or, *another God.* True it is, *The Sonne is that which the Father is:* Untrue, *The Sonne is hee, or the same Person which the Father is.* True it is, *The Sonne is begotten; The holy Ghost proceedeth from the Father:* And, *The Sonne is of, or from out of the Father*; *The holy Ghost is of, or from out of the Father and the Sonne:* And, *Whatsoever the Sonne hath, hee hath it from the Father, and by eternall nativitie or birth hath received it from the Father*; *Whatsoever the holy Ghost hath, hee hath it from the Father and the Sonne, and receiveth it by proceeding:* And, *The Sonne and holy Ghost have a beginning in respect of their Persons*; *and have their Essence communicated unto them from some other:* Untrue, *They have a beginning in respect of their Essence:* or, *They are Essenced, or have their Essence produced from the Father*; or *They have their Essence produced from some other.* It is truly said, *The first Person of the Deity begate the second, of his owne essence: The third Person proceeded from the first and second:* But not truly, *The divine essence begate a divine essence:* or, *The Person is begotten, or proceedeth of the essence.* True it is to say; *The divine essence is communicated:* Untrue; *The divine essence is borne, or proceedeth:* The reason is, because *to be communicated* is not the same as *to be begotten*, but stretcheth farther. For, not whatsoever is *communicated* to the begotten, is also *begotten:* but that is begotten, to which the substance of him that begetteth is communicated.

Orthodoxal phrases to be observed, with their opposites to be avoyded in this mystery.

Iunt essentiati.

2. Of the outward operations of the three persons.

Another difference of the Persons ariseth out of the former, consisting of the *order of their externall operations*, which they exercise towards the creatures, and in them, and by them. For these actions, I grant, are wrought by the common will, power, and efficacy of the Father, Son, and holy Ghost: But yet that order still of the Persons being kept, which they have in their subsisting. The Father is the fountaine, as of the Persons, so of the operations of the Son, and of the holy Ghost: and he doth all things *not of any other*, that is, no other working by him, no others will preventing his, no other imparting to him power or efficacy; but *of himselfe*, that is, as hee subsisteth of *himselfe*: so hee understandeth and worketh *of himselfe*. But the Son and holy Ghost doe not worke *of* themselves, but *by* themselves: that is, the Sonne worketh, the Fathers will going before: The holy Ghost worketh, the will going before both of the Father and the Sonne: The Father worketh by the Sonne and the holy Ghost, and sendeth them, but is not sent of them. The Son worketh *by* the holy Ghost, sendeth him *from* the Father into the hearts of the Beleevers;

Beleevers; but is not sent *of him*, but *of the Father*. The holy Ghost worketh, and is sent *from both the Father and the Sonne*, not from himselfe. *All things were made* [a] *by him. The Son can doe nothing* [b] *of himselfe, save that he seeth the Father doe. For whatsoever things he doth, the same things doth the Son also. I proceeded forth, & came* [c] *from God, neither came I of my selfe, but he sent me. Whom the Father will send in my name. Whom I will send unto you from the Father.*

(a) Joh.1.3. Col.1.16. Heb.1.2. (b) Joh.5.19. (c) Joh.8.42. John 14.26. John 5.26.

Now when the Sonne and holy Ghost are said to be *sent*, we may not understand this sending as if it were any locall motion, or as if it were any change in God: but we must understand it of his *everlasting will and decree* of accomplishing ought by the Son and holy Ghost; and of the *execution and manifestation of this his will*, by the working of the Sonne and holy Ghost. So saith the Son, that hee was *sent of the Father into the world*: that he *came downe from heaven*, and yet that hee was in heaven whilst he remained on the earth. So the holy Ghost, though he were before in the Apostles, and dwelt in them: yet he is said to be sent unto them *in the day of Pentecost*. Both these persons therefore were sent into the world, not that thereby they became present somewhere, where before they were not: but because the Son wrought in the world whatsoever was the will of the Father, and shewed himselfe present and powerfull according to his Fathers good pleasure. As it is said, *God sent forth his Son, made of a woman. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, which cryeth, Abba, Father.*

What the sending of the Son & holy Ghost meaneth.

Gal.4.4.6.

8. *Why it is necessary that this doctrine of the Trinity should bee held and maintained in the Church.*

THis doctrine of the Trinity is to be learned and held in the Church. 1. *In respect of the glory of God, that God may bee discerned and distinguished from Idols.* For God will not be matched with Idols: but will have himselfe to be worshipped, and celebrated, and therefore known and agnized for such a one, as he hath declared himselfe to bee. 2. *In regard of our owne salvation and comfort*, No man is saved who knoweth not the Father: and the Father is not knowne without the Sonne. For, *No man hath seene God at any time: the onely begotten Son which is in the bosome of the Father, hee hath declared him. Whosoever denyeth the Sonne, the same hath not the Father.* Againe, no man is freed and saved from sinne and death, without beleeving in the Mediatour Christ. *Hee is very God and eternall life.* But no man reposeth trust and confidence in the Sonne, when as yet he is not knowne unto him: *How shall they call on him in whom they have not beleeved? How shall they beleeve in him of whom they have not heard?* Therefore wee must first know the Sonne, and then for the Sonne wee must know the Father, that wee may beleeue in him. Likewise, no man is sanctified and saved by the holy Ghost, who knoweth not the holy Ghost. For, he who receiveth not the holy Ghost, is not saved: according to that saying of Scripture; *He that hath not the Spirit of Christ, the same is not his.* But no man receiveth him, whom hee knoweth not. Therefore hee, who knoweth him not, is not saved. That no man receiveth him whom hee knoweth not, is proved by those words of Christ, *The Spirit of truth the world cannot receive, because it seeth him not, neither knoweth him. Except a man be borne againe of water and the Spirit, he cannot enter into the kingdome of heaven.* Hence it manifestly appeareth, *That they which will bee saved, must necessarily know the Father, the Sonne, and the holy Ghost.* And they must know, that the Sonne and the holy Ghost are distinct from the Father, but yet consubstantiall with the Father, and equall in perfections, honour, worship, and therefore the same true God which is the Father. For, except God bee knowne of us to be such, as hee hath declared himselfe to bee, hee doth not communicate himselfe unto us, neither may wee looke or hope for everlasting life from him. And what hee hath shewed himselfe to be we have heard, namely, *That he is the eternall Father, co-eternall Son, and co-eternall holy Ghost.* But among all points there is none more sharpely oppugned by the adversaries of the truth, than this doctrine of the three Persons in one God-head, especially since the Sonne of God was manifested in the flesh. It is not

The doctrine of the Trinity to be taught in the Church. 1. In respect of Gods glory. 2. In regard of our salvation.

John 1.18. 1 John 2.23.

1 John 5.20.

Rom 10.14.

Rom.8.9.

Joh.14.17.

hard to eſpy the cauſes of this ſtrife, *for that indeed no part of doctrine is more unknown and unſearchable to mans reaſon: as alſo for that the Devill, in hatred of God and men, attempteth with horrible fury to darken and extinguiſh the glory of the Sonne of God incarnate.*

The objections of Heretikes againſt the doctrine of the Trinity.

Lookt the general & ſpecial rules, & ſolutions of ſophiſmes forged againſt the Deitie of the Son of God.

ONe *Eſſence is not three Perſons: becauſe, that one ſhould be three, implyeth a contradiction. Jehovah is one eſſence. Therefore not three Perſons. Anſ.* The Major is true of a created and finite eſſence which cannot be one, and the ſame, and whole ſubſtance of three perſons: but it commeth ſhort of truth when it is averred of the infinite, individuall, and moſt ſimple eſſence of the Deity. Repl. *A moſt ſimple eſſence cannot be the eſſence of three Perſons. The eſſence of God is (as you grant) a moſt ſimple eſſence. Therefore it cannot bee three Perſons. Anſ.* This Major holdeth true in ſuch an eſſence, part of which inſtituteth another Perſon; or which is multiplied according to the number of the Perſons produced thence. But it faileth in ſuch an eſſence as is the ſame, and whole entire in each Perſon. For the exceeding ſimplicity of this kind of eſſence is no way impeaced by the multitude and diſtinction of Perſons. Object. 2. *Where there are three and one there are foure diſtinct things. But in God are three Perſons, and one eſſence. Therefore there are foure diſtinct things in God, which to grant is abſurd. Anſw.* Where there are three and one *really diſtinct*, there are foure. But in God the perſons are not really diſtinct from the eſſence, (for the three Perſons of the Divinity are one and the ſame Divine eſſence) but they differ from it, and from one another, mutually onely by *order*, and manner of ſubſiſting. Object. 3. *It is Sabellius hereſie to intitle one ſubſtance with three names. The opinion of the Trinity giveth one ſubſtance three names. Therefore it is Sabellius hereſie. Anſ.* In this Syllogiſme are foure termes, by reaſon of the ambiguity of the word *Subſtance*. For either the word *Subſtance* ſignifieth in the Major, *a Perſon*, and in the Minor, *an Eſſence*; or elſe one of the premiſſes or propoſitions is falſe. Object. 4. *He who is the whole Deitie, beſides him there is no other in whom the whole Deity likewiſe is. But the Father is the whole Deity. Therefore it is not in another. Anſ.* The Major is falſe; becauſe the ſame Deity which is whole in the Father, is whole alſo in the Sonne, and whole in the holy Ghoſt, by reaſon of the infinity of the divine Eſſence, whereof there is neither more, nor leſſe in each Perſon, than in two, or the whole three. Object. 5. *Where are diſtinct operations, at leaſt wiſe internall, there are alſo diſtinct eſſences. But the internall operations of the Father, Sonne, and holy Ghoſt are diſtinct. Therefore alſo their eſſences are diſtinct. Anſ.* The Major is true of Perſons which have a finite eſſence, but falſe of divine and infinite. Object. 6. *The Divine eſſence is incarnate. The three Perſons are the Divine eſſence. Therefore the three Perſons are incarnate. Which concluſion being falſe, it followeth that ſome one of the premiſſes was falſe. Anſ.* Here are meere particular propoſitions, and therefore nothing can be concluded. For, the Major ſpeaketh not of the Divine eſſence *generally*, nor can be expounded *univerſally*, becauſe the divine eſſence was incarnate in the perſon onely of the Sonne. Object. 7. *Jehovah or true God is the Trinity. The Father is Jehovah. Therefore hee is the Trinity; that is, the whole three Perſons. Anſ.* Here alſo the Major cannot bee underſtood univerſally. For, not whatſoever is Jehovah, is alſo the Trinity. So that of meere particulars nothing followeth. Object. 8. *No abſtract name ſignifieth a ſubſtance. Trinity is an abſtract name. Therefore it ſignifieth no ſubſtance. But God is a ſubſtance: therefore the Trinity ſignifieth not God. Anſ.* The Major is meerely falſe. For, theſe words, *Deity*, and *Humanity*, are *abſtracts*, and ſignify the ſubſtance and nature of God or man.

OF

OF GOD THE FATHER.

Queſt. 26. *What beleeveſt thou when thou ſaieſt, I beleeve in God the Father Almighty, maker of heaven and earth?* ON THE 9. SABBATH.

Anſ. I beleeve, the everlaſting Father of our Lord Jeſus Chriſt, who hath made of nothing heaven and earth, with all that are in them, [a] who likewiſe upholdeth and governeth the ſame by his eternall counſell and providence, [b] to bee my God and my Father for Chriſts ſake: [c] and therefore I doe truſt in him, and ſo relye on him, that I may not doubt but he will provide all things neceſſary both for my ſoule and body. [d] And further, whatſoever evils he ſendeth on me in this troubleſome life, hee will turne them to my ſafety, [e] ſeeing both he is able to doe it, as being God Almighty; [f] and willing to do it, as being a bountefull Father. [g]

[a] Gen. 1. chap. Exod 20 11. Job 33.4. & 38. ch & 39. chap. Act. 4.24.& 14. 15. Pſal. 33 6. Eſa. 45 7. [b] Pſal. 104. 2,3. & 115.3. Mat. 10 29. Ephe. 1. 11. Heb. 1. 3. [c] Joh. 1. 12. Rom. 8. 15. Galat. 4, 5, 6, 7. Epheſ. 1. 5. [d] Pſalm. 55. 23. Matth. 6. 26. Luke 12, 22. [e] Rom. 8. 28. [f] Rom. 10. 12, & 8. 38, 39. [g] Iſai. 49. 4. Matth. 6. 32, 33. & 7. 7, 8, 9, 10, 11.

The Explication.

Beleeve in God.) We are to obſerve in this place, that it is one thing to *beleeve God*, another thing to *beleeve in God*. For that ſheweth a faith of knowledge, or hiſtoricall faith; this declareth true faith or confidence. For to ſay, *I beleeve God*, (if wee ſpeake properly) is; I beleeve there is a God, and hee ſuch a one, according to whatſoever is aſcribed unto him, as hee hath manifeſted himſelfe in his word: to wit, that hee is a ſpirituall eſſence, almighty, &c. everlaſting Father, Sonne, and holy Ghoſt. *I beleeve in God*, is, I beleeve that he is my God; that is, I am perſwaded, that whatſoever God is, and is ſaid to be, hee is all that, and referreth it all to my ſafety, for his Sons ſake; that is, to reſolve, that he is ſuch a one towards me. I beleeve. One thing to beleeve God, another thing to beleeve in God.

In God.) The name of God is here taken eſſentially for God the Father, Sonne, and holy Ghoſt: becauſe theſe words, *I beleeve*, with the particle, *in*, are referred after the ſame manner and meaning to the whole three Perſons of the Deitie. For it is as well ſaid, *I beleeve in the Sonne*, and, *I beleeve in the holy Ghoſt*, as, *I beleeve in the Father*. In God. The word God in the Creed, is meant eſſentially to all three perſons, not perſonally to one.

The Father.) When the name of the Father is oppoſed to the Son, it is taken *perſonally*, and ſignifieth the firſt Perſon of the God-head, as here in the Creed: but when it is referred to the creatures, it is underſtood *eſſentially*, and ſignifieth the whole divine nature; as in the Lords prayer, *Our Father which art in heaven*. In this ſenſe the Son is expreſly called of *Eſay*, *The everlaſting Father*. Now the firſt Perſon is called *the Father*, 1. *In reſpect of Chriſt his onely begotten and naturall Sonne*. 2. *In reſpect of all the creatures, as he is Creatour and preſerver of them all*. 3. *In reſpect of the Elect*; whom he hath adopted to bee his ſonnes, and hath made accepted in his beloved. Wherefore God is our Father in reſpect both of our Creation, Adoption, and Regeneration. *To beleeve* therefore *in God the Father*, is to beleeve in that God, who is the Father of our Lord Jeſus Chriſt; and to beleeue that hee is my Father, that is, hath a fatherly affection towards mee for Chriſts ſake, in whom hee hath adopted me to be his Sonne. Briefely, and in a word, it is to beleeve, 1. *That he is the Father of our Lord Jeſus Chriſt*. 2. *That he is my Father for Chriſts ſake*. Object. *I beleeve in God the Father: therfore the Son and the holy Ghoſt are not God, but the Father only is God*. Anſ. This kinde of reaſoning Logicians call a fallacie of Compoſition The Father. Eſa. 9. 6. Why the firſt perſon of the Trinity is called Father. Epheſ. 1. 3, 6.

and Diuision, that is, either a *mis-joyning*, or a *dis-joyning* of words in any clause or sentence not to bee joyned, or dis-joyned. For the word *God* is so to be joyned with the Father, that it be not separated from the Son & holy Ghost. For a *Comma* point should be inferred after these words, *in God*, on this wise: *I believe in God, the Father, &c.* This is proved, 1. *Because the name of God here in the Creed is put essentially*, & compriseth all the three Persons, which by *Apposition*, or for farther explication, are placed in order in the Creed: as, *I believe in God, the Father: and in Jesus Christ, his only begotten Son: I believe in the holy Ghost:* For, I believe in one true God, who is the Father, the Son, & the holy Ghost: yet so, that neither the Father is the Son, nor the holy Ghost is either the Father, or the Son. 2. We expressly professe that we believe in the Son, & holy Ghost, no lesse than in God the Father. But we may not believe but in one God. Wherefore as we believe in the Father, in that he is God: so believe we also in the Son, & the holy Ghost, because they are God. 3. Most of the Greek copies read; *I believe in one God*, to wit, Father, Son, and holy Ghost. 4. Furthermore, if of these words of the first article, it follow, that the Father only is God, then of the same words by the like reason it should follow, that this Father only is omnipotent and Creatour of heaven and earth: which the whole Scripture cryeth to bee most false. But of especiall consideration is this name of God but onley once mentioned in the Creed, thereby to signifie that the true God is but only one: but in no case is it put, as if thereby were intimated that the Father only is called God.

Almighty. *Almighty.)* To believe in God Almighty, is to believe in such a one, 1. Who is able to do whatsoever he will, yea also those things which he will not, if they be not contrary to his nature: as he could have kept Christ from death, but he would not. 2. Who doth all things even with his beck & word only, without any difficulty. 3. Who alone hath power to work all things; & is author of that power which is in all his creatures. 4. Who is also unto me Almighty, & both can and will direct all things to my safety. Ob. *God cannot lie, die, make that which is once done, undone, &c. Therfore he is not omnipotent.* An. God can do all things, which to do argueth any power or ability. But *to lie, to die, &c.* is no signe or part of omnipotency, but of infirmity, & want of power. Now, defects are in creatures, not in God. Wherfore they are contrary to the nature of God. By inverting the reason therefore I thus conclude, *God is not able to will or do that which argueth impotency, and is against his nature. Therefore he is omnipotent.*

Maker of heaven and earth. *Maker of heaven and earth.)* To believe in the Creatour, is to believe, 1. That he is Creatour of all things. 2. That he sustaineth and governeth by his providence those things which he hath created. 3. That he hath created my selfe also, to his owne glory, and to the obtaining at length of my salvation; and that I may be a vessel of mercy, he bringeth me to that salvation by his speciall providence, wherewith he imbraceth his chosen. 4. That he hath created all other things for us, to serve for the salvation of his Church, to the praise of his glory. More briefly thus: *I believe in God the Creatour*, that is, I believe, that God hath created mee to celebrate and serve him: and all other things to serve for my safety. *All things are yours, and ye are Christs, and Christ is Gods*: as if hee should say; All things are created for us, and we for God.

1 Cor. 3. 22. 23.

OF THE CREATION OF THE WORLD.

Two sorts of Gods works. 1. Generall. 2. Speciall. Gods generall works are the workes, 1. Of creation.

NExt unto the doctrine *concerning God*, the doctrine *of the works of God*, is most fitly placed: as wee see to bee done also in the Creed. *The workes of God are of two sorts. Generall and Speciall. The Generall* are divided into the *works*, 1. *Of Creation* (the works whereof are read in Genesis to have bin accomplished in six daies, and are by dayly increase

creaſe furthered and multiplied in the world). 2. *Of preſervation*, whereby God ſtill ſuſtaineth the heavens and the earth, and the things that in them are, that they fall not to ruine and decay. 3. *Of adminiſtration*, whereby through his immenſe and great wiſdome, he adminiſtreth and governeth all things. Theſe two latter are comprehended under the name of his *providence*. And therefore next unto the Creation is annexed the place concerning Gods Providence. *The Speciall workes of God*, are thoſe which are wrought in the Church and company of his elect and choſen, to juſtifie, ſanctifie, and glorifie them; and are either workes of *Reparation*, or reſtoring, whereby he repaireth all things; which for the ſinne of man are ſubject to corruption; or of *Perfection* and accompliſhment, whereby he bringeth all things to their certaine appointed end: eſpecially, he perfectly delivereth, and glorifieth his Church. Here we are to intreate of the worke of *Creation*, or, the Creation of the world: and the principall queſtions of Creation are theſe;

1. Of preſervation
3. Of adminiſtration.
God's Speciall works are the works,
1. Of reparation.
2. Of perfection.

1. *Whether the World was created of GOD.*
2. *How it was created.*
3. *For what cauſe it was created.*

1. *Whether the World was created of God.*

Five ſignifications of the word world.

FIrſt the words and termes are to be underſtood. *The name of the world is diverſly uſed in the Scripture.* 1. It ſignifieth *The univerſall frame of all things*, namely, Heaven and Earth, and all things which are in them, viſible, and inviſible, beſides God himſelfe: *The world was made by him.* Joh. 1.10. 2. *Worldly concupiſcence.* 3. *All mankind.* 4. *The wicked, or thoſe that are not regenerate in the world.* 5. *The Elect. That the world might beleeve. So God loved the world.* Joh. 17.9, 21. Joh. 3.16. Here we conſider it in the firſt ſenſe.

To create, ſignifieth three things.

To create, ſignifieth, 1. *To ordaine or conſtitute*; as the Latines uſed it; *Creare Conſulem*, to create a Conſul. 2. *To make ſomething of nothing, without any motion, with a becke or word only.* So it is taken in this place. 3. *The continuating of creation: or creation continued.* Which is the providence of God.

The creation of the world proved.

That the world hath not bin from everlaſting, but had, when it ſeemed beſt to the Creatour, according to his eternall counſell and will, a beginning once, and was created of that only true God, who hath manifeſted himſelfe in the Church, that he is the eternall Father, and Son, and holy Ghoſt, we know, 1. *By teſtimonies of holy Scripture*, as by the whole hiſtory of the creation ſet downe by Moſes. Likewiſe, out of other teſtimonies of Scripture very many, *By the word of the Lord were the heavens made, & all the hoaſt of them by the breath of his mouth. He ſpake, and it was done; he commanded, and it ſtood or was created.* There are other places alſo in the Pſalmes, where more largely & amply the wonderfull works of God, and the principall parts of the world created by God, are propoſed to be conſidered of us; that through the conſideration thereof, we may learne to put our truſt and confidence in God. For this purpoſe did the Lord himſelfe propoſe unto Job his marvellous and incomprehenſible workes, conſpicuous in heaven and earth, and other things alſo created by him, to declare his juſtice, power, and providence.

1. By teſtimonies of Scripture.
Pſal. 33.6.9. Pſal. 104.1.13. 124.136.146. Eſay 44. Act. 4.17.
Job 38 & 39.

Furthermore, beſides teſtimonies of Scripture, almoſt innumerable, it is confirmed alſo by firme and true reaſons, that the world was created of God; ſuch as theſe following: 1. *The originals and beginnings of nations and people ſhew it*, which could not bee fained of Moſes, when as ſome remembrance and memoriall of them was then extant amongſt many: which yet in proceſſe of time periſhed: 2. *The novelty and lateneſſe of all other hiſtories, compared with the antiquity and ancientneſſe of the ſacred ſtory*: 3. *The age of man decreaſing*; which ſheweth that there was greater ſtrength in nature at the firſt, and that not without ſome firſt cauſe it hath decreaſed hitherto: 4. *The certaine courſe and race of times, even from the beginning of the world, unto the exhibiting of the Meſſias*: 5. *The conſtitution and founding of common weales*: 6. *The order of things inſtituted in nature*: which muſt needs have bin produced & fra-

2. By reaſons.
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7 med by some intelligent minde, farre superiour to all things: 7. *The excellency of the minde of men and Angels.* These intelligent mindes have a beginning: Therefore they
8 have it from some intelligent cause. 8. *The principles or generall rules, and naturall*
9 *notions ingenerated in our mindes.* 9. *The trembling of conscience in the wicked.* 10. *The*
10 *ends of all things profitably and wisely ordained:* Therefore by some cause understan-
11 ding and ordaining them. 11. *Lastly, Those other arguments and reasons also, which prove that there is a God, prove in like manner, that the world was created of God.*

3 Thirdly, besides these reasons, it may be inforced by Philosophicall arguments,
Naturall reasons. drawne out of the bosome of nature, *That the world was created,* and *that it was created of God*; although by them we are not able to demonstrate the time, *when it was created.* For, 1. *There is no infinite processe in natures and effects*; for if so, nature
1 should never attaine unto her end, even the producing of effects: Therefore the
2 world had a beginning. 2. *The noblest and excellentest of all effects is the world:* Therefore it proceedeth from the noblest and excellentest cause, which is God.

How the Creation is unknowne to Philosophers. Other questions; as, *Whether the world was created from everlasting, or in time:* that is, Whether it be an effect of equall perpetuity with his cause, and so co-eternall; or, Whether it once so began to be, that before, it had no being. Againe, *Whether, if sometimes it were not, yet it was necessary that it should be created:* And, *Whether it shall endure for ever:* And if it endure, *Whether it shall remaine the same, or is to be changed:* These, and such like questions cannot be decided by Philosophy. The reason is, because all these things depend upon the meere will of God, the first mover of all things, who doth nothing of necessity, but with most absolute freedome. Now this his will is not knowne to any creature, but to whomsoever God himselfe revealeth it: Therefore it is not manifested to Heathenish Philosophers, but declared to the Church alone. For they cannot possibly collect any thing hereof by proceeding from a continuing effect unto his cause. It followeth indeed, that there is some cause of those effects: but it followeth not, that those effects were produced of that cause either at this, or that time, or from all eternity; because a free agent may either act, or suspend his action at his pleasure. The whole demonstration hereof is thus brought in forme: *No effect depending onely of such a cause as worketh freely or contingently, can be demonstrated by that cause. But the Creation of the world is such an effect: Therefore the Creation of the world cannot be demonstrated by the will of God, the first mover of all things, that it either was made from everlasting, or in some beginning of time.* Now, whatsoever arguments are brought of Philosophers against

Arguments of Philosophers against the Creation of the world. the Creation of the world, it is easie to perceive, that these were not framed out of true Philosophy, but by the imaginations of men; if the order of the generation and mutation of things instituted in nature, which was created of God, be discerned from creation.

Object. 1. *It is absurd* (say the Philosophers) *to imagine that God is idle.* Answ. Nay rather it is absurd to terme him idle, who administreth and ruleth the world. Repl. *This I grant: but he could not governe the world, when as yet the world was not: Therefore the world not being created, he was idle.* Answ. The consequence of this argument

God not idle before the creating of the world, but contemplating his owne wisedome. Ephes. 1. 4. is denied. For God, before the Creation of the world, did contemplate, and behold from everlasting his owne wisedome: hee begot the Sonne; from him flowed the holy Ghost: *He chose us in Christ, before the foundation of the world, to everlasting life,* he decreed to produce and create the world in time; and provided and prepared hell for curious seekers, and searchers into the hidden and secret counsels of God: as Augustine prettily answered a certaine African, demanding of him, what God did before the creating of the world. *He made hell* (saith he) *for curious men, which rush and breake into his secrets.*

Object. 2. They collect arguments also, whereby to prove, *That the motion or mutation of things which now is, hath been from everlasting. Whatsoever can any way be moved or changed, say they, that either having been such from everlasting, hath admitted no change or motion; (which were absurd, and is also denied of us) or hath been made such by some generation and motion. But there is no motion or change, except there be something before, which can be moved and changed. Wherefore no motion of any thing*

can

can be brought, which some other motion hath not gone before: and so there shall be no beginning of changes and mutations. Answ. There is an untruth, and an unsufficient enumeration in the Major; for that they, imagining that things could never be produced out of other but by *generation*, take away from God the power of *creating* what he will, even out of no matter pre-existent or being before. Wherefore our answer is, That Motion goeth before a moveable thing which is generated, but not which is created.

Motion goeth before any moveable thing which is generated, but not before that which is created.

Object. 3. *All motion, before which was quietnesse or a ceasing of mutation, hath another motion going before it, whereby is removed the cause of that quietnesse, or let of mutation. But they say, that according to our assertion, there is put a quietnesse before the first motion that ever was in the nature of things. Therefore there must bee some motion or mutation whereby the cause of that quietnesse was taken away: and so there shall be no mutation which may be said to bee the first.* *Ans.* The Major is true of the mutation and entercourse of things now begun after the creation, but not of the originall of those mutations and changes, which wee now see in the world. For the let and stay of them was in the will of God onely: which is not taken away; but being the same, and standing immoveable from everlasting to everlasting, beginneth and effecteth the beginnings, and ends, and mutations, or motions of things, and also quietnesse or cessation, and a continuance in the same state, most freely, and without any mutation or change of himselfe. Seeing then this his divine will alone beginneth the motion and mutation of things, without second causes, as hee did in the creation of the world; it was not onely not necessary, but not so much as possible by reason of the eternitie and immutabilitie of the divine will, that there should bee any other motion before the originall and beginning of the motions and mutations of nature. For God will from everlasting to everlasting, that all should then begin to have their mooving, mutation, and beeing, when this beginning was made. There is therefore an ambiguity in the word, *Quietnesse*. For we grant the Major, as concerning that *quietnesse, which signifieth a privation in the subject: that is taken away by re-entry of motion*; but the Major is false, if it meane such a *quietnesse as is an absolute deniall of the being of motion*. This is taken away, not by motion, but by the will of God, which alone without second causes and any motion, beginneth motion.

There went not any motion before the beginning of motion in nature, but onely the creating will of God.

Two significations of the word *Quietnesse* in Philosophy.

Object. 4. *If time be eternall, then motion also is eternall: for time is the measure of motion, whereby we judge how long or short all motion is. But time is eternall: because every instant or point of time is the end of that time which went before, and the beginning of that which followeth: Therefore also motion is from everlasting.* Answ. The appellation of *time* here is ambiguous or doubtfull, and therefore causeth a double answer. For if *time be taken only for the measure of some motion*, the Major is true: but if it be taken *for the during of any thing*, the Major is false, as it is manifest in the during of quietnesse, which during also is time. So also eternity is time, without any mutation of the thing which is eternall. So the Minor also is true, as concerning duration; but as concerning the measuring of motion, it is false. Neither is it furthered by the argument, which is adjoyned concerning an *instant*. For the first instant or moment wherein any motion beginneth, may be also without any precedent motion (for otherwise we should be faine to say that all, even the shortest motions of all things, were from everlasting.) And that instant is only the beginning, or first point, or indivisible moment, wherein time, by the will of God, began to flow or multiply: but it is not the end of any time fore-past. So the first point in a line hath onely line after it, not also before it: that is, it is the beginning of the line, not also the end.

Time as it is taken for the measure of motion, is not eternall.

Object. 5. *Whatsoever hath a beginning, hath also an ending. The celestiall bodies have no ending: Therefore they had no beginning.* *Ans.* The Major is to be distinguished. Whatsoever hath a beginning *naturally*, by motion or alteration of a pre-existent subject, hath an ending also, and is corrupted, to wit, *naturally*, by motion. The celestiall bodies are not corrupted, that is, *naturally*; for they have not a matter which is capable of another forme: Therefore they had no beginning, that is, *by nature*

Heaven is not corrupted naturally, but by the power of God.

turall motion. For by order of nature, corruption followeth the generation of one thing out of another. Now although heaven is not corrupted *naturally*, yet it is corruptible *by the absolute power of God*, working without any motion. For the omnipotency of the Creatour is able most freely either to preserve the same state, or to change, or to bring to nothing as well those things which hee formeth out of other things, as which he produceth out of nothing.

Lib. 1. de Cœlo cap. 9. Two causes why God is chiefly said to be in heaven.

Object. 6. *God is eternall. Heaven is the palace and seate of God: Therefore heaven is eternall.* *Ans.* It doth not follow. For first there are foure termes in this Syllogisme. *For God is one thing, and the palace and seate of God another thing, which is not God.* In like manner the body is the seate of the soule. But it followeth not hereof, that the body is a spirituall, intelligent, immortall essence, because the soule is. Secondly, *Heaven is the seate of God, not properly nor necessarily*; because God, as being an infinite essence, is *in* all things, and *without* all things. And Aristotle himselfe witnesseth, that he is *without heaven*: Therefore he can be, though heaven be not; neither needeth he this Tabernacle. But he is said *to dwell in heaven*, though he fill all things with his essence and power. 1. *Because hee is above all things, and the Lord and ruler of all.* 2. *Because he exhibiteth there his glory, majesty, and grace more cleerly and fully to be beheld and injoyed of the blessed Angels and men, than here on earth.* Against the first answer, Ubiquitaries reply in Aristotles behalfe, on this manner; *The blessednesse of God is not without God, but is God himselfe. Heaven is the blessednesse of God, not any place: Therefore heaven is God himselfe.* Ans. 1. Not onely Aristotle, but the sacred Scripture also *doth every where distinguish heaven from God*, as the thing made, from the maker thereof: and also *opposeth heaven to earth*, so that it affirmeth earth to be below, and heaven above us, where God communicateth himselfe and his blessednesse unto the Elect more cleerly and fully, than on earth: *Heaven*, saith God himselfe, *is my seate: and earth my footstoole.* Wherefore although heaven were somewhere taken for *heavenly blessednesse*, yet might it not bee hereof inferred, that heaven properly is not a place, wherein the Elect injoy, and shall for ever injoy the blessednesse: For also hell sometimes signifieth hellish paines; yet so, that it excludeth not the place, where the wicked, being truly severed from the godly, shall suffer those paines and torments. 2. The Minor is false, *If heaven bee taken for the blessednesse, which is God himselfe, being sufficient unto himselfe in all things.* For heaven is a thing created and finite; that blessednesse is increate and immense. And if be understood *of a created blessednesse*, which is in us communicated from God, there are foure termes in the Syllogisme. For the Major proposition speaketh of an increated blessednesse, which is the very essence of God, neither is communicated at any time to any creature.

Heaven is the place of the blessednesse of the Elect: but not God himselfe, or blessednesse.

Psal. 66. 1.

Object. 7. *He that is Lord in possession, is happier than he which is Lord only in possibility. But God before the creation was onely in possibility, Lord: Therefore hee is made happier by the creation. But this is absurd: Therefore the world was from everlasting.* Ans. He is happier that is Lord in possession; true, *If by the actuall dominion and government there arise any more good unto him than he had before.* But unto God, by reason of his exceeding great perfection, simplenesse, and immutability, there could, or can nothing at all come by his creation and dominion over his creatures. For, *The respects and appellations of Creatour, Lord, Saviour, Redeemer, Father of mankinde, and the like, which God in time assumeth unto him, doe not appertaine to Gods essence, but signifie the beginnings and mutations of creatures*, that is, God is termed Creatour, not of any new action or forme, that is in him, but of the creatures, which once began to be from him, when they were not at all before. Wherefore, *These respects, creation, dominion, and the rest, are in the creatures reall relations, but in God respects only of our consideration.* And therefore *the Creatour and creature are relatives, not mutually*; as the Schoolemen well speake and judge: *Because not both of them, but one only dependeth of the other, and is referred thereto really and formally, that is, the creature.* For in the Creatour is nothing at all depending of the creature. For if the Creatour and the creature were relatives mutuall, then these absurdities necessarily follow. 1. *That God is not most perfect in himselfe.* 2. *That from everlasting both the Creatour*

The externall respects and relations of God are not the mutation or perfection of God, but of the creature.

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was, as he is, Creatour, and the creature. 3. *Or some reall thing to have come in time to the divine essence.* 4. And therefore *the divine essence to bee mutable and compound.* Wherefore relations in God doe not make mutation, but are attributed to God in respect of the creatures.

2. *How God made the world.*

THe *world was created of God the Father, by the Sonne, and the holy Ghost.* Of the Son it is said, *All things were made by his word:* of the holy Ghost; *The spirit of God moved upon the waters. The spirit of God hath made me.* The world created:

1. God created the world and all things therein *most freely*, without any constraint, not by any absolute necessity, but by necessity of consequence, that is, by the decree of his will: which decree, though it were eternall and unchangeable, yet was it most free. For neither was God tied to the creatures and sustaining of things; neither if he had not at all created the world, or did annihilate it being created, and bring it to nothing, were he therefore lesse good, or lesse happy. I Of God the Father by the Sonne and holy Ghost. John 1. 3. Genes. 1. 2. Job 33. 4. 2 Most freely without constraint.

3. God made the world *with his becke only, word, or will*, without labour, wearisomenesse, motion, or any change of himselfe, that is, not by any new action of his, but by his forcible will only, which from everlasting would that things should on a sudden exist and be, at such a time as hee had freely appointed and decreed. *The Lord hath created the ends of the earth; hee neither fainteth, nor is weary.* Now to worke any thing with his becke and word only, and without labour, is the highest and chiefest manner of working. For there are five kindes of operations and agents. 1. *A naturall agent.* 2. *That which worketh with an appetite.* 3. *Men and Divels.* 4. *Angels.* 5. *God:* which three latter sorts are *voluntary agents.* The first therefore is of things which worke *according to the quality and force of their owne nature, not being guided by any proper understanding or will of their owne:* Such is the operation of fire, water, medicinable herbes, precious stones. The actions and operations of these are subject to the rule of those which are voluntary agents, and are by them moved and directed to certaine uses, and to the performing of certaine workes. The second is of those *which follow also the lore of nature in working, but not without some proper appetite or desire of their owne, though the rule of reason be wanting:* But nevertheless their action and working is so ordered, that sometimes it is forced from them against their will. Of this sort are the operations and actions of brute beasts. But these also are subject to the rule and direction of God, Angels, and men: yet so, that no violence is offered unto them; but what they doe, moved by these superiour agents, that they doe of their owne accord, according to their owne nature and force given them of God. The third is, *of men and Divels, who also worke according to the quality of their nature, namely, by reason, and by deliberation, and freely, but corruptly.* The fourth is *of good spirits, which we call Angels, who likewise as men worke by reason and will, but not corruptly:* yet notwithstanding, both of them, both men and Angels, though they worke according to their nature, freely, are not exempted from the decree and direction of God. The fifth is *the highest and supreme kinde of working, which, according to the nature of the first agent, floweth from an understanding and will, and that most pure, most perfect, and most right, neither is it subject to the pleasure and disposing of any higher cause:* Therefore this agent, which is God himselfe, is most wise, most good, most free, and immense, which hath no need of any deliberation to goe before; and doth without motion, at his becke and commandement only, worke and guide all things, which hee will, and as hee will. Wherefore all things depend of his will, but he of none. *He spake, and it was done, he commanded, and it was created. Who quickneth the dead, and calleth those things which be not, as though they were.* Esay 40. 28. Five sorts of Agents. 1. Naturall. 2. Agents with an appetite, as brute beasts. 3. Men and Divels working with reason, but corruptly. 4. The blessed Angels working with reason also, but not corruptly, and yet directed by a higher power. 5. God working most perfectly, & directed by none but by himselfe. Psal. 33. 69. Rom. 4. 17.

4. God created all things *of nothing, not of a pre-existent or fore-being matter: nor of the essence of God, nor any matter co-eternall with God.* For if God created all things, nothing then is excepted besides the Creatour himselfe; no not the matter whereof all the rest were framed. Object. *That which is produced out of some pre-existent thing,* 4 The world was created of nothing.

thing, is not created. Man was produced out of a pre-existent thing, the earth, and the ribbe: Therefore he was not created. But this is false; for the Scripture saith, That God created man: Therefore creation is not a production of a thing out of nothing. Anſ. The Major is not ſimply true, becauſe thoſe things alſo are ſaid to be created, whoſe matter, whereof they came, is of nothing. Man therefore was made of nothing, *not immediately, but mediately*, by reaſon of his matter, not the laſt, but the firſt matter: for this at the beginning, had a beginning from nothing, and out of it afterwards diverſe kindes of things were formed. To this reaſon alſo, that may be added, namely, that that production alſo is called creation, whereby a thing, which was not before, is made ſuddenly, without any motion, by the commandement of God onely, out of a matter indeed, but yet ſuch, as hath no definite power in it ſelfe of producing any thing. Such a production, being no naturall generation, and being after a ſort not out of any matter, is rightly called in the Scripture, Creation. Wherfore it followeth not: *Some creation is not of nothing immediately, neither of that which is ſimply no matter: Therefore no creation is of nothing.* For Creation properly called, is *a production of a thing out of nothing.* Object. 2. *Of nothing is made nothing.* Anſ. This principle and rule is true, as concerning that order which was appointed by God in nature now created. Further, by ſuch an agent, as is created it ſelfe, nothing is made of nothing: but that which is impoſſible to a creature, is poſsible to God the Creatour. Therefore that principle of the Philoſophers, *Of nothing is made nothing*, is to bee underſtood, not of God, but of men, nor of the firſt creation or extraordinary working of God; but of that order, which is inſtituted in nature now created. And it appertaineth to our comfort, that God hath created all things of nothing. For, if he hath created all things of nothing, he is able alſo to preſerve us, and to hinder the attempts of the wicked, yea to bring them to nothing.

All things created of nothing, either immediately or mediatly.

5 All things of the world created moſt wiſely, and very good. Genes 1.31. Amos 3,6.

5. *God created all things moſt wiſely, very good, that is, every thing in their kinde and degree perfect. All things were very good.* Wherefore God was not the cauſe of ſinne or deformity, but ſinne came into the world by man. Object. *Death is evil. Likewiſe it is ſaid, There is an evill which the Lord hath not done.* Anſw. 1. God in the firſt creation made all things good: The evill both of *crime* or offence, and of puniſhment inſued upon mans diſobedience. 2. *Death and calamities* are evill in reſpect of the creature which ſuffereth them, and in the judgement of fleſh: but *they are good*, in reſpect of God, who juſtly inflicteth them for ſinne, and doth purge out that ſinne in the godly by chaſtiſements. Wherefore, after the fall of man God was the authour of paines and puniſhments, becauſe hee is the Judge of the world, and becauſe they are in a reſpect good: but ſinne he doth not cauſe, but only permit.

6 The world created in a certaine time. Syrac. 18, 1.

6. *God created not the world in one moment, but in the ſpace of ſixe dayes. In the ſeventh day God ended all his workes.* Object. *Hee that liveth for ever* (ſaith the ſonne of Syrach) *made all things together: Therefore he made all in one moment.* Anſ. He ſpeaketh not of a moment of time, but of the whole number of things: as if he ſhould ſay, *Whatſoever are, they are all from God by creation.* But the cauſes why God created not all in one moment, are theſe. 1. Becauſe hee would have the creation of the matter it ſelfe diſtinct and manifeſt from the forming and faſhioning of the bodies of the world, which conſiſt of it. 2. Becauſe he would ſhew his power & liberty in producing and bringing forth whatſoever effects hee would, and that without naturall cauſes, while he yeeldeth light to the world, maketh the earth fruitfull, bringeth plants out of it, even before the Sunne and Moon were made. 3. He would this way ſhew his goodneſſe and providence, whereby he cheriſheth his creatures and provideth for them not yet borne, bringing beaſts into the earth full of plants and food; and men into the world moſt ſtored and fraught with all things appertaining to the neceſsity and delight of life. 4. He would by order and courſe of creation hold us not in an idle, but diligent conſideration of his works: which alſo by the conſecration of a Sabbath he hath conſecrated to all mankinde.

Foure cauſes why God created not all things in a moment.

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7. Laſtly, God created the world not from everlaſting, but at a certaine and definite

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nite time, and even in the beginning of times. *In the beginning, God created the heaven and the earth, &c.* namely, after the common account (this present yeere of Christ, 1601.) 5564. yeers since. For from the Creation of the world, to the Nativity of Christ, Genes. 1. 1.

According to { *Melanchthons supputation.* 3963 / *Luthers supputation.* 3960 / *Their supputation of Geneva.* 3943 / *The supputation of Beroaldus.* 3929 } are yeeres.

Therefore the world hath continued,

According to { *Melanchthon.* 5564 / *Luther.* 5561 / *Them of Geneva.* 5544 / *Beroaldus.* 5520 } yeeres.

The supputations accord very well one with another, as concerning the grand number, though in the lesser number some yeeres are either wanting or abounding. By these foure supputations then of the most learned of our time compared together, shall bee apparent, that at the utmost God created not the world before these 5564. yeers past; and therefore it was not from everlasting, but had his beginning.

3. *For what cause God created the world.*

THE ends of the creation of all things are some *generall*, some *speciall and subordinate*. 1. The first and chiefe end is *the glory and praise of God*, for which cause Men and Angels were principally created. For he would have his goodnesse, wisedome, omnipotency, justice (which his properties he sheweth in the Creation of all things) be knowne and magnified of us. *The Lord made all things for himselfe.* *Praise the Lord, all ye his workes. Of him, and through him, and for him are all things.* 2. *The manifesting, knowledge, and contemplation of his divine wisedome, and goodnesse, shining in the very creation of things.* For, that he might be celebrated and magnified for his workes, he was to create those things which should know him, and should praise and magnifie him, being knowne and manifested unto them in his works. And to this purpose created he natures, both indued with reason, and without reason, that there might bee both those which should praise him, and the matter of his praise. *The heavens declare the glory of God, and the firmament sheweth the workes of his hands.* 3. *The administration and governing of the world.* For therefore he created the world, that he might by his providence ever governe, rule, preserve it, and so might perpetually shew forth his marvellous workes, which hee hath done from the beginning of the world, and now doth, and will doe: but chiefly that he might administer the Church and Congregation of elect Angels and Men. *Lift up your eies on high, and behold who hath created these things.* This third end is subordinate, and serveth for the second end. 4. *To gather an everlasting Church of Angels and Men,* who should agnize and magnifie the Creatour. 5. *That all other things might serve for the safety both of soule and body of man, as also for the life, necessity, and delight of men*: But especially that they might profit the Elect, each thing in their due place, and might be to them as ministers and instruments, whereby God blessing and increasing them, might be lauded and praised of them. *Subdue the earth, and rule over the fish of the sea, and over the fowle of the heaven and over every beast that moveth upon the earth. Thou hast made him to have dominion in the workes of thine hands: thou hast put all things under his feet. Whether the world, or life, or death, or things present, or to come. All are yours.* Only man he created for himselfe: the rest for man, that they might serve man, and by man might serve God. Wherefore when wee place creatures in the roome of God, we cast our selves out of that degree, in which wee were placed by God.

The ends of the creation of the world. 1. The glory of God. Prov. 16. 4. Psal. 103. 22. Rom. 11. 36. 2. The knowledge of God. Psal. 19. 1. 3 His providence. Esay 40. 26. 4. That he might gather a Church. 5. That all things might serve for man. Genes. 1. 28. Psal. 8. 6. 1 Cor. 3. 22.

This

Why God would have this doctrine of the Creation to be delivered and held in the Church.

This doctrine of the Creation of the world, God would for these causes especially have remaine extant in the Church. 1. That the glory of the Creation might be given wholly to God, and his wisedome, power, and goodnesse therein acknowledged. 2. That neither the Sonne, nor the holy Ghost should be excluded, but each should have their owne parts yeelded them therein, according as it is said, *That all might honour the Sonne, as they honour the Father.* 3. That as the world was created by the Sonne and the holy Ghost, so also wee might know, that by them mankinde is restored. *For by him were all things made.* Col. 1. 16, 18 19. *And hee is the head of the body of the Church: for it pleased the Father that in him should all fulnesse dwell.* 4. That seeing God created all things of nothing, we may thinke that he is able to restore them, being corrupted and ruinated, into their first state againe. 2 Cor. 4. 6. *For God that commanded the light to shine out of darknesse, is he which hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ.* 5. That wee may not referre the Originall of corruption to God, but know, that it was purchased by the fault of Divels and men. John 8. 44. *The Divell is a lyar, and a murtherer from the beginning: and when he speaketh a lye, he speaketh of his owne.* Rom. 5. 12. *By one man sinne entred into the world, and death by sin.* 6. That, knowing God, as in the creating, so also in the maintaining and governing of all things, not to be tied to second causes, and to the order by him settled in nature, but that hee may either keep or alter it, wee should with confidence and full perswasion looke for, and crave those things which he hath promised; yea, those things, which in respect of second causes seeme impossible. Rom. 4. 17. *Hee calleth those things which are not, as if they were.* 7. That we should celebrate for ever the known goodnesse of God, whereby hee hath created all things, not for his owne profit or happinesse (for he wanteth nothing) but for ours: and seeing all other things were created for mans use, we above other creatures, especially being restored from sinne and death, to righteousnesse and life, should acknowledge that wee owe thankfulnesse unto God therefore. Psal. 8. 4. *What is man, that thou art mindfull of him: and the sonne of man, that thou visitest him? Thou madest him to have dominion in the workes of thine hands.* 8. That we knowing God (inasmuch as of nothing and through his meere goodnesse he created all things) to owe nothing to any; but all his creatures to owe themselves and all that they have to him their Creatour; should confesse that to be most just, whatsoever he shall doe concerning us, and all his creatures. Jerem. 45. 4, 5. *Behold, that which I have built will I destroy, and that which I have planted, will I plucke up, even this whole Land. And seekest thou great things for thy selfe? seeke them not.* 9. That we should referre the use of all things to the glory of God, since that we have received all good things from him. Rom. 11. 36. *Of him, and through him, and for him are all things.* 10. That seeing the workes of God were therefore created, and placed before our eyes, even for us to behold them, we doe not idly, but earnestly, and as much as every mans ability, occasion, and vocation permitteth him, contemplate and consider them, and learning out of them the wisedome, power, and goodnesse of the Artificer, celebrate it both in this life, and in the world to come. Acts 17. 26, 27. *He hath made of one blood all mankinde to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation, that they should seeke the Lord, if so be they might have groped after him, and found him, though doubtlesse he be not farre off from every one of us.*

OF ANGELS.

AMongst things created by God, the chiefe and principall, are those natures which are indued with reason, Angels and Men. For in these he imprinted the markes, and image of his divinity, and would have all other things to be the matter of his praise: but of these he would be knowne and praised, and unto them was his will to impart and communicate his blessednesse and joy.

The

The Queſtions concerning Angels are two:

1. *What deſcriptiõ is ſet down in the Scripture of good Angels.*
2. *What deſcription is delivered of bad Angels.*

1. *What good Angels are.*

ANgels, both good & bad, as holy Scripture records, are *ſpirits*: by which name here a ſpirituall perſon it underſtood; that is, *a ſubſtance incorporeal, inviſible, individual, living, underſtanding, incõmunicable, not ſuſtained in another, neither part of another*: as, *A ſpirit hath not fleſh & bones. All which are in heaven, and in earth, things viſible and inviſible. They are all miniſtring ſpirits. There came forth a ſpirit, and ſtood before the Lord.* That therefore both in times paſt there appeared oftentimes *good Angels*, when as the gathering and eſtabliſhing of the Church, the doctrine of God being not as yet plainely delivered, and the propheſies not fulfilled, needed more extraordinary and miraculous revelations than now; and now a dayes alſo not ſeldome appeare *bad Angels*: this 1. doth not prove their nature to bee *viſible or corporeall*. For thoſe viſible ſhapes, or bodies, which may bee ſeene or felt, are divers ſubſtances from the incorporeall eſſence of ſpirits, being formed either of nothing, or of ſome matter, and carried and moved by a ſpirit for a time, for the working and performing of certaine actions. For, both they put them off and lay them away againe, and alſo they take formes of divers ſorts and kindes; as, *The ſerpent, by whom the Divell communed with Eve: Mens bodies, whoſe feete Abraham waſhed: A flame in the buſh appearing to Moſes: A pillar of cloud and fire in the deſart: Horſes and chariots of fire.* And further, this very thing refuteth the opinion of the Sadducees, *Who ſaid, there was neither Angel not ſpirit*: but that *good Angels* are cogitations and motions raiſed by God in men, or happy events proceeding from God: and *bad Angels*, evill and wandring affections, or luſts, or purpoſes and deviſes which come of the corruption of nature. For except they were living ſubſtances, & forcible in working, they would not aſſume, carry, and move bodies & viſible ſhapes. Moreover, the Scripture attributeth many things to them every where, which agree not but to natures ſubſiſting by themſelves, living, and underſtanding. For the good Angels were thoſe miniſters, *by whom the Law was delivered in mount Sinai. They ſhall come with Chriſt when he ſhall judge the quicke and the dead. They know not the day of judgement. They alwaies behold the face of the Father which is in heaven. They rejoyce for the ſalvation of men. The elect ſhall bee like unto them. Chriſt is made more excellent than the Angels. They defend the elect.* But the evill Angels *did not abide in the truth. They appeare amongſt the children of God. They invade and poſſeſſe the bodies of men and beaſts. They ſhall be puniſhed with everlaſting torments.* Angels are alſo *finite*, that is, of a limited eſſence or nature, and endued with a certaine meaſure of ſtrength and wiſdome. For although ſpirits are not circumſcribed in a certaine compaſſe of place, as bodies: yet their ſubſtance is neither infinitely extended, neither in more places than one at the ſame time, neither is able in wiſdome or power, or other properties to match & equall the immenſeneſſe of the Creatour. For they are ſaid to go from one place to another, and to be abſent from one place, when they are in another; as *Luk. 1. Act. 10. & 12. and Dan. 10.*

They were created by God of nothing, in the very beginning of the world. Praiſe yee him, all yee his Angels, praiſe him all his army. For he commanded and they were created. By him were all things created which are in heaven, and which are in earth, things viſible and inviſible: whether they be thrones, or dominions, or principalities, or powers, &c. Wherefore, albeit by Moſes there is no mention made, in the ſtory of the creation, ſeverally of Angels, as who applying himſelfe to the common capacity of men, eſpecially recounteth the viſible workes of God: yet, when as hee ſaith that heaven, earth, and *all the hoſt of them* was created, hee implyeth alſo Angels, which both are theſe very heavenly hoſts, and miniſters of God, and are often mentioned among

1. Angels, ſpirits or incorporeall ſubſtances. Luke 24. 39. Coloſ. 1. 16. Heb. 1. 14. 1 Kings 22. 21.

The Angels themſelves are not ſeene, but the bodies or ſhapes which they take.

Gen. 1. 1. & 18. 4. Exod 3. 2. 2 Kings 2. 11. and 6 17.

The errour of the Sadducees. Act. 23. 8. Act. 7. 53.

Gal. 3. 19. Mat. 25. 31. & 24. 26. & 18. 10. Luke 2. 10. and 15. 10. 1 Pet. 1. 12. Mat. 22 30. Heb 1 4. Pſal. 34. 7. John 8. 44. Job 1. 6. Mat 8. 28. 31. and 25. 41.

2. Angels finite, both in nature & in properties.

3. They were created. Pſalme 148. Coloſ. 1. 16.

Moſes made mention of the Angels in general, though not in particular. Job 1. 6. & 38. 7.

How the Angels are called the children of God.

among them by Moſes himſelfe. And whereas they are called, *The children of God*, it is not to be underſtood of any co-eternity & propagation of their ſubſtance out of God, but of their creation and conformity with God: and of the mutuall love betweene God and them; as in like ſort alſo may be ſaid of men.

4. They were created in holineſſe.

Gen. 1. 31. Pſalme 103. 20.

They were created all *good and holy*; that is, in their creation, they were enriched with ſtrength, wiſdome, liberty of will, holineſſe, and righteouſneſſe, whereby they might be conformed and like to God: as it is ſaid, *He ſaw all that he had made, and loe, it was very good.* And of the good Angels it is ſaid, *Ye his Angels that excell in ſtrength, and doe his commandements, in obeying the voice of his word. Their Angels alwaies behold the face of my Father, which is in heaven. The Elect ſhall bee in the reſurrection as the Angels of God in heaven.* They are called *holy*: Likewiſe, *Seraphin*, that is, flaming or ſhining, namely, with purity & divine wiſdome, and with the love of God. But of the *bad Angels* it is ſaid, *Hee abode not in the truth. The Angels which kept not their firſt eſtate, but left their owne habitation, &c.*

Mat. 18. 10. & 22. 30. Luke. 9. 26. Eſa. 6. 2.

John 8. 44. Jude 6.

5. And confirmed therein.

Now as theſe former (to be ſpirits, infinite, created by God of nothing, and created good and holy) are in the Scripture delivered as common both to good and bad Angels: So alſo the Scripture delivereth thoſe things, whereby a huge & exceeding difference appeareth between them. For the good Angels by the eſpeciall grace of their Creatour were ſo *confirmed and eſtabliſhed in that ſanctity and bleſſednes, wherein they were created*, that albeit they ſerve their Creatour with an exceeding and moſt free will, yet can they never revolt from him, or fall from that ſtate of righteouſneſſe and felicity, wherein they ſtand. Wherefore they are called *elect Angels*, they are ſaid *alwaies to behold the face of the Father*. Of thoſe who are elected to everlaſting life, it is ſaid, that they *ſhall be like Angels*. And this perſeverance in their ſtate they have, not by the peculiar excellency and vertue of their nature; as it is ſaid, *He found no ſtedfaſtneſſe in his ſervants, and laid folly upon his Angels*: but of the meere and free bountifulneſſe of God towards them, by the Son of God keeping & guiding them, that they may be joyned to him, as to their head, and remaine (together with elect men) the everlaſting Church and Temple of God, magnifying and praiſing God for ever. *All things conſiſt in him. It hath pleaſed the Father to gather together in one all things both which are in heaven, and which are in earth, in Chriſt.*

1 Tim. 5. 21.

Mar. 12. 10. Mat. 22. 30.

Job 4. 18.

Col. 1. 17. Eph. 1. 10.

6. To worſhip and magnifie God.

The good Angels were both created and confirmed. 1. Everlaſtingly to know and magnifie God for his goodneſſe, and bounty towards them and mankind. *Praiſe the Lord all ye his hoſts.* They cry: *Holy, holy, holy, the Lord of hoſts, the whole earth is full of his glory*: And they laud and praiſe God for the manifeſtation of the Meſſias. 2. To bee the miniſters of God for the accompliſhment and maintaining of the ſafety and ſalvation of the choſen, when as God by them declareth his will, delivereth the godly out of dangers, defendeth them againſt the Divels and wicked men: Or alſo to puniſh the wicked who oppugne the Church. *The Angel of the Lord pitcheth round about them that feare him, and delivereth them. Hee ſhall give his Angels charge over thee, to keepe thee in all thy wayes.* Now although the wicked alſo and reprobate are defended by the Angels, and receive other benefits not ſeldome at the hands of God; (as when after the waters of Bethesda had bin troubled by an Angel, whoſoever then firſt ſtepped in, was made whole of his diſeaſe:) Yet theſe benefits ſtretch no farther than the commodities of this life, & (as other things which befall unto the wicked in this life, whether good or bad) are turned to their deſtruction; but ſerve for the defence & delivery of the choſen, for whoſe ſakes, God oftentimes, like as he puniſheth the wicked, ſo alſo he enricheth them with his benefits. The miniſtery then and guard of Angels properly belongeth to the Saints & choſen, unto whom, that being loſt by ſin, is reſtored by the merit and benefit of Chriſt. For he is the head of the Church which conſiſteth of Angels and men, reſtoring that good will and conjunction (which is betweene the members of the ſame body) betweene men and Angels, and uſing at his good pleaſure the miniſtry of Angels to ſafegard and defend his. *That hee might gather together in one all things which are in heaven and in earth, in Chriſt. Let all the Angels of God worſhip him. He ſhall ſend his Angels. Ye are come unto the mount Sion, and to the citie of the living God, the celeſtiall Jeruſalem, and to the company*

Pſal. 103. 21. Eſay 6. 3. Luke 2. 13.

7. To be the miniſters of God for the ſaving of the choſen.

Pſal. 34. 7. & 91. 11.

John 5. 4. They ſerve alſo for the wicked.

They are the miniſters of the elect by Chriſt.

Eph 1. 10. Pſal. 97. 7. Heb. 1. 6. Mat. 13. 49. Heb. 12. 22.

company of innumerable Angels. Jacob ſaw a ladder which reached from earth to heaven, on which the Lord ſtood, and *the Angels went up and downe by it:* which ſignifieth God and man, the Mediatour. *Yee ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the Son of man.* Gen. 28. 12. Joh. 1. 51.

Now, God doth many things by Angels, and ſometimes by many together, which he could as well do either without them, or by any one of them: *Partly in favour and regard of our infirmity;* which unleſſe it ſee it ſelfe invironed with many ſuccours, defences and inſtruments of his divine power and bountifulneſſe, falleth preſently to doubting of the providence, ſafegard and preſence of God: as it is manifeſt, by the example of Eliſha's ſervant, and by thoſe conſolations and incouragements which promiſe unto the Church the ayd of Angels: *Partly to ſhew his power alſo over his Angels,* who uſeth their labour and miniſtery at his pleaſure. Hereof the Angels are called *the powers* of the Lord Jeſus, when hee ſhall ſhew himſelfe from heaven, that is, by whom he exerciſeth his power. Likewiſe, They are called *principalities, might, powers, dominions, created by the Sonne of God, ſubject unto him being exalted at the right hand of God:* Becauſe by them hee ſheweth and exerciſeth his principality or rule, might, power, and dominion. Likewiſe, *The hoſt of the Lord, and the hoſt of heaven:* Becauſe both the number of them is huge and great, and God ruleth over all of them, as a Captaine over his ſouldiers, and doth by them whatſoever he will. Hereof alſo are they called *Cherubins,* that is, flying or winged, becauſe they performe & execute with all readines & celerity the hefts & commandements of God, and do each their owne parts and dutie. Whereupon we pray, *Let thy will be done in earth, as it is in heaven.* They are alſo called *Gods,* becauſe the nature and Majeſty of God ſhineth in their ſtrength, vertues, functions, and marvellous workes. Which is alſo ſignified both by the name of *Gabriel,* that is, *the ſtrength of God;* and by the name of *Raphael,* that is, *the medicine of God.* For the ſame cauſe alſo the name of *Michael,* that is, *who is like God, is given to the Son of God, an Angel, who is called the Archangel;* either becauſe the Son of God is head of the Angels, or becauſe God doth according to that meaſure, which ſeemeth beſt to him, diſtribute his gifts to the Angels, & ſhew forth his powerfull operation by them.

Why God uſeth the miniſtery of Angels, being able to bring what he will to paſſe without them. 2 Kings 6. 15.

Why the Angels are called, 1. Powers. 2 Theſ. 1. 7. 2. Principalities. Eph 1. 21. Col 1. 16. 3. The hoſt of the Lord and the hoſt of heaven. Pſa m. 103. 21. & 148. 2. 1 Kings 22. 19. Rev. 19 14. 4. Cherubins. 5. Gods. Pſalme 8. 5. Heb. 2. 7. What is meane by the names Gabriel, Raphael, and Michael. Dan. 10. 13. & 12. 1 Jude 9. Rev. 12 7.

2. *Of evill ſpirits or Angels.*

THey which now are *evill ſpirits or Angels,* although they alſo were at their creation good, & adorned by God with the ſame holineſſe, and righteouſneſſe, and bleſſedneſſe, wherewith the reſt were: yet notwithſtanding by their owne will, and that free, and therefore by their owne fault, they averted themſelves from God, and revolted from his love, and from obedience due unto him, ſo that they left the habitation of God, and no longer continued their conformity with God, but ever burn with a horrible hatred of God and men; and that they may deſpight God, force men to ſinne, and by force and ſleights attempt to caſt all downe headlong into deſtruction. *God ſpared not the Angels that had ſinned, but caſt them downe into hell, and delivered them into chaines of darkneſſe, to be kept unto damnation. The Angels which kept not their firſt eſtate, but left their owne habitation, he hath reſerved in everlaſting chaines under darkneſſe, unto the judgement of the great day. Yee are of your Father the Divell, and the luſts of your Father yee will doe. Hee was a mutherer from the beginning, and abode not in the truth. When hee ſpeaketh a lie, then ſpeaketh hee of his owne: for hee is a lyar and the father thereof. Hee that commiteth ſinne, is of the Divell: for the Devill ſinneth from the beginning, Sathan entred into Judas. Sathan filled Ananias heart, that he ſhould lie unto the holy Ghoſt, and keepe away part of the price of the poſſeſſion. According to the courſe of this world, and after the Prince that ruleth in the ayre, the ſpirit, that now worketh in the children of diſobedience.* It is ſaid of Antichriſt: *Whoſe comming is by the working of Sathan with all power, and ſignes, & lying wonders, and in all deceiveableneſſe of unrighteouſneſſe among them that periſh, becauſe they received not the love of the truth, that they might bee ſaved.* And therefore hee is called *The wicked: Cain, which was of the wicked. That yee may quench all the*

2 Pet 2 4. Jude 6. John 8. 44. 1 John 3. 8. John 13. 27. Acts 5. 3. Ephes. 2 2. 2 Theſ. 2 9. The Divels appellations with their reaſons. 1. The wicked. 1 John 3. 12. Epheſ. 6. 16.

2. Satanas. 1 Chro. 21. 1. 3. Divell. 4. Serpent. 5. Accuser. Rev. 12. 10. 6. Destroyer. Rev. 9. 11. 7. The god and Prince of this world. 2. Cor. 4. 4. Joh. 12. 31. & 14. 30. & 16. 11.

the fiery darts of the wicked. And every where in the Scripture hee is called *Satanas*, that is, the Adversary of God and men. *And Sathan stood up against Israel, and provoked David to number Israel.* And hee is in like manner called *Diabolus*, (*Divell*) because hee depraveth the word of God, and is a slanderer of men, as in Paradise, and *Job* 1. & 2. *And the Dragon that old Serpent, Revel.* 12. & 20. because speaking by a Serpent in Paradise, hee seduced mankinde through his subtiltie, neither ceaseth hee to seduce them still: *The great Dragon, that old Serpent called the Divell and Sathan was cast out, which deceiveth all the world.* Againe, *The Accuser of our brethren, which accuseth them before our God day and night.* And hee is called *Abaddon* and *Apollyon*, that is, *destroying*. Hee is also called *The god of this world, blinding the eyes of unbeleevers; and the Prince of the world*, both for his power and forcible working, which hee sheweth on the wicked, and for that tyrannie which hee exerciseth against the godly also by Gods permission: as withall for that obsequie, homage and obedience, which is done him by the wicked, even those who professe the worship of the true God. Ephes. 6. 1 Pet. 5. 1 Kings 22. 1 Cor. 10. John 8.

The refutation of the Manichees, who held two first causes.

By these places is made manifest the impiety of the Manichees, *who fained two causes, or two Gods co-eternall: the one good, whom they called the light and minde: the other evill, whom they termed the darknesse and matter: the former whereof had created good natures, the latter bad:* abusing those testimonies of Scripture, where the Divell is called *The god and Prince of the world, the father of the wicked, author of sin and death, the power of darknesse:* and standing most of all on this argument, *That a good God should not make the cause of evill.* For neither hath the Divell any more power, either over the godly, or over the wicked, or over other creatures, for which he is called *The Prince and god of the world*, than is granted him of God, as appeareth by the first and second Chapter of the story of Job, and *by the invasion of the Swine.* Mat. 31. 32. Neither is the *creation* of the wicked, but the *corrupting* and enforcing them to evill, attributed to the Devill. Neither is there any need, left God should be made authour of sinne, to make another God of the Devill; seeing the Scripture teacheth of Divels and Men, that both were created good and holy by God: but the Divell revolting from God, and seducing men, corrupted both himself and men.

The evill spirits are unchangably evill & damned. Jude ver. 6. Mat. 25. 41.

And, *although of their owne proper and free-will they rush and bend themselves against God, yet by the just judgement of God they are so forsaken and abjected of him, that they are without all change, or alteration unrecallably evill, and subject to everlasting torments.* Wherefore Jude saith, *that they are reserved by God in everlasting chaines under darknesse.* And Christ, *Goe yee cursed from mee into everlasting fire, which is prepared for the Divell and his Angels.* For, though doubtlesse these evill spirits were even from their fall dispoyled of the celestiall habitation and blessednesse: yet notwithstanding both they, and reprobate men shall bee at the last judgement adjudged to more grievous punishment: as contrariwise, the felicity and glory of the godly shall then at length, after the resurrection of their bodies, bee in all respects consummated and made perfect. Therefore, these spirits are said *to bee reserved unto damnation, and the judgement of the great day.* And else-where also they themselves complaine that Christ *came to torment them before their time.* 2 Pet. 2. 4. Jude vers. 6. Mat. 8. 29.

The causes why God permitted them to fall. Mat. 25. 41. 1 Sam. 16. 14. 23. Psal. 78. 9. Job 1. 12. Luk. 22. 31. 1 Thes. 2. 17. 2 Cor. 12. 7. 1 Thes. 3. 5.

Furthermore, God permitteth them to fall into this wickednesse, not onely thereby to shew his wrath against sinne, in their everlasting paines: but also to punish by them in this life the wicked, and also to chastise or try and exercise with temptations the elect. For, *fire is said to bee prepared for them from everlasting. The evil spirit of God came upon Saul, and vexed him. Hee cast upon the Egyptians the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of evill Angels.* But, Job is delivered to bee afflicted of Sathan, for the triall of his constancy. *Sathan hath desired to winnow you as wheate. Wee would have come unto you, but Sathan hindered us. Left I should bee exalted above measure through the abundance of revelations, there was given unto me a prick in the flesh, the messenger of Satan to buffet me, because I should not bee exalted out of measure. Left the tempter had tempted you in any*

sort, and that our labour had beene in vaine. And Christ himselfe is *tempted of Sathan:* and therefore verily is he called *the tempter,* for that he solliciteth and inciteth men to sinne, and to revolt from God, both by offering outward occasion of sins, as also by stirring up the cogitations, and inward motions of the will and heart. Mat. 4. 1.

Quest. 27. *What is the Providence of God.*

On the 10. Sabbath.

Answ. The almighty power of God every where present, [a] whereby hee doth, as it were with his hand, uphold and governe heaven and earth, with all the creatures therein: [b] So that those things which grow in the earth, as likewise raine and drought, fruitfulnesse and barrennesse, [c] meat and drinke, [d] health and sickenesse, [e] riches and poverty, [f] in a word, all things come not rashly or by chance, but by his fatherly counsell and will. [g]

a Isa. 29. 15, 16. Jer. 23, 23, 24. Ezek. 8. 12. Act. 17. 25, 27.
b Heb. 1. 3.
c Jer. 5. 24. Act. 14. 17.
d Act. 14. 17.
e Joh. 9. 3.
f Pro. 22. 2.
g Pro. 16. 33. Mat. 10. 29.

The Explication.

THe doctrin which intreateth of *Gods Providence* is joyned with the place which intreateth *of the Creation:* because the Providence, that is, the Preservation and governement of things created, *doth not differ from the creation, in the thing it selfe;* (for that there is but one and the same will, or power, or action of God, whereby things both begin to be and continue:) *but they differ in consideration only.* For the omnipotent will of God is called *Creation,* in respect of the beginning, when things, by the force and power of his will, tooke their beeing: it is called *Providence,* as by the selfe-same power things are preserved. Wherefore, *Providence is the continuance and accomplishment of Creation,* or, *Creation it selfe continuated and perpetuated.* For wee may not imagine that the creation of the world is like to the building of a ship, which the Ship-wright, as soone as hee hath finished it, committeth to the governement of some Pilot: but wee must hold this as a grounded truth, that as nothing had ever beene, except God had created them: so neither could they retaine and keepe their beeing, neither their force of working, neither the very operation it selfe or motion, no not the space of one moment or minute of time, if God did not preserve and move them effectually. And therefore the Scripture it selfe often joyneth the preservation and continuall administration of things, with their creation, and from hence reasoneth for Gods Providence. And God is called *Jehovah,* not onely *because hee once gave to every thing, both small and great, their beeing;* but also *because hee maintaineth it in all,* and moveth them so, as that he not onely seeth, what is done in all things, but also causeth & inclineth them, to do this which he from everlasting would every of them to doe. And by this his Providence he governeth, administreth, ruleth, and preserveth all things, that they be not brought to confusion. Wee cannot therefore have a full and perfect knowledge of the creation, except we joyne with it the doctrine of Providence. Touching Providence these three things are principally questioned:

The reason of the connexion of the two places of Creation & Providence.

Providence and Creation one and the same thing, but diverse in consideration.

God is called Jehovah.
1. For giving.
2. For maintaining the beeing of his creatures.

1. *Whether there be any Providence.*
2. *What Providence is.*
3. *Why the knowledge thereof is necessarie.*

THe two former of these are discussed here under this twenty seventh Question of the Catechisme: the third is resolved in the twenty eighth Question immediately following.

1. *Whether there be any providence of God.*

Philosophers errours concerning Gods providence.

CConcerning this point of doctrine, three divers erroneous opinions are found amongst Philosophers. 1. The Epicures will have either no providence at all, or only of those things which are, and are done in the lower parts of the world. 2. The Stoickes have devised insteed of Providence, an absolute necessity and order of all things being in the very nature of things, whereunto not only all other things, but God himselfe also is subject: which necessity they called *Destiny*. 3. The Peripateticks did imagine, that God indeed doth behold and understand all things: but yet doth not order and rule all things, but moveth the celestiall motions, and doth by them send downe, by way of influence, some power and vertue unto the lower parts of nature; but the operations themselves or motions depend of the matter, and of the wils of men: that is, they will have the providence of God to be a *prescience* or fore-knowledge of God in all things, but not a *will* decreeing, causing, and ruling all things.

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The opinion of the Church touching providence.

Contrarily, the Church teacheth out of the word of God, *That nothing is extant and commeth to passe in the whole world, but by the certaine and definite, though yet most free and most good counsell and purpose of God.* There are two sorts of arguments and proofes, whereby is confirmed, that there is a providence of God; *Testimony of Scripture, and force of argument.* 1. Testimonies of Scripture are these: *Hee giveth to all life and breath, and all things. In him we live, and move, and have our being. Are not two Sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father? Yea, and all the haires of your head are numbred. God worketh all things after the counsell of his owne will.* Like to these are found infinite testimonies in the Scripture, by which both Gods *Universall* and *Particular* Providence are established. For there is almost no point of heavenly doctrine, which is more diligently inculcated and urged in the Old Testament, than the doctrine of Gods Providence. So in Jeremy, God reasoneth from the generall to the particular, that is, from the rule it selfe to the example. The generall is, *I have made the earth, the man, and the beast that are upon the ground, and have given it unto whom it pleased mee.* And presently he adjoyneth the particular: *Now have I given all these lands into the hand of Nabuchadnezzar the king of Babel, my servant.*

Two proofes of providence. 1. Scripture.

Acts 17.25,28.
Mat. 10.29,30.
Ephes. 1.11.
Chap. 27.5,6.

2. Reason.

2. The Arguments, whereby the Providence is avouched, are of two sorts; whereof one demonstrateth the thing that is in question, *à posteriori*, that is, *from the workes or effects of God*: the other, *à priori*, that is, *from the attributes, or properties or nature of God*, whereon, as their proper cause, those effects depend: yet more knowne proofes, and more common and object are those, which are drawne from the *workes or effects of God*. For by these, as being more knowne unto us, wee learne and know the cause it selfe, even the nature and properties of God: then, after wee know the cause, wee returne backe againe from it to the effects, and demonstrate them by this, and have distinct and perfect knowledge thereof. And both these proofes and reasons are demonstrative, necessarily and irrefragably proving that which is in question, and common to Philosophy with Divinity. But the properties and workes of God are better knowne of them which are in the Church, than of them which are without. And further, the Providence of God is proved almost by the same arguments, whereby it is shewed that there is a God.

The reasons drawne from the workes of God, for proofe of his Providence.

1. Order.

Psal. 89. & 10. & 135. & 147. & 148.

THe *order which is in the nature of things*, that is, the most apt disposing of all the parts, and the succession of motions and actions continuing by certaine and perpetuall lawes and courses, and serving for the preservation of the whole, and for those ends, whereunto things were ordained. For where there is order, there is necessarily a cause ordaining and disposing the same. Now this order proceedeth not from

from a meere ſenſible nature, neither commeth it by chance or fortune: but contrarily, he muſt needs be moſt wiſe, who appointed and ſettled this order in the nature of things, and ſo he alſo, who by his providence governeth and ruleth nature.

2. *The minde and underſtanding which is in Angels and Men.* Man, which as it were a little world, is ruled by a minde and underſtanding: much more then is the great world governed by divine providence; as in the adminiſtring whereof more wiſedome is required. Whence it is ſaid, *He that planted the eare, ſhall he not heare? Or he that formed the eye, ſhall he not ſee?* 2. The minde. Pſal. 94. 9.

3. *The naturall notions of principles ingraffed in our mindes, or the law of nature, or the difference between things honeſt and diſhoneſt.* He that hath ingraved in the mindes of men the rule of directing their life, hee will have men to live according to that rule, and thereafter reſpecteth and governeth their life, actions, and events. But God hath ingraved in the mindes of men ſuch a rule, whereby to diſcerne that which is honeſt from things diſhoneſt: Therefore he is both the beholder and Judge of mans life. *As many as have ſinned without the law, ſhall periſh alſo without the law: and as many as have ſinned in the law, ſhall be judged by the law. (For the hearers of the law are not righteous before God, but the doers of the law ſhall be juſtified, &c.)* And Plautus ſaith, *There is verily a God, who both heareth and ſeeth what we doe.* And Homer, *God hath an upright eye.* 3. The naturall knowledge of the Law. Rom. 2, 12, 13, 14, 15. *Plaut. captiv. Homer in* βασηος μυιομαχ.

4. *The terrours and torments of conſcience in the wicked, which generally enſue upon ſinne committed by them.* Theſe feares cannot be ſtricken into any, without ſome intelligent and underſtanding nature, which beholdeth and reſpecteth all humane affaires, eſpecially ſeeing the wicked cannot eſcape: Therefore there is ſome revenger of ſinnes and wickedneſſe, who is God, and who inflicteth thoſe horrours, and alſo who knoweth and regardeth all things, even the ſecrets of men. *The wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men.* And Juvenal writing unto a friend of his, ſome way to comfort him for the loſſe which he had ſuffered by truſting too much a couſening and perjured Merchant: *Why,* ſaith he, *doeſt thou thinke ſuch followes to have eſcaped, whoſe minde being conſcious and guilty of the deed, poſſeſſeth them with aſtoniſhment? &c.* 4. The terrours of conſcience. Rom. 1. 18. & 2. 15.

5. *Rewards and puniſhments.* He that at all times and in all places adorneth vertue with rewards, and draweth the wicked to puniſhment, he muſt needs rule all mankinde with his providence. But God yeeldeth more pleaſant ſucceſſes and events to the good, which live with moderation and ſoberly, even to thoſe that are without the Church, and puniſheth haynous offences with grievous puniſhments in this life; yea, when men winke at them: Therefore God ruleth and governeth the whole world by his providence. *The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his feet in the bloud of the wicked. And men ſhall ſay, Verily, there is fruit for the righteous, doubtleſſe there is a God that judgeth in the earth. He that nurtureth the Heathen, ſhall not he puniſh?* Like unto this is the Heathen Poets Axiome: *Such things as a man doth, ſuch an end and fruit thereof ſurpriſeth him.* 5. Rewards and puniſhments. Pſal 58. 9, 10. & 94. 10.

6. *The order and preſervation of Common-weales.* Hee that ordereth and ſettleth the Empires and States of the whole world, preſerveth and maintaineth them againſt the power, hatred, ſleights, furies of Divels, Tyrants, and wicked men (which are farre moe in number than the good, and wiſh rather the ſuppreſſion, than the maintenance of lawes) and at his pleaſure altereth and tranſlateth them, it muſt needs be that he taketh care of, and guideth the affaires, counſels, and actions of men. But it is God, who alone is able to performe, and doth performe theſe things: for none, beſides him, is mightier than the Divell; and the order of Common-weales and Kingdomes doth alwaies continue: Therefore God governeth all things by his providence. *By mee Kings reigne, and Princes decree juſtice. That living men may know, that the moſt High hath power over the kingdome of men, and giveth it to whomſoever he will, and appointeth over it the moſt abject among men.* And Tully ſaith in a certaine Oration, *Common-weales are governed farre more by the aide and aſſiſtance of God, than by mans reaſon and counſell.* 6. The maintenance and preſervation of Common-weales. Prov. 8. 15. Dan. 4. 14. 25. *Pro. Rabir.*

7. *The vertues, and ſingular gifts, or heroicall inſtincts, and the excellency of Artificers,* 7. Heroicall inſtincts.

ficers, which God beſtoweth for the univerſall good and preſervation of mans ſociety. And theſe things are farre greater, than that they can proceed from a thing meerly ſenſible without underſtanding; and more excellent, than that they ſhould be given of nothing, or gotten by men: Nay rather, when God will doe things for the preſerving of mans ſociety, he giveth us men indued with heroicall and noble vertues, inventors of Arts and Sciences, Princes valiant, good, and wiſe, and other the like fit and able inſtruments: and contrary, when he will puniſh us for our deſerts, he taketh away againe ſuch profitable and preſerving inſtruments from us: Therefore there is ſome diſpoſer of theſe good things, and ſo the governour of humane affaires.

Eſdras 1,1. Eſay 3.2. Dan.2.21. *The Lord ſtirred up the ſpirit of Cyrus. The Lord taketh away the ſtrong man, and the man of warre, the Iudge, and the Prophets. He giveth wiſedome to the wiſe, and underſtanding to thoſe that underſtand.*

8. Fore-telling of things to come. 8. *The prediction and ſignification of events, or of things to come, and the execution or accompliſhment thereof.* Hee that of himſelfe doth fore-ſhew certainly unto men things to come, doth not only fore-ſee thoſe things, but alſo cauſeth them, and hath the whole nature of things ſo in his power, that nothing can bee done without his will and pleaſure. But God alone doth of himſelfe certainly fore-ſhew things to come: Therefore he doth not only fore-ſee them, but alſo cauſeth them, either by his owne proper effecting them, or permitting them to bee effected by others, and therefore governeth humane affaires.

Num.23.19. De Divinat. *Hath he ſaid, and ſhall he not doe it?* And Tully ſaith: *Are there Gods, and doe they not ſignifie or fore-tell things?*

9 The ends or final cauſes of all things. 9. *All things in the whole world, both great and ſmall, are not only ordained, but are alſo done, and tend to their certaine and appointed ends:* Therefore it is God, who by his wiſedome and power, as hee deſtineth all things to their ends, ſo alſo doth bring them thereunto.

Mat.4.4. *Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God.*

Reaſons drawne from the properties or nature of God.

1. Becauſe there is a God. *THere is a God: Therefore there is providence.* For, that God ſhould not rule and governe the world created by him, hath flat repugnancy with the nature of God (for the world can no more conſiſt without God, than bee created without him) and they who deny providence, deny God to be God, and take away all religion.

2. From his omnipotency. 2. He is omnipotent, who hath all things ſo in his owne power, that with every thing he may doe what he will, and without his will nothing can be done. But God is omnipotent: Therefore he hath the whole nature of things in his power, and effectually moveth and governeth all things at his owne pleaſure.

3. From his infinite wiſedome. 3. It is the property of a wiſe governour, to let nothing of that, which hee hath in his power, to bee done without his will and counſell. God is moſt wiſe, and hath all things in his power, and is preſent with them. Nothing therefore is done in the world, without Gods providence.

4. From his exceeding juſtice. 4. God is moſt juſt, and Iudge of the world: Therefore hee, in ruling the world, giveth rewards unto the good, and inflicteth puniſhments upon the wicked.

5. From his perfect goodneſſe. 5. God is moſt good. But that which is moſt good, is moſt communicable: Therefore, as God of his infinite goodneſſe created the world, to the end he might communicate himſelfe unto it; ſo by the ſame his goodneſſe doth hee preſerve, adminiſter, & rule the world created.

6 Becauſe he is the author of all good. 6. *Every poſitive thing, & all good is from God, as the firſt cauſe and chiefe good.* And not only ſubſtances, but all their motions and actions are a certaine poſitive thing, and good: Therefore all motions alſo have God their firſt cauſe, and are done by his will.

7. Becauſe he is the maker and diſpoſer of the meanes which bring to every end. 7. *He that will the end or conſequent of any event, will alſo the meane or event which goeth before.* But God will the end of all things which are done: Therefore he will alſo all precedent events, either ſimply and abſolutely, or in ſome ſort and reſpect.

8. Becauſe he is the firſt cauſe. 8. *God is the firſt cauſe of all things:* Therefore all things depend on him.

9. From his unchangeable foreknowledge of all things. 9. *An unchangeable preſcience or fore-knowledge dependeth of an unchangeable cauſe. God fore-knoweth all things unchangeably from everlaſting:* Therefore this his fore-knowledge muſt depend of an unchangeable cauſe. But there is no unchangeable cauſe beſide the will of God: Therfore all things

depend

depend and are governed of the will of God. The ſumme of all is this: God is almighty, moſt wiſe, moſt juſt, and moſt good: Therefore he ordained and created nothing without ſome eſpeciall end and purpoſe, neither ceaſeth hee to guide and direct his works unto thoſe ends, for which he hath appointed them, neither ſuffereth he thoſe things to be wrought by chance, which hee hath made and ordained to the manifeſtation of his glory. *Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelfe, &c. Hath God forgotten to be gracious? My counſell ſhall ſtand, and I will doe whatſoever I will.* Pſal.50.21.& 77.9. Eſay 46.10.

2. *What the Providence of God is.*

PReſcience, or Fore-knowledge, and Providence, and Predeſtination, differ each from other; *Preſcience is the knowledge of God, whereby hee fore-ſaw from all eternity, not only what himſelfe would doe, but alſo what other his creatures by his permiſſion would alſo doe:* as namely, that they would ſinne. *Providence*, and *Predeſtination*, although they both concerne the things which God himſelfe would worke and accompliſh, yet herein they vary, in that *Providence extendeth it ſelfe unto all the workes and creatures of God:* but *Predeſtination properly reſpecteth reaſonable creatures.* For, *Predeſtination is the moſt wiſe, eternall, and unchangeable decree of God, whereby he deputed and deſtined every man, before he was created, to his certaine uſe and end:* as hereafter in his due place ſhall be more copiouſly declared. But *Providence is the eternall, moſt free, unchangeable, moſt juſt, wiſe, and good counſell of God, whereby he worketh all good things whatſoever are found in all creatures, and permitteth alſo evill things to be done, and directeth all things both evill and good to his glory, and the ſafety of his choſen.* What Predeſtination is. What Providence is.

The explication and confirmation of each part of this definition ſeverally.

Counſell.) The Providence of God is called in Scripture the *Counſell* of God. *The counſell of the Lord ſhall indure for ever. My counſell ſhall ſtand. God willing to ſhew the ſtablenеſſe of his counſell.* Out of theſe teſtimonies it is cleere & apparent, that we are to underſtand by the name of *Providence*, not only the bare *ſcience* or knowledge of things preſent and to come, but alſo the *decree and effectuall will* of God. For the name of *Counſell* comprehendeth both: to wit, *An underſtanding or preſcience and fore-knowledge of things to come, or to be done, & of the cauſes for which they are, or are not to be done.* Likewiſe, *A will effecting or working a thing for certaine cauſes, and that in due time & order. Providence* therfore is not the bare *fore-ſeeing* or *fore-knowledge*, but the *fore-knowledge together with the will* of God: even as προνοια, which we tranſlate, *Providence*, ſignifieth with the Greekes both a *knowledge* and a *care* of things. 1. Counſell. Pſal.33.11. Eſay 46.10. Heb.6.17. Eſay 14.26.& 19.17.& 28.29. Jer.32.19.& 50.45 Acts 2.23. Epheſ.1.11. Two parts of Gods providence. 1. His knowledge. 2. His decree.

Eternall.) Becauſe ſeeing neither the ignorance of any thing, nor increaſe of knowledge, or change of will falleth into God, it is certaine, that he knew and decreed all things from everlaſting. *The Lord hath poſſeſſed me in the beginning of his way. Which declare the laſt things from the beginning, and from old the things that were not done. He hath choſen us in Chriſt before the foundation of the world. Wee ſpeake the wiſedome of God, which he had determined before the world.* 2. Eternall. Prov.8.22. Eſay 40.28. Epheſ.1.4. 1 Cor.2.7.

Moſt free.) That is, a decree which was made from everlaſting, of all things and events, as it pleaſed him of his great wiſedome and goodneſſe, when he had perfect power otherwiſe to have directed his counſell, or elſe to have omitted it, or to have things otherwiſe, than he decreed to doe them by his counſell. *He doth whatſoever he will. As the clay is in the Potters hand, ſo are you in mine hand.* 3. Moſt free. Pſal.115.3. Jerem.18.6.

Unchangeable.) Becauſe neither errour of counſell, nor any change or mutation falleth into God: but what hee hath once decreed from everlaſting, that, as being moſt good, and right, doth he will everlaſtingly, and at length bring to paſſe. *The ſtrength of Iſrael will not lie, nor repent. I am the Lord, I change not.* So Numb.23.19. Job 23.13. Pſal.33.13. Prov.19.21. Eſay 14.24,25,26,27. & 46.10. Ezek.12.28. James 1.17. Rom.11.29. Heb.6.17. 4 Unchangeable. 1 Sam.15.29. Malac 3.6.

Moſt wiſe.) This is ſhewed both by the wonderfull courſe of things and events in the world, and by the Scripture it ſelfe. *With him is wiſedome and ſtrength, he hath counſell* 5. Moſt wiſe. Job 12.13.

Rom.11.33. *counſell and underſtanding. O the depth of the wiſedome and knowledge of God!* So 1 Sam.16.7. 1 Kings 8.39. 1 Chron.28.9. Pſal.33.11. Job 36.23. Pſal.33.15. & 139. 1.2.3.4.5.6. & 147.5. Prov.8.30.

4. Moſt juſt. *Moſt juſt.*) Becauſe the will of God is the only fountaine and the chiefe rule of juſtice, and is manifeſted and declared in the Law. Whatſoever therefore God will, or hath decreed, or doth worke, it is ſimply and in it ſelfe juſt, whether wee know, or not know the manner, how it is juſt. *There is no iniquity with the Lord our God, neither reſpect of perſons.* So Nehem.9.33. Job 9.2. Pſalme 36.7. & 119.137. Daniel 9.7.14.

2 Chron.19.7.

5. Effectuall in working. *Whereby God worketh.*) This is added, that wee may know the counſell of God not to be idle, but effectuall and forcible in working. For God not onely once created things, and beſtowed on them a vertue and force whereby to worke, but alſo doth preſerve and move, by his preſence and continuall working, all things at his pleaſure, according as Chriſt ſpeaketh, *My Father worketh hitherto, and I worke.* No creature, whether great or ſmall, can either be, or move, or doe, or ſuffer any thing, except God effectually preſerve, move, and governe it. *In him wee live, and move, and have our beeing.* And God worketh all things by his ſole and eternall will, without any labour or motion. For to will in him, is both *to bee able*, and *to doe*: and contrarily, his power and action is his very eternall and unchangeable will. For in God the will is not diſ-joyned from his efficacy and working, as it commeth to paſſe in creatures. The working or operation of God is two-fold. *Generall*, whereby he ſuſtaineth and governeth all things, eſpecially mankinde. *Speciall*, whereby hee beginneth the ſalvation of his choſen in this life, and perfecteth it in the life to come. *God is the Saviour of all men, eſpecially of thoſe that beleeve. As many as are led by the Spirit of God, they are the ſonnes of God. The eyes of the Lord are over the righteous.* Another diviſion there is of Gods working, whereby it is divided *into immediate and mediate working.* Immediate working is, *When beſide, or contrary to the meanes and order ſettled by him in nature, hee worketh what hee will*; as in all miracles, which are deſcribed and declared to this end, that we might learne that God doth worke moſt freely, either by means, or without them. For that all thoſe miracles are not wrought without divine power, both experience teacheth us (inaſmuch as they cannot be wrought by the power of any creature) and the Scripture witneſſeth: as, *Which onely doth great wonders. This is the finger of God.* Mediate working is, *When God by creatures or ſecond cauſes produceth thoſe effects, to which thoſe creatures or cauſes, are by the accuſtomed and common order of nature fit, and ſo made of God:* as when hee ſuſtaineth us by nouriſhments, and driveth away diſeaſes by medicines. *Take a lumpe of dry figges, and lay it upon the byle, and hee ſhall recover.* So likewiſe God by his word written, read, heard, ſheweth unto us both his will and himſelfe. *They have Moſes and the Prophets: let them heare them.* Moreover, *The mediate working or action of God is done ſometimes by good, ſometimes by vicious and ſinfull inſtruments, as well naturall, as voluntary:* Yet ſo, that the worke of God *in* them, and *by* them, is alwaies moſt good, moſt juſt, and moſt holy. For the goodneſſe of Gods workes depends not upon the goodneſſe, wiſedome, and rightneſſe of the inſtrument, but of God. *As touching good inſtruments, that by them God worketh very well*, there is no controverſie among the godly: *but of evill inſtruments*, all thinke not the ſame. Nevertheleſſe yet, except wee will deny, 1. *The trials and chaſtiſements of the godly*, or, 2. *The puniſhments of the wicked, which are done by the wicked*, both *to be juſt, and to proceed from the will, power, and efficacy of God*; as alſo 3. *The vertues and ſuch actions and deeds of the wicked, as have been for the ſafetie of mankinde, to be the gifts and bleſſings of God*; that is, except wee will deny that God is a juſt Judge of the world, and powerfull in operation, and the efficient of all good things; we muſt needs doubtleſſe confeſſe, that God doth alſo execute and accompliſh his juſt and holy workes and judgements by evill and ſinfull inſtruments: So God ſendeth Joſeph into Egypt by his wicked brethren, & the Midianites: bleſſeth Iſrael by Balaam: tempteth the people by falſe Prophets: vexeth Saul by Sathan: puniſheth David by Abſalon, and by the curſes of Shemei: Salomon by rebellious

The generall and ſpeciall working of God.

1 Tim.4.10. Rom.8.14. Pſal.33.16.

The immediate working of God.

Pſal.136.4. Exod.8.19.

Gods mediate working. Deut.8.3. Eſay 38.21. Syrac.38.1.

Luke 16.16.

His mediate working ſometimes by good meanes, ſometimes by bad.

Gen.37.28. Num.23.8. Deut.13.3. 1 Sam.16.14. 2 Sam.15.12. & 16.12.

lious Jeroboam: Roboam, by the traiterous people of Iſrael: trieth Job by Sathan, and the Chaldees: carrieth away into captivity Judah and Jeruſalem by the hand of Nebuchadnezzar. 1 Kings 11.31. & 22.15. Job 1. & 2. 1 Chro.6.15.

8. *He worketh all good things.*) Even in all creatures, both great and ſmall, hee worketh good things. So that not onely hee doth ingender and preſerve in them a generall power & force of working, but doth alſo effectually move them, ſo that without his will being effectuall and working, that power and force never in any thing ſheweth forth it ſelfe, or is brought into act: that is, not onely all force of working, but alſo the act & operation it ſelfe is in all creatures from God, as the efficient thereof, and directer. For, by the name of *good* are underſtood, 1. The ſubſtances and natures of things. 2. Their quantities and qualities, forces or powers, or inclinations. 3. Habits & faculties of the mind conformed to the will of God. 4. Motions, actions, and events, as they are motions, and agree with the law of God. 5. Puniſhments, as they are the execution of Gods juſtice, are inflicted by God the moſt juſt & righteous Judge of the world. All theſe, ſith they are either things created of God, or ſomething ordained by him, and agreeing with his divine law and juſtice, they muſt needs partake both of the nature of good, and proceed from their efficient, and by his providence continue and be directed. 8. All good things done by the will of God. What things are ſaid to be good.

9. *He permitteth alſo evill things to be done.*) Evill is two-fold: the one *of crime or offence*, which is ſinne; the other *of paine or puniſhment*, which is every deſtruction or affliction, or forſaking of the reaſonable creature inflicted by God for ſinne. Example of each ſignification and meaning is, *If that Nation, againſt whom I have pronounced, turne from their wickedneſſe, I will repent of the plague that I thought to bring upon them.* But now, becauſe *the evill of paine or puniſhment*, being the execution of the law, and declaration of Gods juſtice, is indeed *naturally evill*, as it is deſtruction of the creature, but is *in a conſideration a morall good*, as it is agreeing with the order of Gods juſtice: this ſort of evils alſo, not onely as it is an *action or motion*, but alſo as it is a *deſtruction* or *affliction* of ſinners, is to bee aſcribed to God, as authour and efficient thereof. 1. Becauſe hee is the firſt cauſe and efficient of all good things. Now all evill of puniſhment or paine, as it is a puniſhment, doth partake of the nature of morall good, becauſe the law and order of Gods juſtice requireth the puniſhment of ſinne, and they are the execution or declaration of Gods juſtice: Therefore God is the author of puniſhments. 2. Becauſe it is the part of a Judge to puniſh ſinne: and becauſe God is Judge of the world, and will bee acknowledged the maintainer of his juſtice and glory. *Ye execute not the judgements of man, but of the Lord.* 3. Becauſe the whole Scripture with great conſent refereth both the puniſhments of the wicked, and the chaſtiſements and exerciſes, and martyrdomes of the godly, as alſo the paſſion and death of the Sonne of God himſelfe, which is a ſacrifice for the ſinnes of men, to the effectuall and forcible working of the will of God. As, *There is no evill* (to wit, of puniſhment) *in the City which the Lord hath not done. I the Lord make peace, and create evill.* Wherefore wee account in the number of good things the puniſhments of the wicked, and Gods judgements: which God not only by his unchangeable decree will have done, but alſo doth them by his effectuall power and will. For although the deſtruction bee *evill in reſpect of the creature, who ſuffereth it*, yet it is good in reſpect of the law and order of divine juſtice exacting it, and in reſpect of God moſt juſtly inflicting it, and executing as it were the proper and peculiar worke of the Judge of the world. Object. 1. *God made not death.* Anſ. True, not before ſinne, when he created all things. Object. 2. *Thy deſtruction is of thy ſelfe, Iſrael.* Anſw. True, as concerning the deſert; but as concerning the effecting or inflicting of their puniſhments, it is from God. Object. 3. *He will not death.* Anſ. Hee will not death with a deſire of deſtroying, or that he delighteth in the deſtruction, vexation, or perdition of his creature: neither would he it, or would effect or cauſe it, if it were nothing elſe, but a deſtruction and perdition. But he will it, and worketh it, and delighteth in it, as it is the puniſhment of ſinne, and the execution of his juſtice, or the delivery of his Church, or a chaſtiſement, or triall, or martyrdome, or ranſome. Object. 4. *He will that*

9. God permitteth evill things. Jerem.18.8. The evill of puniſhment is a morall good, and is done by God for three cauſes. 1 2 2 Chron.19.6. 3 Amos 3.6. Eſay 45.7. Wiſd.1.13. Hoſ.13.9. Ezek.18.23.& 33.11. God will, and will not death. Eſay 1.24, Pſal.2.4. Pro.1.26.

that all men ſhall be ſaved. 1 Tim. 2. 1. 4. 2 Pet. 3. 9. Anſ. All men, that is, all ſorts of men. For out of all ſorts of men he chuſeth his choſen.

Evill of crime, as it is ſuch, God doth only permit, and not will. James 1. 13.

Now, *Of evill of crime or offence*, there is another conſideration. For, *Theſe as they are ſinnes, or evils of crime, are not conſidered as good.* And Saint James ſaith of them, *Let no man when hee is tempted* (that is, when hee is ſolicited to evill) *ſay that hee is tempted of God:* Therefore God neither intendeth them in his counſell and purpoſe, neither alloweth, nor worketh, nor furthereth, but only *ſuffereth or permitteth* them to be done of Divels and men, that is, doth not hinder them from being done, when yet he could hinder them: partly to ſhew in puniſhing them his juſtice, and partly to ſhew in pardoning them his mercy. *The Scripture hath concluded all under ſin, &c.* Gal. 3. 22. Rom. 9. 17. *For the ſame purpoſe have I ſtirred thee up, &c.* But in the meane ſeaſon the forſaking of his creature, or depriving him of divine light and rightneſſe, and the action it ſelfe, which Divels and men ſinning doe againſt the law and will of God, he notwithſtanding by his generall providence and efficacy will and moveth; but to ſuch an end, as doth beſt agree with his nature, law, juſtice, and goodneſſe, whether it be knowne, or unknowne to us: Therefore ſins are truly ſaid to be done, not by the *will* or *working*, but by the *permiſſion* of God. The word *permiſſion*, in this place, is to be retained, becauſe both it and others of the ſame force, are ſometimes found in the Scripture. As, *Therefore ſuffered I thee not to touch her. God ſuffered him not to hurt mee. He ſuffered no man to doe them wrong. Theſe now are the Nations which the Lord left, that hee might prove Iſrael by them. Who in times paſt ſuffered all the Gentiles to walke in their owne waies.* Gen. 20. 6. & 31. 7. Judges 3. 1. Pſal. 105. 14. Acts 14. 16. But yet we muſt expound it aright out of the Scriptures, leſt we detract from God a great part of the government of the world, and humane affaires. *For God neither will, nor will not ſinnes ſimply; but in ſome reſpect he will, and in ſome reſpect hee will not, but onely permitteth them.* Which, that it may the better be underſtood, we muſt know, that *in every ſinne, or evill of crime are two things*; namely, *The materiall, or ſubject*, and *the formall*: that is, the corruption it ſelfe, or defect of rightneſſe, ſticking and inherent in the ſubject. *The ſubject is a thing poſitive, or a thing in nature*, as an inclination, action; and therefore doth it partake of the nature of good, and is wrought and moved by God: but *corruption is not wrought by God*, but came unto the ſubject by the will of Divels and men forſaking God. Wherefore *no ſinne can be, or be imagined, which is not in ſome good thing, and had adjoyned unto it ſome conſideration, and reſpect of good.* Otherwiſe, God for his infinite goodneſſe would not ſuffer it to be done, neither ſhould it be deſired of any, neither ſhould at all be: ſo that it is truly ſaid, *That there cannot be put any thing which is the chiefe and extreme evill*, that is, ſuch as doth take away good wholly: for it ſhould not bee deſired but under ſome ſhew and apparency that it had of good; neither ſhould it have a ſubject wherein to be, and ſo ſhould deſtroy it ſelfe. But albeit evill is alwaies joyned with good, and doth concurre with it in the ſame actions or inclinations: yet theſe two things are diligently to bee ſevered and diſcerned, neither is the worke of the *Creatour* to be confounded with the worke of the *creature ſinning*; leſt either God thereby be made the cauſe of ſin, or the greateſt part of the government of the world and humane affaires be taken from him.

Sin is alwaies both in a good ſubject, and to a good end directed by God.

Sin alwaies is to be diſcerned from good.

In ſin God effectually will: 1. The ſubject or matter.

2. The ends.

3. The forſaking of his creatures.

Hereby may we underſtand, *How far forth God will ſin, and how he will not, but permitteth it.* He will therefore ſins, 1. *As concerning their matter*, that is, the actions themſelves of men ſinning, motions and inclinations to objects; as they are ſuch, God will, worketh, and directeth them. For both they partake of the nature of good: and if God ſimply would them not, they ſhould not at all bee done. 2. *As concerning the ends whereunto God deſtineth thoſe actions which are ſinnes*: that is, he will the actions of ſinners, as they are the *puniſhments of the wicked, or chaſtiſements, or trials, or martyrdomes of the godly, or the ſacrifice of the Sonne of God for the ſinnes of men.* But theſe ends are moſt good, and moſt agreeing with the nature, juſtice, and goodneſſe of God: Therefore God (the firſt cauſe of all good) will, intendeth and worketh theſe in the ſinnes or actions of the wicked: and by a conſequent, alſo the actions themſelves, which the wicked doe in ſinning: and by which, as meanes, God attaineth to thoſe ends. 3. *As concerning the withdrawing of his grace*, that

that is, his divine light and rightneſſe: *This withdrawing is an action proper to God*, namely, his eternall and forcible working will, deſtining whom it will, to be forſaken. *It is alſo juſt and holy*, becauſe God is bound to none: and becauſe it is either the exploration and tryall of the creature, or the puniſhment of ſinne. And this withdrawing once being put, the inclinations, motions, and actions of the creature cannot but erre and ſwerve from the law of God, and bee ſinnes. *Now as the inclinations, motions, and actions of ſinners, are ſinnes*, that is, are repugnant to order and nature, and ſwerve from the law of God, becauſe they are done without the knowledge of Gods will, and purpoſe of obeying him: ſo *God neither will, nor ordaineth, nor alloweth, nor commandeth, nor worketh, nor furthereth them*: but forbiddeth, condemneth, puniſheth, and ſuffereth them to bee committed of his creatures, and to concurre with his moſt juſt decrees, judgements, and workes: thereby to ſhew, how neceſſary and needfull for the creature is the grace of the holy Ghoſt to flye ſinne, and to manifeſt his juſtice and power in puniſhing ſinne. Wherefore *the permiſſion of ſinne is no idle permiſſion*, or a ceſſation and ceaſing of Gods providence and working in the actions of the wicked, as if they did depend onely upon the will of the creature: but this permiſſion is of efficacy, and worketh. It is *permiſſion*, as concerning the *formall cauſe of ſinne*, that is, corruption it ſelfe, which the creature hath of it ſelfe, not by any affection or working of God: but it is *of efficacy*, and working, as concerning the *motion and actions* of the creature ſinning, which God effectually will, and moveth, as alſo concerning the *withdrawing of his grace*, and the *ends* whereunto hee deſtineth, directeth, and bringeth the actions of them that ſin.

The corruption of the action or inclination, God will not, but permitteth.

God then is ſaid to *permit ſinne*, 1. Becauſe his will, whereby he will have ſome one worke done by a reaſonable creature, hee doth not make knowne unto him. 2. Becauſe he doth not correct and incline the will of the creature to obey in that worke his divine will, that is, to doe it to that end which God will, by either generall or ſpeciall commandement. Theſe two are ſignified, when God is ſaid to withdraw from his creature his grace, or ſpeciall working; to forſake him: to deprive him of light or rightneſſe, or of conformity with the law: to leave him in naturall blindneſſe and corruption: to will and permit, that together with the action (which God worketh by his creature, and in reſpect of God moſt juſt) the ſinne of the creature may concurre, by the comming whereof, that action in reſpect of the creature, is made evill, and highly diſpleaſing God. 3. Becauſe notwithſtanding, God ſo moveth, inclineth, and ruleth by his ſecret and generall providence the will and all the actions of the creature ſo forſaken, as that by the creature ſinning, himſelfe doth execute the moſt juſt decree of his owne *will*. For ſuch is the liberty, wiſedome, goodneſſe, and power of God, that no leſſe by vicious, than by good inſtruments, he moſt well, juſtly, and holily worketh what he will. Neither is Gods worke, by reaſon of either the goodneſſe, or badneſſe of the inſtrument, more or leſſe good: as neither the worke of the wicked men is made good, for that God doth well uſe it. For God doing in all things what he will, will alwaies, & doth that which is right. Now that together with him working well, the creature may alſo worke well, it is neceſſary that the *ſpeciall* working of God therein concurre with his *generall* working, that is, that he correct the creature by his ſpirit. When as therefore God doth move the creature only by a *generall* working, and not by a *ſpeciall*, the creature doth neceſſarily, though yet freely, ſwerve and defect from rightneſſe, God himſelfe notwithſtanding working holily, and accompliſhing by his creature the juſt and good worke of his will and providence.

Three cauſes why God is ſaid to permit ſinne.

1

2

3

The creature worketh together with God working well, if God correct him.

If any man demand, why then God doth not correct vicious inſtruments, that God uſing them well, themſelves alſo may worke well? God himſelfe anſwereth him, *I will have mercy, on whom I will have mercy: O man, who art thou that pleadeſt againſt God? Hath not the Potter power of the clay? Who hath given unto him firſt, and it ſhall be recompenced?* God performeth nothing *of duty*, but all *of mercy* unto his creatures. It is free therefore to him, to doe what, and in what ſort, and how far forth, and to whom he will, according as it is ſaid, *Is it not lawfull for mee to doe as I will with mine owne?*

God correcteth whom he will.

Exod. 33. 19. Rom. 9. 15, 20, & 11. 35.

Matth. 20. 15.

What permission is.

Permission therefore *is the withdrawing of the grace of God, whereby God, when hee executeth the decrees of his will by reasonable creatures,* 1. *Either doth not open his will, whereby he would have that work done, to the creatures.* 2. *Or doth not incline the will of the creature to obey his will in that action.* Or, *Permission is the secret providence, or will & power of God,* 1. *Whereby hee effectually will, moveth, and moderateth the motions & actions even of men sinning, as they are actions and punishments both of them and others:* 2. *But sin it selfe hee neither will, nor worketh, neither yet hindereth it, but in his just judgement suffereth it to concurre with their actions.* 3. *And this also hee useth to the illustrating of his glory.* This description *of Gods permission of sinnes,* is confirmed by many places of Scripture. For first, that God neither *will,* nor *worketh* sins, as they are sins, is confessed by all the godly, and all such as are of sound judgement: seeing both the infinite goodnes of God cannot be the cause of evill, which hath in it no respect and quality of good: and God himselfe doth often avouch this of himselfe, *I am not a God that loveth wickednesse:* Neither are there fewer places of Scripture, which teach most clearly, that the actions of the wicked, which they doe when they sinne, are done & ruled, though by the secret, yet by the good and just will of God: Joseph saith, Gen. 45.8. *That he was sent of God into Egypt.* We learne, *Exod.* 7. & 10. & 11. *Deut.* 2. *Jos.* 11. *Judg.* 3. & 4. that the indurating and hardning of Pharaoh and other enemies of the Israelites, was wrought by the Lord, and that to this end, thereby to punish his enemies, and to shew forth his glory. 2 *Sam.* 12.11. & 16.10. & 24.1. *Job* 12.25. *Psal.* 119.10. *Esay* 20.6. & 63.17. *Lam.* 3.37. *Jer.* 48.10. *Acts* 2.23. & 4. 28. *Rom.* 11.8. & 13.23. These and the like places of holy Writ doe shew by two reasons or arguments, *That God did not permit without some working also of his own, but did effectually will that working of Pharaohs will and others,* whereby they opposed themselves against Israel. For, 1. *These Scriptures referre the cause of their indurating wrought by themselves, to an indurating wrought by God,* that is, that therefore they would not the dismissing of the people, or the entering of a peace or league with them, because God did incline their wils to this, that they should not will it. 2. *These Scriptures adde further the finall causes of this counsell and purpose of God; even that his enemies might bee punished, and the glory of God magnified.* For seeing God would the ends, hee would also most justly the meanes, by which hee would come unto them: the Kings notwithstanding, and people themselves neither respecting, nor knowing it, neither being inforced or constrained thereto, and therefore sinning, and perishing through their owne fault and demerit. Moreover, by these few and other infinite places of Scripture, it is apparent, that God, though by his *secret,* yet *effectuall* consent, motion, & instinct, doth most justly worke those actions or works by his creatures, which they with sin performe: for because that they being destitute of the grace of the holy Ghost, either are ignorant of the will of God concerning those workes: Or, when they doe them, they respect not this, to execute the knowne will or commandements of God, but to fulfill their owne lusts, against the law of God: Therefore they working together with God, worke ill, when God worketh well by them. For *neither doe the creatures therefore sinne, for that God doth by their will and actions execute his judgements* (for then also should the good Angels sinne, by whom God sometimes punisheth the wickednesse of men) *but because in their action they have no respect to Gods commandement, neither doe it to that end, as thereby to obey God.* Further, that God doth in such sort permit sin, as that he doth not illighten their minds with the knowledge of his will, or doth not bend their hearts and wils (which by his arcane and secret efficacy, he inclineth whether himselfe listeth) unto this, as, for the obeying of God, to pursue or flie these or those objects; that is, doth not conforme the wils of sinning creatures to his will; these sayings of Scripture witnesse: *Whatsoever is not of faith, is sin. If there arise among you a Prophet or a Dreamer of dreames, saying, Let us goe after other gods, thou shalt not hearken unto the words of the Prophet; for the Lord your God proveth you. Ye have seen all that the Lord did before your eyes in the land of Egypt, &c. Yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare, unto this day. Wickednesse proceedeth from the wicked, but mine hand be not upon thee.*

Permision of sin confirmed by sundry places of Scripture, according as it was before described. Psal. 5.4.

Permision is the withdrawing of Gods grace.

Rom. 14.23. Deut. 13.1,2,3.

Deut. 29.2,4. 1 Sam. 24.14.

9. *And*

9. *And directeth all things both evill and good.)* All things, I say, whatsoever are past since the beginning of the world, or are now present, or are to come throughout all eternity. *Remember the former things of old: for I am God, and there is none other God, and there is nothing like me.* 9. All things present, past, and to come, are done by God. Esay 46.9.

10. *To his glory.)* That is, to the manifesting and magnifying of his divine justice, power, wisedome, truth, mercy, and goodnesse. 10. To his glory.

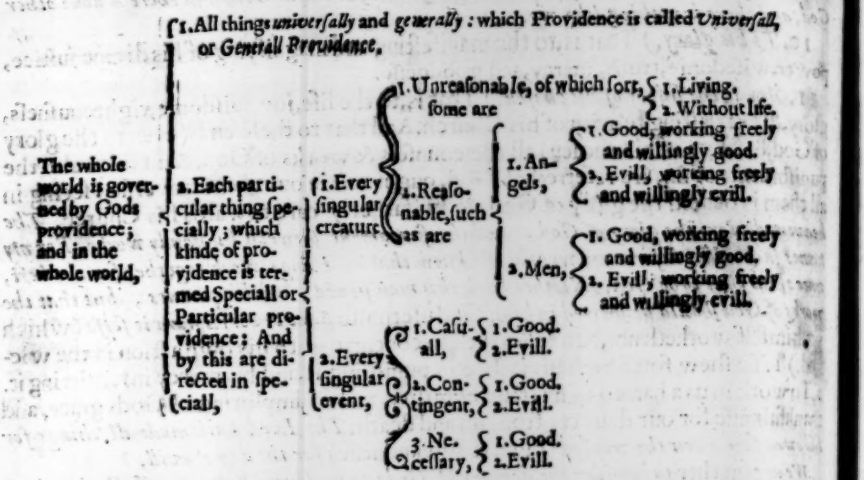
11. *And to the safety of his chosen.)* That is, to the life, joy, wisdome, righteousnes, glory, & everlasting felicity of his Church. And that to these ends (even to the glory of God, & safety of his chosen) all the counsels & works of God, & in them also the punishments of sin, are referred of God, ought to bee out of controversie: seeing in all them is beheld the glory of God, & his fatherly care towards his Church. *The heavens declare the glory of God, and the firmament sheweth his handy works. For my names sake will I deferre my wrath. We know that all things work together for the best, unto them that love God. Neither hath this man sinned, nor his parents, but that the works of God should be shewed in him.* God useth also *sinne or corruption it selfe* (which yet himself worketh not, but sufferreth to concurre with his own action in the wicked.) 1. To shew forth both his justice in punishing it, and his mercy in remitting it. 2. To work in us a hatred of sin, true humility, and an imploring of Gods grace, and thankfulnesse for our delivery from sin and death. *The Lord hath made all things for his owne sake, even the wicked* (but not wickednesse) *for the day of evill.* 11. To the safety of his chosen. Psal. 19.1. Esay 48.9. Rom. 8.28. John 9.3. Exod 9.16. Rom. 9.17, 22, 23. Ezek. 16.61, 62, 63 Galat. 3. Pro. 16.4.

We are further *to consider the degrees of Gods providence. For hee respecteth indeed, and governeth all his creatures, but especially mankinde,* as being the chiefe and principall amongst his workes, and which being created according to his image, hee hath adorned with very many benefits above all other creatures: *And in mankinde especially those, whom he hath elected and chosen to eternall life,* whom with the blessed Angels he maketh an everlasting Church, that in them hee may dwell, as in his Temple and habitation; and therefore doth so guide and rule them in the whole race of their life, as that all things must serve for their safety. The degrees of Gods providence, wherby he rendereth the whole world, and especially mankinde, his chosen.

Now have we explicated & made plain the definition of Gods providence, whereout ariseth a *Question* greatly to be considered: which is, *Whether Gods providence extendeth it self to all things. Ans.* Yea, to every little thing doth the providence of God extend it selfe. And that all things, *both the greatest and the smallest of them, are ruled by the providence of God,* and that his providence *is extended to all actions and motions of all creatures, even of those that sin, so that all things, whatsoever are done, come not to passe but by the eternall counsell and purpose of God, either working them, as they have a respect & quality of good in them, or permitting them, as they are sins, but moderating and governing all things, even sin it selfe, and directing them to his glory, and the safety of his chosen,* is evident by this definition. But whereas this doctrine is either unknowne unto many, or contradicted by many, it requireth a more ample declaration, and founder confirmation out of Scripture. *That all things therefore, whether small or great, are ordered by Gods providence,* is confirmed both by very many *testimonies of Scripture,* and also by *reasons* drawne from the nature of God. The providence of God is the governing & guiding of every particular thing.

Of the testimonies which may be alledged for confirmation hereof, there are certain orders & ranks. For, *some are universall & generall,* which teach, that all events universally are subject to Gods providence. *Some are particular,* which prove, that each particular thing is ruled & guided by God. The former of these testifie & intimate Gods *universall* providence; the later avouch & ratifie his *speciall* providence. Now the *particular* testimonies concern either the *creatures,* or the *events which daily befal the creatures:* & the creatures which they concern are either *unreasonable,* whether *living,* or *without life*; or *reasonable* & voluntary agents, working either *well* or *ill.* The events also which they respect, are either *contingent,* or *casuall,* or *necessary.* For the things wch happen in the world are either *casuall,* & depending on chance, in respect of us, who descry not their true causes: or *contingent,* in regard of their causes, wch work but with contingency: or *necessary,* by reason of their causes working necessarily in nature. Now *to God nothing is casuall or contingent, but all things are necessary;* although this necessity have a divers maner in respect of good & evill actions. Testimony of Scripture for Gods providence.

A briefe Table of things subject unto Gods divine Providence.



Now to all these heads, as it were, and principles, adde we some such testimonies as are most cleere and famous: For there are infinite.

Gods generall providence confirmed. Ephes. 1.11. Acts 17.25. Num 23.19. Nehem. 9 6. Esay 45.7. Wisd. 18.1.

1. *The universall and generall providence of God is* witnessed by these: *He worketh all things after the counsell of his owne will. Hee giveth to all life and breath, and all things. Hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it? Thou hast made heaven and earth, and all things that are therein, the sea, and all that are in them. And thou preservest them all. I forme the light, and create darkenes: I make peace, and create evill; I the Lord doe all these things. Wisedome reacheth from one end to another mightily, and comely doth she order all things.*

2. Gods particular providence over creatures renewed with reason. Gen. 45.8. & 50.20. Exod. 4.11. Jos. 11.6. & 21.45. 2 Sam. 16.10. 1 Kings 22.20. Pro. 21.1. & 19.14. & 22.14. Esay 10.5. Lament. 3.37. Dan. 4 32.

2. *Of the speciall providence of God over reasonable creatures,* the history of Joseph yeeldeth us notable testimonies. *Ye sent mee not hither, but God. When ye thought vill against mee, God disposed it to good.* Likewise the indurating and hardening of Pharaoh, Exod. 3.4.7.8.9.10.14. *Who hath given the mouth to man, or who hath made the dumbe, or the deafe, or him that seeth? Have not I the Lord? Therefore go now, and I will be with thy mouth. The Lord said unto Josuah, Be not affraid for them, for to morrow about this time I will deliver them all slaine before Israel. There failed nothing of all the good things which the Lord had said unto the house of Israel, but all came to passe. The Lord hath bidden him curse David. Who shall entise Ahab, that he may go & fall at Ramoth Gilead?* and so forth: *Thou shalt entise, & shalt also prevaile. The Kings heart is in the hand of the Lord: he turneth it whither-soever it pleaseth him. A prudent wife cōmeth of the Lord. The mouth of strange women is as a deep pit. He with whom the Lord is angry, shall fall therein.* Likewise the Lord calleth the King of the Assyrians *the rod of his fury. Who is he then that saith, and it commeth to passe, and the Lord commandeth it not? According to his will, hee worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? Herod & Pontius Pilate, with the Gentiles, and the people of Israel gathered themselves together, to do whatsoever thine hand and thy counsell had determined before to be done.*

Acts 4.27.

3. His providence over creatures voide of reason. Psal. 34.20. Job 37. Psal. 104. & 134.7. Genes. 8 1. Psa. 147.8,9. Mat 6.26,30.

3. *Of his providence in creatures, which are without reason, whether they bee living or not living,* testimonies are extant every where in the sacred Scriptures. *The Lord keepeth all the just mans bones.* Likewise, *Hee bringeth up the clouds from the ends of the earth, and maketh the lightnings with the raine, hee draweth forth the winde out of his treasures. God remembred Noah, and made a winde to passe upon the earth. Which giveth to beasts their food, and to the young Ravens that cry. Your heavenly Father feedeth the fowles of the aire. If God so clothe the grasse of the field, shall he not doe much more unto you?*

4. Of

4. *Of the providence of God governing things contingent, fortuning, and casuall,* these places of Scripture speake: *If a man hath not laid wait, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee. Are not two Sparrowes sold for a farthing, and one of them shall not fall to the ground without your Father? Yea and all the haires of your head are numbred. The Lord hath given, and the Lord hath taken it, blessed be the Lords name. The lot is cast into the lappe, but the whole disposition thereof is of the Lord.* Thus God openeth the theft of Achan by lot.

1. His providence over things casuall & fortuning. Exod. 21. 13. Mat. 10 29. 30. Job 1. 21. Prov. 16. 33. Iosua 7.

5. *Of Gods providence in necessary events,* if their necessity depend *on the decree of God* revealed in his word, we have these evidences: *These things were done, that the Scripture should be fulfilled, Not a bone of him shall be broken. Thus it is written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day. It must needs be that offences shall come. If it were possible, they should deceive the very Elect. My sheep shall never perish, neither shall any pluck them out of mine hand.* If their necessity depend *on the order settled by God in nature,* that is, on naturall causes working by a naturall necessity, we have also these proofes thereof: *God thundereth marvellously with his voice: he saith to the snowe, Be thou upon the earth, likewise to the small raine, & to the rain of his power. The whirle-wind commeth out of the South, & the cold from the North-wind. At the breath of God the frost is given. He causeth the bud of the herbe to spring forth by raine: he begetteth the deaw, the frost, the ice: he bringeth forth Mazzaroth in their time, he guideth Arcturus, he guideth the motions of heaven, and effectually worketh by them in these lower regions. He watereth the mountains from his chambers, and the earth is filled with the fruit of thy workes. Hee causeth the grasse to grow for the cattell, and herbe for the use of man, that hee may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart. He appointed the Moone for certaine seasons: the Sun knoweth his going downe. Thou makest darkenesse, and it is night.*

5 Gods providence is necessary events. John 19. 36. Exod. 12 46. Luke 24. 46. Marke 8. 7. Mat. 24. 24. John 10 28. Two necessities depending on Gods decree. Job 37. 5, 6, 9, 10. Job 38 27, 28, 32. Psal. 104. 13, 14, 15.

To those testimonies of Scripture which ratifie Gods providence in such necessary events, as depend *on his decree revealed in his word,* those places also may bee added, which confirme the resurrection & raising again from the dead of those bodies, which we carry about with us in this life: as, *Who shall change our vile body, that it may bee fashioned like unto his glorious body, according to the working, whereby hee is able even to subdue all things unto himselfe. This corruptible must put on incorruption, and this mortall must put on immortality.* For seeing we see the substance of our bodies to bee so many waies changed and scattered after death, when as they are mouldred into dust; it followeth therefore necessarily, that there is a providence of God, which taketh a most strait and exact care even of the smallest dust, whereby the substance of our bodies so often altered and dissipated into infinite formes and parts, is againe in such wise to bee recollected, gathered together, and reduced to their first masse and forme, as that not other, but the selfe same bodies which wee have in this life, shall rise againe. Against these places of Scripture alledged, some make exception, *That the examples whereof these places speake, are particular and prophetical events, administred by the speciall counsell of God, and that therefore there may not bee framed a generall rule universally extending to all events.* But against these wee returne a threefold answer. For, 1. The like causes are found in all events, for which the Scripture affirmeth those events afore recited to have beene done, or to be done by the counsell and decree of God: namely, *the glory of God, and the safety of his chosen.* The causes therefore of all events being like, wee are to judge alike of all. For all wise men confesse, that a generall is well gathered out of the enumeration or numbring of many singulars or particulars, then, when as there cannot bee alledged any different or unlike example. Neither doth any of the godly, and such as conceive aright of the immeasurable wisedome of God, deny, that God hath most good reason for all things which are done, albeit they are not knowne to us, whereby all things are referred to those two last ends. Wherefore those things which God hath not fore-told, or hath not by the speciall testimony of his word shewed to bee done by his will, are no lesse to bee thought to depend on his secret government, than those things which hee hath by plaine words expressed,

Genes. 3. Job 19.

that himſelfe either would doe hereafter, or before had done. 2. We ſee the Scripture it ſelfe not only to attribute the particular events of all, both ſpecials and generals, unto Gods providence; but further to transferre and apply the ſame to all the ſpecials and generals, which it ſpeaketh of ſingular and particular examples. Wherefore the Scripture will have the ſame alſo to be underſtood of all individuals and ſingulars. For, *As God brought the winde upon the earth; ſo doth hee bring the winde out of his treaſures: As he would that he*, of whom it is ſpoken, *ſhould bee borne blinde; ſo doth he make the deafe and the dumbe, him that ſeeth, and the blinde: As he deſtroyeth the counſell of Achitophel; ſo he fruſtrateth the counſels of the Gentiles: As he commanded the Ravens to feed Elias; ſo one Sparrow falleth not to the ground without him*: As Chriſt could not be taken before the time appointed by God; ſo can no evill happen to any of us, but at ſuch time and place, and ſuch manner, as pleaſeth God. For therefore doth the Scripture, to teach us how to collect and gather, recount ſo many examples of Gods providence. 3. There are alſo places of Scripture, wherein the generall referring of all things to the providence of God, is plainly expreſſed, or is ſignified by a *Synechdoche* (which figure of ſpeech wee uſe, when wee ſignifie the whole by a part, or a part by the whole) or by the comparing of leſſer things with greater, or greater with leſſer. *The things that I ſhall ſpeake, ſhall come to paſſe.* And God ſpeaketh not only thoſe things which he revealeth unto us, but whatſoever alſo from everlaſting he hath decreed & purpoſed with himſelf. Infinite almoſt are the teſtimonies *which demonſtrate, that the providence of God extendeth it ſelfe to all things*: but theſe now ſhall eaſily ſuffice. For by theſe verily it is apparent, *That even every the leaſt and ſmalleſt thing, both good and bad, is ruled by the providence of God: yet in ſuch wiſe, as that thoſe things that partake of the nature of good, are not only done* according *to the providence of God* (that is, God not willing, neither commanding, nor working them, but permitting by his providence, and directing them unto the ends by him appointed) *but alſo by the providence of God, as the cauſe: but thoſe things which are evill, are done* according to *the providence, but not* by *the providence of God*, that is, God willing, commanding, and working them. For all good things are done, God willing them; evill, God permitting. And *God will thoſe things*, by his will, which hee liketh, worketh, and commandeth. *Hee permitteth thoſe things*, which hee neither liketh, nor commandeth, nor worketh, nor furthereth: but which he condemneth, forbiddeth, and puniſheth. That appeareth eſpecially out of thoſe teſtimonies, which are alledged concerning reaſonable creatures. For they ſhew, that all reaſonable creatures, both Angels and Men, and thoſe both good and bad, are ruled and governed by Gods providence; but ſo, that whatſoever good is in them, that is from God himſelf, who worketh this in reaſonable creatures: but whatſoever ill is in them, is of themſelves, being by nature evill, not of God who is moſt good. All good things God himſelfe worketh in reaſonable creatures: but evill things he permitteth in reſpect of other things that are good.

Gen. 8. 1. Pſal 135. 7. John 9 3. Exod. 4. 11. 2 Sam. 17. 14. Pſa. 53. 1 Kings 17. 4. Mat. 10. 29.

Ezek. 12. 25.

The reaſons, whereby is demonſtrated, *That the providence of God extendeth it ſelfe to all things*, are almoſt the ſame with thoſe which prove, that there is a providence of God.

The reaſons and arguments to prove things to be done by the providence of God.

1. Nothing can be done without his will who is omnipotent: Therefore nothing can be done, God ſimply not willing it, becauſe he is omnipotent. Wherefore whatſoever is done in the world, that muſt needs be done, God willing it either *ſimply*, as God ſimply willeth good things; or *after a ſort*, as hee in ſome ſort willeth even thoſe things which are evill.

2. Gods omnipoteney.

2. It is proper to him that is moſt wiſe, not to ſuffer any thing, which is in his power to be done, without his will and counſell. And how much the wiſer hee is, ſo much the more largely doth his government extend it ſelfe. But God is a governour infinitely wiſe, and hath in his power all things. *Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgement is paſſed over of my God?* Therefore hee ſuffereth nothing to come to paſſe without his certaine and determined counſell. And further, if the number of things were infinite, yet were God ſufficient for the adminiſtring of them: ſeeing he is of an exceeding and infinite

2. His wiſedome.

Iſa. 40. 27.

wiſedome.

wiſedome. And therefore he eaſily taketh care of all things that are created; which although they be many, yet in themſelves, and moſt of all in reſpect of Gods infinite wiſedome, they are finite and limited.

3. Hee that will the end or conſequent of any thing or event, hee will alſo the meanes or antecedent of that event, whereby the end is come unto. But GOD will the ends of all things, and events, whether good or bad: Therefore hee will univerſally all things which are, and are done, if not *ſimply*, yet *in ſome ſort and reſpect*. For whatſoever things are, or are done in the world, either they are the end and conſequent, or the antecedent and meane, whereby to attaine unto the end. The Major is manifeſt. The Minor is thus proved: *God will that is good.* But of all things there are ſome ends moſt good; otherwiſe God, by reaſon of his immenſe goodneſſe, would not permit them to be done. *The Lord hath made all things for his owne ſake, yea even the wicked for the day of evill:* Therefore the ends of all events are wrought by the will of God. 3. God will the ends of all things. Prov. 16. 4.

4. The firſt cauſe is that which doth not depend of any other, but whereof all ſecond cauſes, and their actions and motions depend and are governed. But God is the firſt cauſe of all things: Therefore God and his counſels and workes do not depend or are governed of any other, but all other things of him: neither according to others actions doth he determine of his, but himſelfe decreeth all things ſo to bee done: that is, God hath not therefore determined or decreed any thing, for that he fore-ſaw the ſecond cauſes would ſo doe; but therefore all things ſhall bee ſo, for that they are ſo determined or decreed by him. Now, *to depend of another*, is, upon conſideration firſt had of anothers action, whether preſent, or paſt, or to come, to be moved thereby to determine, and doe a thing. 4 God is the firſt cauſe.

5. What God unchangeably fore-knoweth, he alſo unchangeably will from everlaſting. But God from everlaſting fore-knoweth unchangeably all things, even thoſe things which are moſt mutable: Therefore hee would from everlaſting unchangeably all things, either ſimply, or in ſome ſort and reſpect. The Minor is manifeſt. The Major is thus proved: All certaine and unchangeable preſcience or fore-knowledge, dependeth on an unchangeable cauſe: But there is no unchangeable cauſe beſides Gods will. For all ſecond cauſes are in themſelves changeable; and might not have been: Therefore Gods will alone is the cauſe of his unchangeable preſcience, that is, God therefore fore-knoweth that a thing ſhall be ſo, becauſe hee will and decreeth it to be done ſo, either ſimply, or in ſome reſpect. For if hee ſimply would it not, it could never have beene done and fore-knowne of him. *The ſumme is*, Gods will and decree is the cauſe both of the event, and of the fore-ſeeing or knowing of it: but the fore-ſeeing is not the cauſe of the effect. Moreover, preſcience in God is not ſevered from his will and working, as in creatures: but they are both but one thing, differing in conſideration only. *Hath hee ſaid it, and ſhall hee not doe it? And hath he ſpoken, and ſhall he not accompliſh it?* 5. The unchangeableneſſe of Gods fore-knowledge. Num. 23. 19.

6. All naturall good things are from God, as the firſt cauſe. But all the faculties, motions, actions of all things, as they are meerly ſuch, are naturall good things, that is, things made and ordained of God in nature: Therefore all are from God their authour and effecter, and are wrought by Gods providence. *In him we live, and move, and have our beeing.* 6. God the cauſe of all good, as it is good. Acts 17. 28.

A confutation of certaine Sophiſmes or Cavils, which are wont to be objected againſt the providence of God, moving and governing all and every particular, whether good or bad, great or ſmall, moſt juſtly.

The firſt of confuſions, and things diſordered in nature.

NO confuſed or diſordered things have their beeing, or are governed by the providence of God. But whatſoever things are under the Sunne, are confuſed, becauſe all are vanity: Therefore they are not ruled and governed by divine providence. Anſ. The 1 Cor. 14. 33. Eccleſ. 1. 4.

Major

Confuſions, as they are ſuch, are not from God as efficient of them, but directing them.

Major propoſition, conſiſting of doubtfull termes, is to bee diſtinguiſhed. *No confuſe things* (true, if they be ſimply confuſe) *are governed by the providence of God*, that is, the providence of God working them, as they are confuſe. *All things that are under the Sunne*, that is, *humane things are confuſe and vaine:* true, but not ſimply, ſo that no order and good at all lyeth hid, and is found in that confuſion. For if they were ſuch, God, for his great goodneſſe and juſtice, would not permit them to be done. Wherefore, if by the confuſions of the world they collect and conclude, that there is no providence, there is more avouched in the concluſion, than was contained in the premiſſes; or they proceed from that which is in ſome reſpect ſo, to conclude the ſame to be ſimply and abſolutely ſo. For whereas many things in the world are well ordered, as the celeſtiall motions, the preſervation of the kindes of all things, common-weales, the puniſhments of the wicked men, and many more, it may not by this argument be concluded of all things, but of thoſe onely, which are done againſt the order by God appointed, that they are not governed by his providence: but thoſe things, in which a moſt manifeſt order doth appeare, ſhall be an evident teſtimony of Gods wiſedome and effectuall working. *But if then they conclude, that thoſe diſordered things are not ruled and governed of God*; ſo alſo ſhall there be more ſaid in the concluſion, than was in the premiſſes. For it followeth thereof, *Not that the things confuſe and troubled, but that the confuſion or troubling of order, which is in them, is not of God:* As *the wicked* were created of God, albeit their *wickedneſſe* proceeded not from God, but from themſelves. For every thing is not neceſſarily avouched of the concrete, or ſubject ſo qualified, which is affirmed of the abſtract, or quality it ſelfe. Wherefore, if it be againe replied, putting this Major, *That diſordered things are not, or are not ruled of God: and therefore many things in the world not done by his providence*; even thus to, is the Major diverſly faulty. For, 1. That it be granted, that things diſordered, if they be ſimply ſuch, are not, or are not ruled of God: yet cannot this bee granted of them, if both *confuſion* and *order* in divers reſpects be found in them. Now neither Divels nor men commit any thing ſo repugnant to the order ſettled by God, wherein, albeit in reſpect of their corrupt will, it be moſt diſordered, there is not yet the moſt wiſe order of divine juſtice, power, and goodneſſe lying hid under that confuſion, which themſelves had cauſed: and for the moſt part alſo the ſame doth manifeſtly appeare; the event, or God himſelfe by his word declaring it. Great confuſion was there in the Jewes deteſtable murther, when they crucified the Sonne of God, and yet notwithſtanding the hand and counſell of God hath defined and determined nothing with more wonderfull order and wiſedome, than the death of his Sonne for our ſins. *All humane things therefore are vaine*; not in reſpect of the will and decree, or providence of God (for if we reſpect it, they are moſt well ordered, even ſuch as in mens judgements ſeeme moſt diſordered) but in reſpect of men, as concerning both the fault and puniſhment. For, 1. *All our things, God not illightning, correcting, and directing us by his Spirit, are evill, and diſpleaſing God.* 2. *They obtaine not their expected and hoped events, or thoſe at leaſtwiſe not firme and ſtable, neither ſuch, wherein ſound and ſolide felicity and bleſſedneſſe doth conſiſt.* 3. *That wiſedome alſo, which is the knowledge of Gods will, and a true deſire to be obedient thereunto, in this life is joyned with manifold errours, ſinnes, and calamities:* Therefore humane matters are not ruled of God, that is, *working* them, as they are confuſe, and ſins: but are ruled of God *permitting* ſins, even as they are ſins, and directing them to moſt good ends; but working all that is good, even thoſe things which lye hid in things diſordered and confuſe. Moreover, *The evils which juſt men ſuffer, and the good which the unjuſt injoy, ſeeme diſordered in mens judgements:* but according to the judgement of God, there is a moſt juſt order in them, for thoſe cauſes which are uttered in the word of God. And thoſe things are to be removed from the will and working of God, not which in our judgement, but which in the judgement of God are diſordered. Repl. *They who are againſt God, are not ruled and guided by God. Divels and wicked men are againſt God: Therefore they are not ruled and guided by his divine providence.* Anſw. Wee grant the whole reaſon in ſome reſpect, namely, that Divels and wicked men are not ruled of God by

There is order even in diſordered things.

by his speciall providence, that is, by his holy Spirit lightning their mindes with the knowledge of Gods will, and inclining their hearts, not to respect and execute in their actions their owne lusts, but the knowne will of God, and so themselves to worke well together with God, who by them worketh well. But they are ruled and governed of God, by his generall and secret providence or government, so that they cannot doe any thing, but what God hath decreed to doe by them; and are the instruments of his punishments and benefits, though themselves thinke and respect some other thing. *According to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? The Kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whither soever it pleaseth him.* God moveth, inclineth, and ruleth the wicked will of Josephs brethren in such wise, as not to kill Joseph, but freely to sell him to the Ismaelites, that by this meanes hee might transport the family of Jacob into Egypt, nourish, and multiply them, and being oppressed by long servitude and bondage, gloriously deliver them. Assur, though a wicked and proud King, yet is called, *The rod of the Lords wrath.* Likewise, the Assyrians are called, *The sanctified of God, hired souldiers, doing service to God:* whom yet their owne ambition, cruelty and covetous esse carried, to take weapons against the Jewes. Likewise, every-where in Scripture God is said *to infatuate and besot the wicked, to strike them with a giddinesse, to mad and amaze them, to effeminate them, to fill them full of feare; so that their spirits faile them, at the noise of the falling of a leafe: to rule the swords of the wicked with his hand, to obdurate and harden their hearts.* By these and the like it is manifest, that even the deliberations, counsels, and actions of the wicked, are subject to his divine providence and government: and that it is not an idle permission in them, but an effectuall working of God, inclining their wils, and guiding their actions at his good pleasure.

The wicked are not ruled of God so manifestly as the godly; & they withstand Gods revealed will, but not his secret will.

Dan. 4. 32.

Prov. 21. 1.

Gen. 45. 5. 7.

Esay 10. 5.

The second Sophisme of the cause of sinne.

OBJECT. 1. *All the actions and motions of all creatures are done by the will and working of God. Many actions (as the selling of Joseph, the Assyrians warring against the Jewes) are sinnes: Therefore sinnes are done by the will and working of God, and by force of consequent, the opinion of universall providence maketh God the authour of sinne.* Answ. There is a fallacy of the accident in the Minor proposition. *Actions are sinnes*, not in themselves, and as they are actions, but by an accident, by reason of the corruption of the instrument in those actions, which God worketh most justly by him, he not respecting this, as to obey therein the knowne will of God. This corruption or defect of the creature, and the action which God worketh by the creature, concurre together by an accident. For neither is essentiall to other, neither the cause of other, but each is to other accidentary. *For both God would have wrought that selfe same punishment, which he inflicted justly on the Jewes by the Assyrians sinning, by an instrument not sinning: and the Assyrian, if it had pleased God to correct his will, might have been notwithstanding the instrument of Gods wrath, and yet good, how great soever severity he had exercised toward the Jewes: As when God by his good Angels slayeth the wicked host of the Assyrians.* Sin therfore, which is in the actions of the creature, is not done by the will and working of God, but by an accident, to wit, as God will and worketh those actions, which are sins by the fault of the creature. The summe of all commeth to this: *The good action of God, exercised by an evill and corrupt instrument, is no otherwise the sinne of the bad instrument, than water which commeth pure out of the fountaine, is made impure, running through uncleane places: or the best wine comming out of a good vessell, wexeth sowre and eager, being put in a corrupt vessell*, according to that of Horace, *Unlesse the vessell bee pure, whatsoever thou powrest in, sowreth: or further, than the good worke of a good Judge, is the evill worke of an evill servant or minister: or the riding of a good horse-man, is the halting of a lame horse.* In all these is a Paralogisme or fallacy of the accident: that is, there is a proceeding from the essence or thing it selfe, to that, which is but an accident to the thing, and doth but by an accident concurre with it: after this manner. The going

Actions are not sins in themselves, but by an accident.

Horat. lib. 1. epist. 2.

ing of a lame horſe is a plaine halting. The horſe-man will and worketh the going of the lame horſe. Therefore he will and worketh the halting. In like ſort, the Divell is created and ſuſtained by God. The Divel is wicked. Therefore the wickednes of the Divel is from God, as the author and effecter thereof. Both which reaſons are alike ſophiſticall and falſe.

Many things in reſpect of the creatures are ſins in themſelves.

Repl. 1. *Thoſe things which are in their owne kind ſins, or unto which the definition of ſinne agreeth, they are in themſelves ſinnes. Many actions are in their owne kinde ſins, as theft, lying, adultery, murder. Therefore they are ſinnes in themſelves. Anſ.* It is a fallacy, reaſoning from that which is in ſome reſpect ſo, to that which is ſimply ſo. For, the whole argument is granted concerning actions prohibited by God, in reſpect of the creatures, as they are committed of them againſt the law of God knowne unto them, either by generall or ſpecial commandement, or they are not done to that end principally, as thereby to doe and execute the knowne will of God. The reaſon thereof is certaine, and expreſſe in the Scriptures; becauſe *the will of God, revealed in his word, is the only and ſureſt rule of goodneſſe & rightneſſe in the creatures.* Wherefore if thoſe motions and actions accord to the will of God, they are in themſelves good and pleaſing to God: but thoſe actions which diſagree from his will, are in themſelves ſinnes, which God abhorreth and puniſheth. *Whatſoever is not of faith, is ſinne:* that is, whatſoever reſteth not on the certaine commandement of God, neither is done to that end, as thereby to obey the known will of God. But the argument on the other ſide is falſe, if we reſpect the will of God moving & working all the motions and actions of all creatures. The reaſon is, for that *God alone by his owne nature can will, appoint, or doe nothing that is unjuſt, whether hee worke by the good, or by the wicked:* Becauſe ſeeing he is moſt good, his will onely is the rule of juſtice: and ſeeing hee oweth nothing to any man, hee cannot to any man bee injurious. Wherefore to ſpoyle another againſt the law and commandement of God, is ſinne in it ſelfe, and theft. But God commanding by an eſpeciall commandement the Iſraelites, *to ſpoyle the Egyptians*, it was not theft, but a worke good in it ſelfe, both in reſpect of God, by this meanes puniſhing the injuſtice of the Egyptians; as alſo of the Iſraelites doing it to this end, that they might obey therein the ſpeciall will and commandement of God: which if they had done without this commandement, they had committed theft.

Rom. 14. 23. No action evill in it ſelfe, in reſpect of God.

Exod. 12. 2.

God will thoſe things which are ſins in themſelves in reſpect of mans will, but not in reſpect of his will.

Repl. 2. *Hee that will and worketh an action, which is in it ſelfe ſinne, will and worketh ſinnes: God will thoſe actions, which in themſelves are horrible ſinnes; as are the hainous offences of Abſolon, the lying of the Prophets, the cruelty of the Aſſyrians making waſte of Jury. Therefore God will and worketh ſinne. Anſ.* The Major is true of one, who worketh an action which is ſinne and diſagreeth from the Law of God *in reſpect of his will, who worketh it*, and is not true of others: but the Aſſyrians actions, and of others ſinning, which God effectually would, were ſinnes, *not in reſpect of the will of God, but of the will of the men themſelves ſinning:* For, though God would *the ſame thing:* yet he would it *not in the ſame ſort* that they. But that this anſwer, as alſo the former, may be the better underſtood, & may be with greater certainty oppoſed againſt the like ſophiſms, which humane reaſon in great number frowardly wreſteth againſt Gods providence, this general rule is to be obſerved, the truth whereof is manifeſt, and the uſe great in Philoſophy both Naturall, and Morall, as alſo in Divinity. *One and the ſame worke or action, or effect in ſubject or matter, is in conſideration, manner, and forme made moſt diverſe, good and bad, according to the diverſity of the cauſes both efficient and finall. For in conſideration and reſpect of a good cauſe, it is good: in reſpect of a bad cauſe, bad: and a good cauſe is in it ſelfe a cauſe of good, by an accident a cauſe of an evill and bad effect, or vice, which is inherent and remaining in the effect, by reaſon of a bad and vicious cauſe, concurring in the producing of that effect: and contrary, a bad and evill cauſe is in it ſelfe a cauſe of evill,; but by an accident, of good: which good is in the effect, by reaſon of a good cauſe concurring there-with to the producing of that effect.* Now then, *whatſoever God doth, cannot bee but moſt good, and moſt juſt:* ſeeing both himſelfe is moſt good, and hath no ſcope or ends of his counſels and workes, but ſuch as are moſt good, alwaies agreeing with his nature and Law; namely,

2 Sam. 12. 1 Kin. 22. 23. Eſay 10.

A rule to be obſerved of good and evill cauſes, of one and the ſame effect.

namely, his glory, and the ſafety and ſalvation of his choſen. *But the creatures action is then good,* when both themſelves are good, and have a good end propoſed unto them of their action: which end they have, when as they execute the commandement of God either generall or ſpeciall, being moved by the cogitation of his commandement, whether they have, or have not any knowledge of the counſell and purpoſe of God, why hee commandeth this or that thing to be done. *And the action of creatures is evill,* when both themſelves are evill, as alſo when, being forſaken and not corrected by God, they doe a thing without his commandement, or not to that end, as thereby to obey him. Wherefore that worke, the working and doing whereof is aſcribed by the Scripture both to God and to a corrupt and evill creature, muſt needs be good, in reſpect of God; and evill, in reſpect of the creature: neither what is evill in that worke, may bee attributed to God, neither what is good, unto the corrupt creature, but by an accident. So the afflicting or waſting of the Jewes was *in ſubject and matter* one and the ſame worke, which both God would, ordained, and wrought; and the Aſſyrians executed: yet in *conſideration* and reſpect, it was not the ſame, but moſt diverſe. For, *in reſpect of God,* purpoſing by this meanes to puniſh the ſins of the Jewes, it was the power and moſt holy worke of God: *in reſpect of the Aſſyrians,* who were both wicked, cruell, ravenous, and bent not upon the will of God, which they were ignorant of, but on the fulfilling of their whole rapacity and hatred againſt the law of God, it was wicked robbery, the proper work of the Aſſyrians (as it is expreſly ſhewed, Eſay 10.7.) which God neither would, nor intended, nor wrought in the Aſſyrians. Wherefore neither the proper worke of the Aſſyrians, can be attributed to God, nor the proper worke of God unto the Aſſyrians, but by an accident, becauſe namely in one and the ſame loſſe & waſte which God brought upon the Jewes by the Aſſyrians, the unjuſt work of the Aſſyrians did, by an accident, concurre with the moſt juſt worke of God. Even as a Judge is not therefore made a thiefe, nor a thiefe made a Judge, becauſe a juſt Judge putteth to death a robber, by an evill executioner, and a thiefe; but one and the ſame ſlaughter is a juſt puniſhment, in reſpect of the Judge; and murther, in reſpect of the executioner being a thiefe. So a Captaine lawfully waging warre, and laying waſte the County of his enemies, doth well: but the wicked ſouldiers, who fulfill therein, and follow their owne luſts, ſinne. So God afflicting Job thereby to try him, doth juſtly: Sathan and the Caldeans, ſpoyling and vexing him, for to fulfill their owne luſts, and to deſtroy him, doe wickedly. Wherefore it is a moſt true rule: *The end maketh the kind of action either the ſame or diverſe.*

Repl. 3. *That which cannot bee done, God ſimply not willing it, is done, God willing it. But ſinne, as it is ſinne, cannot be done, God ſimply not willing it: becauſe God is omnipotent. Therefore ſinne muſt needs bee done, God willing it. And ſo it followeth, that not onely evils of paine and puniſhment, but evils of crime and offence alſo, are done by the providence of God.* *Anſ.* The conſequence of this argument is to be denyed: becauſe the Major hath not a ſufficient enumeration: for this member is wanting, namely, *God permitting it.* For that which is not done, God not willing it, may bee done, God either willing it or permitting it: Or wee may anſwer, that the Major hath an ambiguity and doubtfull meaning in it. For, *God to will a thing,* is taken ſometimes, as for him *to approve and worke it:* ſometimes, for his *permitting, or not hindering a thing from being done.* This, *to permit,* is in ſome ſort *to will,* and that he will not inhibit it, although hee diſlike and puniſh it. *Sin then is ſaid to bee done, God willing it;* not as if he doth intend, like, and work ſinne, as it is ſinne, but becauſe hee doth permit it: that is, he by his juſt judgement ſuffereth ſin, which riſeth from the corruption of his inſtruments, to concur in the action, which he exerciſeth by vicious and corrupt creatures, with his holy work; while he indeed moveth & bendeth them by objects whither himſelfe will, but doth not correct them by his ſpirit, that ſo with God working well, they alſo may work well, that is, according to the knowledge of his divine will, and with purpoſe of being obedient thereunto.

God doth not will or work ſinne it ſelfe, but onely permitteth it.

Repl. 4. *The privation or bereaving of the knowledge of Gods will, and of righteouſneſſe, is from God, as worker and effecter thereof. This privation is ſin. Therefore ſinne is from God,*

Not to bereave, but to be bereaved of Gods knowledge is ſin.

God as efficient thereof. Anſ. There are foure termes in this Syllogiſme. For *privation* in the Major is taken *actively*, to derive, bereave, forſake, to withdraw the grace of his ſpirit, not to keepe the creature in that goodneſſe, wherein he was created, nor to reſtore him to it, being loſt. This worke of God is moſt juſt, nothing repugnant to his nature and lawes: either becauſe it is the moſt juſt puniſhment of ſin, or becauſe God oweth nothing to any creature, and therefore cannot bee injurious to any, or an accepter of perſons, whatſoever he doth determine of his creature. In the Minor privation is taken *paſſively*, & ſignifieth as much as to want, or the want of righteneſſe, which ought by the right of their creation to be in reaſonable creatures. This want, becauſe it is received, and is in the creatures, they themſelves willing and procuring it, againſt the law of God, it is ſinne in them, and is not wrought by God: but God not continually ruling theſe reaſonable creatures by his holy ſpirit, it is in them voluntarily, without God either furthering or enforcing it. Briefly, privation commeth from God, *as it is a puniſhment*; and commeth not of God, *as it is ſin*, and repugnancy in the creatures againſt the Law of God.

To rule ſins is not to work them.

Object. 2. *When a creature is ſaid to bee ruled of God, it is meant, that his actions are from God, and are directed to the glory of God, and the ſafety of his choſen: But the creatures, even when they ſin, are ruled of God. Therefore ſins are wrought by God. Anſ.* The concluſion pulleth in more, than was in the premiſſes. For this onely followeth of them: *therefore the actions alſo of ſinners, as they are actions* (that is, as they are not ſins; but motions wrought by God) *are from God, and are ruled of him.* For he will the *actions*: but *the pravity and naughtineſſe of the action*, which is from men, *hee will not.* Moreover, God through his great goodneſſe ruleth and guideth ſins alſo, as they are ſins: yet not by working them, but by permitting them, and deſtining and directing them to certain ends, and thoſe moſt good.

Object. 3. *Of thoſe things which are done by Gods providence, God himſelfe is author and efficient. But all evils even of crime and offence are done by the providence of God. Therefore God is author of all that is evill. Anſ.* The Major is to be diſtinguiſhed: Thoſe things which are done by Gods providence, that is, Gods providence working them, or are done as proceeding from it, God worketh them. But all evill things are done by Gods providence; yet not all alike. *Evils of puniſhment, becauſe they have in them a reſpect and conſideration of good, are done as proceeding from the providence of God:* for God hath from everlaſting decreed them, and in time, order, and manner determined by him, worketh them. *Evils of crime, or ſins, as they are ſuch, are not done from or of the providence of God, but according unto the providence of God*, that is, they are done by the providence of God, not working them, but permitting, determining, and directing them to moſt good ends, and moſt agreeable to his nature and law. For evils of crime, or ſinnes, as they are ſuch, have not a reſpect & conſideration of good in them, as evils of puniſhments have. Therefore God did not decree or will to work them, but he decreed to permit them, and not to hinder them from being done by others, and from concurring in actions with the holy and ſacred worke of God, partly to exerciſe his *juſtice* in puniſhing ſome, and partly to declare his *mercy* in forgiveing others.

The third Sophiſme, of contradictory Wils.

HEe that in his ſecret will, will that to be done, which he forbiddeth in his law, hath in him contradictory and flat repugnant wils: But God in his ſecret will, will that to bee done, which he forbiddeth in his law, as robberies, ſpoyles, rapes, murthers. Therefore hee hath contradictory wills. Anſ. 1. Wee grant the whole argument, if therein bee meant theſe evill actions in ſuch ſort as they are committed againſt the Law by the creatures, and ſo become ſinnes. For in this ſenſe God neither *willeth* them, nor *alloweth* of them, but onely as they are certaine motions, and puniſhments of ſin. *Anſ.* 2. The Major is to bee diſtinguiſhed. Hee contradicteth, or is contrary to himſelfe, who *will & will not* the ſame worke, that is, *in the ſame manner* and reſpect: *God will and will not the ſame*, but in a diverſe manner and reſpect. *Hee will and worketh it, as*

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it is a motion and action, and alſo a puniſhment of ſinne, or any thing agreeing with his Law and juſtice, as a triall, or exerciſe, or martyrdome of the godly. *Hee will not, neither alloweth or commandeth, nor worketh any thing*, as by reaſon of the corruption of the inſtrument, by which hee exerciſeth his worke: it ſwerveth from his divine juſtice and law. *Now in a divers manner and reſpect, to will, and not to will the ſame, and yet to determine on that part, whereof the reaſons ſeeme ſtrongeſt, is not in us, much leſſe in God, abſurd or repugnant.* The waſte of Iſrael, which the Aſſyrians wrought, God *will* as a puniſhment, which his juſtice of right did require: *hee will it not*, but condemneth, and afterwards moſt grievouſly revengeth it in the Aſſyrians, inaſmuch, as it was not the execution of Gods wrath, but a fulfilling of their own wrath and luſts againſt his law. *So God will, that all ſhould obey his word and be ſaved.* 1. *In reſpect of his love towards all*: for hee is delighted with the death of no man, 2. *In reſpect of his commandement, and inviting of all to repentance.* But hee will not that all be converted and ſo bee ſaved, *in reſpect of his working or efficacy*: that is, hee commandeth all men, indeed to repent and beleeve, and promiſeth life to all that beleeve; but hee doth not any where promiſe that hee will worke by his ſpirit in all, that they ſhould beleeve and be ſaved. For if hee would this, it muſt needs be, that either all ſhould obey Gods commandements and be ſaved, or that God ſhould not be omnipotent. Repl. *If God will one thing in ſignification, or by his commandement, and will effectually, or by his efficacy and working, another; he ſhall be changeable and a diſſembler.* Anſw. This doth not thereof follow. For even when he will effectually thoſe actions which are ſins, he doth indeed deteſt them, as they are ſins: and when he commandeth obedience, he doth in earneſt exact it of all. But this *will of ſignification*, or commandement of God, doth not teſtifie, or declare, what he will work in all; but what agreeth with his mind, what he alloweth, what he requireth, and what every one owe th unto him. God therefore diſſembleth not, neither is contrary to himſelfe: becauſe he doth not in all places, nor at all times manifeſt his will unto his creatures: and his will of puniſhing is not diſagreeing from his law.

God will the obedience of all as concerning his commanding it unto all: but not as concerning his ſecret working of it in whom he will.

God no diſſembler.

The fourth Sophiſme of contingency and liberty, or freeneſſe.

THat which is done by the unchangeable decree of God, is not done contingently and freely. But all things are done by the unchangeable decree, or counſell, or providence of God: Therefore nothing is done contingently and freely. Anſw. The Major is either particular, and ſo concludeth nothing, or being generally underſtood, is moſt falſe. For, *An effect which is the ſame in ſubject and matter, is changeable and unchangeable, neceſſary and contingent*, in reſpect not of the ſame cauſe, but of divers, of which together it is produced and doth depend, and whereof ſome are changeable, ſome unchangeable. *In reſpect therefore of the ſecond and neereſt cauſes, ſome effects are neceſſary and certaine*, which are produced out of cauſes alwaies working after one ſort; *ſome are changeable*, which have a changeable cauſe, that is, ſuch as is not alwaies working after one ſort, and producing the ſame effects. *In reſpect of the firſt cauſe, namely, the decree of God, which is unchangeable, all effects are unchangeable and moſt certaine*, even thoſe, which in reſpect of ſecond cauſes are moſt uncertaine. As, *That the bones of Chriſt ſhould not bee broken*, it was a thing contingent, *in reſpect of the bones*, which in their owne nature might as well have been broken, as not broken; as alſo *of the Souldiers*, who, as concerning the nature of their will, might have choſen to doe either; but *in reſpect of the decree of God*, it was neceſſary: for by his decree were the wils of the Souldiers ſo ruled, that they could not then, neither would chuſe the contrary. Wherefore the unchangeableneſſe of the decree of God, which is a neceſſity by ſuppoſition, or conditionall, doth not take away either the contingency of events, or the liberty and freeneſſe of a created will, but rather maintaineth, and confirmeth it. For God accompliſheth his decrees by reaſonable creatures, according to the condition of their nature, when as by objects repreſented and ſhewed to their underſtanding, hee inclineth & bendeth their will, that it ſhould with free and inward motion chuſe or

God's government doth not take away, but eſtabliſh the liberty of the creatures will.

refuse that, which seemed good from everlasting to God, and was decreed of him. For, if when God worketh well by evill creatures, there is not taken away in them, through the decree or providence of God, and his good working, that which is accidentall to them, that is, corruption: how much lesse shall that bee taken away, which is essentiall unto them, even to work freely? So the blessed Angels are *changeably good, as concerning their nature*: but they are *unchangeably and necessarily onely good, according to Gods decree* and directing of them; and yet *freely*: so that how much the more effectually they are moved by the Spirit of God, so much the more freely, and with greater alacrity and propension they will, and doe onely that which is good. *Judas, the Jewes, Herod, Pilate, the Souldiers* delivered and crucified Christ freely, and with great willingnesse and pleasure, and yet *they did whatsoever the hand and counsell of God had determined before to be done.*

Acts 5.28.

Object. 2. *That which is done by the unchangeable decree of God, is not done contingently, but necessarily. All things are done by the unchangeable decree of God: nothing is therefore done contingently, neither by Fortune nor Chance, but all necessarily: which is the Stoickes doctrine of Fate or Destiny.* Here, before wee answer to this objection, wee must know the signification of the words, and the difference between the opinion of the Stoickes and Christians. Necessarily is that which *cannot be otherwise* than it is. Contingent is that, which is indeed, or is done, but might notwithstanding not have been, or have been done otherwise. Necessity therefore and contingency, is the order which is between the cause and the effect, unchangeable or changeable. And because the effects follow of their causes unchangeably, either in respect of the nature it selfe of the causes, or in respect of some externall cause, which designeth and appointeth another cause to a certaine effect: and because also the effects themselves cannot bee more unchangeable, than are their causes: therefore there is said to bee a double necessity: One *absolute* or simple, which is of them, whose opposites or contraries are simply unpossible, in respect of the nature of the cause or subject whereof it is affirmed: as are the essentiall and personall properties of God: to wit, God is, God liveth, God is just, wise, &c. God is the eternall Father, Sonne, and holy Ghost. The other is *necessity of consequent* or by supposition, which is the immutability and unchangeablenesse of those effects which follow of causes, which causes being supposed or put, the effect must necessarily follow, but the causes notwithstanding themselves might either not have been, or might have been changed. So are those things necessary which God hath decreed that they should bee done, in respect of the unchangeablenesse of his decree, which decree yet God most freely made; that is, hee might from everlasting either not have decreed it at all, or have decreed it otherwise, according to those words: *Thinkest thou that I cannot now pray to my Father, and hee will give mee not thus twelve legions of Angels? How then should the Scripture be fulfilled?* Likewise, *Those things are called necessary, which are done indeed by such second causes as are so made of God, that by their owne nature they cannot doe otherwise than they doe, but yet may bee by God himselfe either taken away or hindred, or altered and changed.* As the Sun, and the shadow going forward in consequence (or order of nature) with the Sun; and yet consisting and standing still in that battell of Joshua, and returning backwards in the daies of Ezechias: the fire, burning bodies within the reach thereof, which are capable of burning; and yet not burning the three Children in the Furnace of Babylon: or those things which are indeed in their owne nature apt to produce a contrary or diverse thing, or to forbeare producing of their effect; and yet notwithstanding, cannot doe otherwise, because they are so moved by God, or by other causes: which although they be not changed, yet might have been changed; or when they worke so, cannot withall not worke, or worke otherwise, because two contradictories cannot be both at one time true.

The difference between necessary and contingent things.

The difference between absolute necessity, and necessity of consequence, or supposition.

Mat. 26.53.

Fortune and Chance are sometimes taken for *the events* themselves or *effects which follow causes, that are causes but by an accident, by reason of such causes, as are causes by & in themselves, but not known to us:* as when we say, good or evill fortune, happy or unhappy chance: sometimes they signifie *the causes of such events*: either the

Fortune and Chance.

the manifeſt cauſes, which are cauſes but by an accident (as when any thing is ſaid to be done by fortune, or by chance) or *the hidden and unknowne cauſes, which are cauſes by and in themſelves:* As it is ſaid in the Poet: *Omnipotent fortune and fate inevitable.* And they are wont to call that *fortune, which is a cauſe by an accident in voluntary agents, whoſe actions have ſome event, that ſeldome happeneth, beſides their appointment:* As he that digging with purpoſe to build, findeth treaſure. *Chance* they call *an accidentall cauſe in naturall agents, whoſe motions have effects, neither proper to them, neither alwaies happening, and that without any manifeſt cauſe directing it:* as if a tyle falling from an houſe, kill one that paſſeth by.

By the name of *Fate* or *Deſtiny*, ſometimes is underſtood *the deceee and providence of God:* As that of the Poet, *Leave off to hope that the fates of the gods are moved with entreaty.* But the Stoickes by this word underſtood *the immutable connexion and knitting of all cauſes and effects*, depending of the nature of the cauſes themſelves, ſo that neither the ſecond cauſes are able to work otherwiſe than they work, neither the firſt cauſes can worke otherwiſe, than doth the ſecond; and therefore all effects of all cauſes are abſolutely neceſſary. This opinion of the Stoickes, becauſe it ſpoileth God of his liberty and omnipotency, and aboliſheth the order and manner of working in ſecond cauſes, diſpoſed by Gods wiſedome, not only founder Philoſophy, but the Church alſo rejecteth and condemneth, and doth openly profeſſe her diſſenting from the Stoickes. 1. Becauſe the Stoickes tie God to ſecond cauſes, as if it ſhould be neceſſary for him to worke by them, as their nature doth beare and ſuffer. But the Church teacheth, that God worketh not according to the rule or lore of ſecond cauſes; but ſecond cauſes according to the preſcript of God, as being their chiefe and moſt free Governour and Lord; and therefore are ſubject & tied to his will and pleaſure. 2. The Stoickes were of opinion, that neither God, nor ſecond cauſes, can doe any thing of their owne nature otherwiſe than they doe. The Church affirmeth, that not onely ſecond cauſes are made and ordained by God, ſome to bring forth certaine and definite effects, ſome variable and contrary; but God himſelfe alſo could from everlaſting either not have decreed, or have decreed and wrought otherwiſe, either by ſecond cauſes, or without them, and by them either changeable in their owne nature, or unchangeable, all things, whoſe contrary are not repugnant to his nature: and that he hath ſo decreed them, and doth ſo work them, not becauſe he could not doe otherwiſe; but becauſe it ſo pleaſed him, as it is ſaid: *Our God is in heaven, he doth whatſoever he will. With God ſhall nothing be impoſſible:* that is, which is not againſt his nature, or whereby his nature is not overthrowne, as it is ſaid, 2 *Tim.* 2.

Fate or deſtiny. The difference betweene the Stoicks & the Churches doctrine concerning Gods providence.

1

2

Pſal. 115. 3. Luke 1. 37.

Out of this then which hath been ſpoken, wee anſwer unto the argument, which was, *That which is done by the unchangeable decree of God, is not done contingently, but neceſſarily. All things are done by the unchangeable decree of God: nothing therefore is done contingently, neither by fortune, or chance, but all neceſſarily.* Firſt, wee ſay, there is more in the concluſion than in the premiſſes, when the opinion of the Stoickes is objected to the Church. *For albeit the Church confeſſeth all events, in reſpect of Gods providence, to be neceſſary:* yet this neceſſity is not a Stoicall fate and deſtiny; becauſe the Church defendeth againſt the Stoickes, both liberty in God governing things at his pleaſure, and a changeableneſſe in ſecond cauſes; and ſheweth out of Gods word, that God could both now doe, and from everlaſting have decreed many things, which neither hee doth, nor hath decreed. And therefore the Church alſo hath abſtained from the name of *fate*, leſt any ſhould ſuſpect her to maintaine with the Stoickes an abſolute neceſſity of all things. Secondly, *If removing Stoiciſme, yet notwithſtanding the neceſſity of all things, and the aboliſhing of contingency, fortune, and chance, be objected:* wee make anſwer to the Major by diſtinguiſhing the words. For thoſe things, which are done by the providence and decree of God, are done indeed neceſſarily; but by that neceſſity, which is by ſuppoſition, or of conſequence, not by ſimple neceſſity or abſolute: wherefore it followeth, that all things come to paſſe, not by ſimple and abſolute neceſſity, but by that of ſuppoſition or conſequence. *And neceſſity of conſequence doth not at all take*

Neceſſity of conſequence or ſuppoſition, doth not take away contingency.

away contingency. The reaſon of this is: *Becauſe the ſame effect may have cauſes, whereof ſome may produce it by an order changeable, ſome by an unchangeable order; and therefore in reſpect of ſome, it is contingent, and in reſpect of ſome, neceſſary.* For as the originals or cauſes of contingency in things, are that liberty which is in the will of God, and Angels, and Men, and the mutable nature of the matter of the elements, together with the readineſſe or inclination thereof to divers motions and formes: ſo the cauſe *of abſolute neceſſity in God*, is the very unchangeable nature of God; but the cauſe *of that neceſſity, which is only by conſequent*, is the divine providence or decree comming between thoſe things which are in their owne nature mutable; and alſo the nature of things created, which is framed and ordained of God to certaine effects, and yet ſubject to the moſt free will and government of God, either according, or beſides, or contrary to this order which himſelfe hath made. *In reſpect therefore of ſecond cauſes, ſome things are neceſſary*, which are done by cauſes alwaies worki g after one ſort; as the motion of the Sun, the burning of any matter put into the fire, if it be capable of burning: *ſome things are contingent*, which have cauſes working contingently, that is, apt and fit to produce, or to forbeare producing divers and contrary effects: as the blaſts of windes, the locall motions of living creatures, the actions of mens wils. *But in reſpect of the firſt cauſe*, that is, *of the wil of God, all things which are, or are done in Gods externall or outward workes, are partly neceſſary, partly contingent. Neceſſary*, as even thoſe things which have ſecond cauſes moſt changeable: as that the bones of Chriſt on the Croſſe were not broken by the Souldiers, by reaſon of the unchangeableneſſe or the decree and providence of God: *Contingent* (by reaſon of the liberty of his eternall and unchangeable decree, & the execution thereof) euen thoſe things, which, as concerning their own nature, have ſecond cauſes moſt unchangeable, as the motion of the ſun & ſhadowes.

What contingency is denied.

If therefore by contingency they meane the changeableneſſe of effects, which they have by the natures of ſecond cauſes, or by the power and liberty of God, it doth not follow that things are contingent, becauſe of that neceſsity which they have by the providence of God. For, this doth not take away, but preſerveth rather the nature, order, and manner of working in ſecond cauſes ordained by God. *But if by contingency they meane the changeableneſſe of ſecond cauſes and effects, ſo floating and wavering, that they are not ruled and governed by Gods providence*, any ſuch contingency the Scripture doth not admit or approve. Hereby we alſo underſtand, *When it is demanded concerning the motions and effects of creatures, whether they are to be termed neceſſary or contingent*, that ſome verily are more rightly and properly called contingent, than neceſſary, though both contingent and neceſſary, are wrought by divine providence. For they are rather to be called ſuch as they are of their owne nature, and by the nature of their neereſt cauſes, than as they are in reſpect of Gods providence, which is a cauſe more removed, and farther off. And nothing is more either certaine or manifeſt, than that, according to the nature of ſecond cauſes, ſome things ſhould bee changeable, ſome unchangeable: yet by the power of God, though all things in the creatures may be changed, they are made notwithſtanding unchangeable, becauſe of the certainty of his decree and divine providence.

Whether the motions of a creature are contingent or neceſſary.

What fortune and chance is denied.

So likewiſe we anſwer *concerning fortune & chance*. For if by theſe names be underſtood ſuch *cauſes or events by accident, as have no cauſe which is proper and by it ſelfe a cauſe*, they ought to be far abandoned from the Church of Chriſt. But if wee underſtand thereby *a cauſe which is by it ſelfe a cauſe and proper, though unknowne to our ſenſes and reaſon*; or ſuch cauſes *by accident, which have notwithſtanding ſome ſecret proper cauſe adjoyned*; nothing hindereth (in reſpect of ſecond cauſes, which are cauſes by accident, and in reſpect of our judgement, whereby we attaine not to the proper, and that which is by it ſelfe the cauſe of theſe events) that to be, or to be a thing fortuning, or done by chance, which in reſpect of Gods providence commeth to paſſe by his moſt accurate and unchangeable counſell and decree: according to thoſe ſayings. *One Sparrow ſhall not fall on the ground without your Father*. And, *The lot is caſt into the lappe, &c.*

Mat. 10. 29. Pro. 16. 33.

The

The fifth Sophiſme of the inutility or unprofitableneſſe of meanes.

THat which ſhall be unchangeably and neceſſarily, by the will and providence of God, in vaine to the furthering or hindering of that are meanes applyed: as the uſe of the miniſtery, the magiſtrates, lawes, exhortations, promiſes, threatnings, puniſhments, prayer, our ſtudy, and endeavours. But all things are done by the decree of God unchangeably, neither can they, which worke by the providence of God, worke otherwiſe than they doe: Therefore all thoſe meanes are vaine and fruitleſſe. Anſw. It is not neceſſary, that the firſt and principall cauſe being put, the ſecond and inſtrumentall cauſe ſhould bee removed and taken away. In vaine are ſecond cauſes and meanes applyed, if God had determined to execute his decrees without meanes, neither had commanded us to uſe them. But ſeeing God hath decreed, by thoſe meanes, in ſome to worke faith and converſion, ſome to bridle and keep under means, and ſome to leave excuſeleſſe, and hath for that cauſe commanded us to uſe them; they are not in vaine uſed and applyed. Yea, when there commeth no profit by theſe, yet they profit to this, that they leave the wicked without excuſe. As therefore the Sunne doth not in vaine daily riſe and ſet; neither are the fields in vaine ſowed, or watered with the raine, neither bodies in vaine with food refreſhed; though God createth light and darkneſſe, bringeth forth the corne out of the earth, and is the life and length of our daies; ſo neither are men in vaine taught, or doe ſtudy to conforme their life unto doctrine, though all availeable actions and events proceed only from God. For God from everlaſting decreed, as the *ends*, ſo the *meanes* alſo, and preſcribed them unto us, whereby it ſeemed good to him, to bring us unto them. Wherefore wee uſing thoſe meanes, doe well, and obtaine profitable and fruitfull events: but if we neglect them, either by our fault wee deprive our ſelves or others of thoſe bleſſings offered by God; or if God, even in this contempt of his word have mercy on us or others, yet our conſcience accuſeth us of open and grievous ſinne. Wherefore wee muſt uſe meanes, 1. That wee may obey God therein, who both hath decreed ends, and ordained meanes to thoſe ends, and preſcribed them unto us; neither tempt him, by contemning theſe, to our owne perill and danger. 2. That wee may obtaine thoſe bleſſings decreed for us, according to his promiſe; and that to our ſalvation. 3. That we may retaine a good conſcience in uſing the means, although the expected event doe not alwaies follow, either in our ſelves, or others.

God is effectuall in working by meanes which himſelfe hath freely ordained.

Three cauſes why we muſt uſe meanes.

The ſixth Sophiſme of the merit of good and evill.

WHatſoever is neceſſary, doth not merit rewards or puniſhments. But all morall good and evill is done neceſſarily: Therefore neither the good meriteth reward, nor the evill puniſhment. Anſw. This argument is handled by Ariſtotle in his Ethicks. But the anſwer thereto is eaſie. *Firſt*, the Major is either particular, and ſo there is no conſequence, or ſequele; or being generally taken, is falſe, and that even in morall or civill conſideration, to wit, in reſpect of thoſe things which are neceſſary by ſuppoſition, and yet are done freely, as the actions of men. *Secondly*, we grant the reaſon, in reſpect of the judgement of God, concerning good workes. *For the creature cannot merit any thing, no not by his beſt workes, of God:* Becauſe both they are due, and are the effects of God in us. And therefore the more good things God worketh in us, ſo much the more hee bindeth and indebteth us to him. Wherefore in the godly, God crowneth and rewardeth, of his free bountifulneſſe, not their merits, but his owne gifts. *But as touching evill works, we deny the reaſon: for they merit puniſhment, and that moſt juſtly.* For although men forſaken of God cannot but ſin: yet the neceſſity of ſinning, both was purchaſed by their owne fault (as who freely and willingly departed from God) and remaineth in them joyned and accompanied with great deſire and delight. Wherefore to this, that they ſhould merit puniſhment, their own will ſufficeth, whereas eſpecially the puniſhment was before denounced. This ſolution or anſwer Ariſtotle himſelfe giveth us, when as he

Lib. 3. cap. 5. No good work of the creature meriteth reward.

Rom. 4. 4.

Evil workes merit puniſhment juſtly.

Ibid. sheweth, *That men are deservedly reprehended and punished for vices, either of mind or body, though they cannot avoide them, or leave them: because themselves are the cause of their owne vices, and have purchased them unto themselves of their owne accord, and voluntarily.*

Certain places of Scripture wrested against Gods providence. John 8.44. James 1.13. Syrac.15.20. Last of all, they wrest also certaine places of Scripture, by false interpretations, against Gods universall providence: As, *When the Divell speaketh a lie, then hee speaketh of his owne. God tempteth no man. He hath commanded no man to do ungodly*, as also other the like places, which deny God to be the authour of sinne. But those places attribute unto the wicked, and remove from God *the sinnes*, as lyes, and temptations to sinne: but the *actions* themselves of the wicked, as they are *not sinnes*, but operations and motions serving for the exercising and manifesting of Gods goodnesse or justice, the whole Scripture sheweth to be done by the *will* of God; and also, as they are *sinnes*, by his just *permission*: As, *Of Sathan deceiving the Prophets of Achab.*

Acts 5.3. 2 Cor.4.4. *Of the false Prophets, by whom God trieth and openeth the hypocrisie or constancy of men in true religion. Sathan filled the heart of Ananias. The god of this world hath blinded the hearts of unbeleevers.* In these and the like sayings also is discerned the worke of the Divell unjustly blinding men, to destroy them; and of God, justly blinding them by the Divell, to punish them. *If this counsell be of men, it will come to nought. We bee*

Acts 5.38. Esay 31. *to the rebellious children, that take counsell, but not of mee.* The counsels of men are said to be not of God, but of themselves, in respect of the ends, which men, letting passe the will of God revealed unto them, respect not, and attaine not unto: but not in respect of the ends which God doth respect, and attaineth unto, as well by the wicked not knowing, or contemning his will, as by the godly: or (which is in effect the same) the counsels of men are said to bee of them, not of God, as they are sins, that is, as they swerve from the knowne will of God, but not as they are the

1 Cor.9.9. execution of Gods either secret or known will. *God doth not take care for Oxen.* Not principally, or not in such sort as for men. For he giveth also to beasts their meate. Those words then, *Thou shalt not muzzell the mouth of the Oxe that treadeth out the corne*, were therefore spoken especially, that God might thereby shew, what hee would have by men unto men to be performed. So *the wicked are often said to be cast out of the sight of God*; not that the providence of God is not extended to them, but that he doth not tender them with his mercy and bounty, as he doth the godly. For the godly also complaine, *That they are neglected of God*, when they are afflicted: not that God is not present with them in affliction; but that humane sense

Levit.20.5. and judgement suggesteth this unto us. And, *God is said to set his face against the wicked to cut them off.*

Quest.28. *What doth this knowledge of the Creation, and Providence of God profit us?*

Answ. That in adversity wee may be patient, [a] and thankfull in prosperity, [b] and have hereafter our chiefest hope reposed in God our most faithfull Father, [c] being sure that there is nothing which may withdraw us from his love, [d] forasmuch as all creatures are so in his power, that without his will they are not able not only to doe any thing, but not so much as once to move.[e]

[a] Rom.5.3. James 1.3. Job 1.21, 22. Psal.39.10. [b] Deut.8.10. 1 Thes.5.18. [c] Psal.55.23. Rom.5.4. [d] Rom.8.38,39. [e] Job 1.12. & 2.6. Proverbes 21.1. Acts 17.25.

The Explication.

THis doctrine of Gods providence is necessary to be knowne. 1. *For the glory of God.* For he will have us to ascribe to him most great liberty, goodnesse, wisedome, power, and justice: and this hee will have us to acknowledge and professe against the dreams and dotings of Epicures, Manichees, and Stoickes. But if the providence of God in moving and guiding all things, even the least, both good and bad, be denied, these also his properties are denied. And if these be denied, God is not worshipped and magnified of us, but denied. 2. *For our owne comfort and salvation*, that by this meanes there may be stirred up in us, 1. *Patience in adversity*: because all things come to passe by the most wise, just, and availeable counsell and will of our heavenly Father. And whatsoever either good or bad God sendeth us, in them wee consider the fatherly will of God towards us. Whatsoever commeth unto us by the counsell and will of God, and is profitable for us, that wee ought to beare patiently: but all evils come to us by the counsell and will of God, and are profitable for us: Therefore we ought to beare all evils patiently. 2. *That wee may be thankefull for benefits received of God.* We ought to be thankfull, because of whom wee receive all good things both corporall and spirituall, great and small, to him we ought to be thankfull, and worship him: but from God, the authour of all good things, wee have all things: Therefore we ought to be thankfull unto God, and to worship him. Now *thankefulnesse hath two parts*: 1. *Truth*, to acknowledge his benefits, and to bee thankfull both in word and mind unto him. 2. *Justice*, to remunerate and recompence. Or, *Thankefulnes consisteth*, 1. *In acknowledging of the benefit.* 2. *In celebrating it.* 3. *In remunerating it.* Thirdly, *That wee may conceive a good hope and confidence of things to come: when as God by his providence delivereth us out of evils.* He that hath decreed unchangeably to save, and is able, and will save beleevers, doth never suffer them to perish. *Hope* here signifieth such a hope, as resolveth all things so to be governed of God, as that also they shall hence-forward bee profitable for our safety, and that hee will never suffer us to bee pulled away or withdrawne from his love; nor will ever so forsake us, that we perish: Because his will and power in preserving and saving us, is unchangeable, and far above the forces of all his enemies. 4. *The desire and study of godlinesse, praiers, and labours*: because, although God alone giveth all good things, yet he giveth them with this rule and order, that they be desired and expected from him, and sought by our labour & study, which must be guided by his word. Briefly, the ends of the doctrine of providence are, 1. The glory of God. 2. Our patience in adversity. 3. Our thankfulnesse in prosperity. 4. Our hope of things to come. 5. Prayer for the obtaining of our hope.

The causes why this doctrine is to be knowne.
1. The glory of God.
1. Patience in adversity.
2. Thankfulnes for Gods blessings.
3. Confidence of future blessings.
4. Exercise of godlinesse.

By this it appeareth, That all the grounds and foundations of godlinesse or religion are pulled asunder, if the providence of God be once denied, such as before it hath bin described out of the Scripture. For, 1. Wee shall never bee patient in adversity, except wee know it to come from God our Father unto us. 2. Wee shall never bee thankfull for his benefits, except we acknowledge them to be given us from above. 3. Wee shall never have certaine hope of our future delivery from all evill both of crime and paine to be perfected & accomplished, except we resolve, that the will of God, of certainly saving all the Elect, is unchangeable. 4. We shall never with assured confidence crave of God his blessings promised us, especially those which are necessary to salvation, neither shall we strive thereto with right endeavours & agreeable to Gods word, except wee be assured that God both hath from everlasting decreed for us those blessings themselves, and hath destined and appointed the meanes whereby they are received, and doth also most certainly bestow those decreed and promised blessings upon all, to whom he giveth those meanes, and the lawfull use of them.

All the grounds of religion shaken in peeces, if the providence of God be denied.

The

The second part of the Creed; of God the Sonne the Redeemer.

On The 11. Sabbath.

Quest. 29. *Why is the Sonne of God called Iesus, that is, a Saviour?*

Ans. Because he saveth us from all our sins:[a] neither ought any safety to be sought for from any other, nor can elsewhere be found.[b]

a Mat. 1. 21. Heb. 7. 25.
b Acts 4. 12. Job 15. 4. 1 Tim. 2. 5. Esay 43. 11. 1 John 5. 11.

The Explication.

IN this second part of the Apostolike Creed, *is intreated of the Mediatour. The doctrine concerning the Mediatour,* consisteth of two parts. 1. *Of the person of the Mediatour.* 2. *Of his office. Of his person,* the two former articles speake. *And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary. His office* is summarily expounded in the same two articles, but particularly in those which follow; even the third part of the Creed, wherein is intreated concerning the holy Ghost. There are two parts of his office: *humiliation or merit, and glorification or efficacie. Of his humiliation,* whereby Christ hath promerited for us his benefits, namely, remission of sinnes, and reconciliation and attonement with God, the holy Ghost, and life everlasting, these articles speake: *Hee suffered under Pontius Pilate, was crucified, dead, buried, descended into hell. Of his glorification,* in respect whereof Christ is effectuall & worketh forcibly in us, in applying his merited blessings and benefits unto us by his spirit, these articles speak: *The third day he rose againe from the dead: he ascended into heaven: Sitteth on the right hand of God the Father almighty:* The seventh article touching his *comming* pertaineth to the consummation of his glorification, when God shall bee all in all. *From thence shall he come to judge the quick and the dead.* Hence it appeareth with how great wisedome, the articles were written, and applyed to the question of the Mediatour. For it descendeth in order from the first to the last step and degree of Christs humiliation, which is signified by his *descention into hell,* and is the feeling of the horrible judgement, and wrath of God against the sins of mankinde: so it ascendeth from the lesse glory which began from his resurrection, to the highest and greatest, which is betokened by his sitting at the right hand of God the Father. The same order, & the same wisdome is seen in the first part of the Creed. It is also apparent in the third part, which is as it were the fruit of the articles going before, wherein are recited in most notable order, the benefits which Christ, promeriting by his passion, applyeth to us by his Spirit. For the *benefits* of Christ are different from his *office. His benefits are the things themselves,* which Christ hath purchased for us, and bestoweth on us, to wit, remission of sins, or our reconciliation with God, the giving of his holy Spirit, and life everlasting. *His office is to promerit* those things for us, by his obedience, and *to bestow* them on us, by his owne power and efficacy.

The great wisdom & order in disposing the articles of our Creed.

Christs office and his benefits differ.

And in Jesus) that is, *I beleeve in Jesus Christ.* Wee must repeat the words, *I beleeve;* because as we beleeve in God the Father, so we also beleeve in the Son of God. *Ye beleeve in God, beleeve also in me. Beleeve me that I am in the Father, and the Father in me. I and my Father are one. This is the worke of God, that ye beleeve in him whom he hath sent. He that beleeveth in the Sonne hath everlasting life. That all men should honour the Son as they honour the Father.* This is a certaine and invincible argument of the *Deity* of the Son. For faith is a worship due only to God.

John 14. 1, 11. John 10. 30. John 6. 29. John 3. 16 Joh 5. 23.

OF THE NAME, JESUS.

But that it may bee the better underſtood, that by the name Jeſus, the office of the Sonne of God the Mediatour, is deſigned, theſe foure queſtions are to bee conſidered:

1. *What is ſignified by the word Jeſus.*
2. *From what evils he ſaveth or delivereth.*
3. *How hee ſaveth.*
4. *Whom he ſaveth.*

1. *What the name Jeſus ſignifieth.*

THe queſtion touching the Name *Jeſus*, concerneth not ſo much the Etimologie and peculiar ſenſe which this name importeth, but eſpecially reſpecteth the office of the Son of God therein implyed. The word Jeſus (in Greek Ἰησοῦς, and in Hebrew *Jehoſcuah* or *Jeſcuah*) ſignifieth a Saviour and Author of ſafety: which Name God himſelfe gave unto the Mediatour in the New Teſtament. This true Etymon or originall ſignification of this word is aſſigned by the Angel, ſaying: *For he ſhall ſave his people from their ſinnes.* The Son of God therefore is called *Jeſus*, in reſpect of his *office*, by an excellencie. 1. In that he is our Mediatour, who ſaveth and delivereth from the evils both of crime and puniſhment. 2. And that alone. 3. Yea, and moſt perfectly: whether we reſpect the *number* of theſe evils, hee delivereth us from them all; or the *degrees* of them, hee hath utterly annihilated the greateſt, yea, and ſmalleſt portion of them. And the ſalvation which he tendereth unto us, is righteouſnes, and life everlaſting. This is gathered out of his very name, becauſe hee hath not a bare title without the thing it ſelfe, but farther therewith performeth and executeth the office of a Mediatour. Mat. 1. 21.

Jeſus is our Saviour.

Luke 1. 31.

Object. *Many others were called by the Name Jeſus, and were Saviours of their People; as for example, Joſhua the Captaine of Iſrael, and divers other. Therefore from this name it is not neceſſarily argued and inforced, that Chriſt onely is our Saviour.* Anſw. Others had this name, becauſe they were *typicall Saviours*, prefiguring and reſembling this *true Saviour*. Repl. *Yea, but the Parents of Joſhua, when they gave their young Infant this name, could not ſo much as ſuſpect that by him ſhould come the delivery of the people of Iſrael:* Anſw. What then? yet GOD knew, and thereupon ſo directed their wils, that they ſhould call him *Joſhua*. Now there is a great difference between thoſe other, and this our Jeſus. 1. Others had this name impoſed on them by the will of men; this our Jeſus had his name given him by an Angel. 2. Others were but types and ſhadows; this was the true prefigured Jeſus. 3. God by them beſtowed onely corporall and temporall benefits upon his people the Iſraelites; but by this Jeſus he ſaveth all the choſen, diſperſed through the whole world, from all evils both of body and ſoule, from ſin and death everlaſting. 4. They were only inſtruments and miniſters, by whom Chriſt gave ſafety, and benefits temporall to the people; Chriſt is the author of all good things both temporall and eternall, and theſe he by his owne efficacy beſtoweth on whom he will. Thus the Son of God is called *Jeſus* by an excellency above others, being the true Saviour. 1. Becauſe he exempteth and freeth us from all evils of crime and paine. 2. Becauſe hee alone worketh this freedome and delivery.

Differences betweene the true Jeſus our Saviour and others of the ſame name.

That the Sonne of God *onely* is that Saviour, is ſhewed by the places of Scripture following. *There is no ſalvation in any other. For among men there is given no other name under heaven, whereby wee muſt bee ſaved. Hee that beleeveth not in the Sonne is condemned already, becauſe hee beleeveth not in the name of the onely begotten Sonne of God. God hath given unto us eternall life, and this life is in his Sonne. There is one God, and one Mediatour betweene God and man, which is the man Chriſt Jeſus. I am the Lord, and beſides me there is no Saviour. I am he that putteth away thine iniquities for mine owne ſake. By the obedience of one ſhall many be made righteous.* Object. *The Father and the holy Ghoſt alſo are our Saviours. Therefore not the Sonne alone.*

2. Jeſus alone is our Saviour. Acts 4. 12. John 3. 18. 1. John 5. 11. 1 Tim. 2. 5. Eſa. 43. 11. 25. Rom. 5. 19.

How the whole three perſons are ſaid to be Saviours.

Anſ. 1.

Anſ. 1. It is a fallacy, affirming that to be ſimply and wholly ſo, which is but in ſome reſpect only ſo. True it is, they all ſave mankind: but the difference is in the *manner* of their ſaving. For, 1. *The Father ſaveth, as the fountaine of our delivery*; becauſe he ſendeth his Sonne into fleſh, by him to deliver us: but the Father himſelfe is not ſent. 2. *The holy Ghoſt ſaveth, as an immediate effector or worker of regeneration, ſent from the Father by the Sonne into the hearts of the choſen.* 3. *The Sonne ſaveth by his merit and efficacy*, and thus becommeth *ſole Mediatour*, paying the ranſome, giving the holy Ghoſt, regenerating and raiſing us up unto life eternall. Wherefore this efficacy and effectuall working it ſelfe, is common to all three perſons: yet the order and manner of working is different, and appropriate to each. But the ranſome, the Sonne onely hath paid. *Anſ.* 2. *The Sonne is called the onely Saviour*, in reſpect of the creature, to whom hee is oppoſed, and from whom hee is diſcerned: that is, from the worke of ſalvation, not the Father and the holy Ghoſt, but the creatures onely are excluded. For no creature delivereth from ſin and death. So it is ſaid, *The things of God knoweth no man, but the Spirit of God*: but it followeth not hereof, that the Father and the Son know not themſelves. For the Spirit in that place is compared with the creature, not with the Father and the Son.

1. The Father by ſending the Son.
2. The holy Ghoſt by being ſent of the Sonne.
3. The Son only by merit and efficacie.

The particle *alone* excludeth all creatures from being Saviours.
1 Cor 2.11.

2. *From what evils he ſaveth or delivereth.*

HEe delivereth us from all evils both of *crime*, and *paine*, moſt fully and perfectly. *From the evill of crime*, for ſo the Angel teſtifieth. *Hee ſhall ſave his people from their ſinnes. The bloud of Jeſus Chriſt cleanſeth us from all ſinne*; that is, that it may not bee imputed unto us, and that it may not raigne in us, but bee aboliſhed, and ſo we at length leave off to ſin. Wherefore alſo he delivereth us *from all paine* and puniſhment. For the cauſe being taken away which is ſinne, the effect is taken away which is puniſhment. *Now then there is no condemnation to them that are in Chriſt Jeſus. I give unto them eternall life.* This ſalvation then, which this our Saviour Jeſus Chriſt bringeth us, is righteouſneſſe and life everlaſting. *Seventy weeks are determined to finiſh the wickedneſſe, and to ſeale up the ſinnes, and to reconcile the iniquity, and to bring in everlaſting righteouſneſſe. Hee is made unto us wiſdome, righteouſneſſe, ſanctification, and redemption.*

Mat 1.21.
1 John 1.7.
Rom 8.1.
Dan.9.24.
1 Cor.1.30.

3. *How hee ſaveth.*

HEe ſaveth us after two ſorts; *by his merit*, and *by his efficacy*. 1. *Hee ſaveth us by his merit or ſatisfaction*; becauſe by his obedience, paſſion, death, and interceſſion, hee hath merited for us remiſſion of ſinne, reconciliation with God, the holy Ghoſt, ſalvation, and life everlaſting. Teſtimonies hereof are theſe: *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the juſt. And hee is the reconciliation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world*: that is, for the ſinnes of all ſorts of men, of whatſoever age, place, or degree. *The bloud of Jeſus Chriſt the Sonne of God purgeth us from all ſinne. Whom God hath ſet forth to bee a reconciliation through faith in his bloud, to declare his righteouſneſſe by the forgiveneſſe of ſinnes. By the obedience of one, many ſhall be made righteous. He was wounded for our tranſgreſſions, he was broken for our iniquities*; *the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All wee like ſheepe have gone aſtray, we have turned every one to his owne way, and the Lord hath laid upon us the iniquity of us all. Hee hath made him to be ſinne for us, which knew no ſin, that we ſhould bee made the righteouſneſſe of God in him. Chriſt hath redeemed us from the curſe of the law, when hee was made a curſe for us, that the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus, that we might receive the promiſe of the Spirit through faith. God ſent forth his Son made of a woman, and made under the Law* (that is, *made an execration or curſe*; For wee are delivered not from the *obedience*, but from the *curſe* of the Law,) *that he might redeeme them that were under the Law, that wee might receive the adoption of the ſonnes. How much more ſhall the bloud of Chriſt, which through the eter-*

Chriſt ſaveth us;
1. By his merit.
1 John 2.2.
1 John 1.7.
Rom 3.25.
Rom.5.19.
Iſa.53.5.
2 Cor 5.21.
Gal.3.13.
Galat.4.4.
Galat.3.13.
Heb.9.14.

eall Spirit offered himselfe without spot to God, purge your consciences from dead workes, to serve the living God? By the which will wee are sanctified, even by the offering of the body of Iesus Christ once offered. By these and very many the like places of Scripture, it is manifest that for Christs merit we are not onely freed from punishment, the remission of our sins being obtained: but are also reputed righteous before God, adopted of him to be his sonnes, blessed, endued with the holy Ghost, sanctified, and made heires of everlasting life. 2. Christ saveth us *by his efficacy*, power, and operation; because hee not onely obtaineth, by his meriting for us, remission of sins, and that life which wee had lost; but also applyeth effectually unto us, by vertue of his Spirit through faith, the whole benefit of our redemption. For what benefits he merited by his death, he doth not retaine them unto himselfe, but bestoweth them on us. For salvation and life everlasting (which himselfe had before) he purchased, not for himselfe, but for us, as being our Mediatour. Therefore he revealeth unto us his Fathers will, instituteth and maintaineth the ministery of his word, whereby hee giveth the holy Ghost, by whom he worketh in us both faith, whereby we, applying Christs merit unto our selves, may be assured of our justification in the sight of God through the force thereof; and also conversion, or the desire and love of new obedience. So by his word and spirit he gathereth his Church, hee bestoweth & heapeth on it all blessings necessary for this life, defendeth and preserveth it in this life against the force of Divels and the world, and against all corporall and spirituall assaults of all enemies, even to the end, so that not one of those which are converted, perisheth: finally, at length, their bodies being raised in the last day from the dead, hee fully delivers the Church from all sin and evill, advancing it unto everlasting life and glory, and casting the enemies thereof into perpetuall paine and torment. To comprise the whole in a word, his efficacy by his word and spirit *regenerateth* us in this life, *and preserveth* or sustaineth us being regenerate, lest we fall away, and in the end *raiseth us* unto life eternall. Of his revealing himselfe unto us, & regenerating us, speake these places; *No man knoweth the Son but the Father: neither knoweth any man the Father but the Son, and he to whom the Son will reveale him. No man hath seene God at any time: the onely begotten Son, which is in the bosome of the Father, he hath declared him. He that commeth after mee, will baptise you with the holy Ghost, and with fire. I will send unto you from the Father the Spirit of truth. When he ascended up on high he gave gifts unto men. He ascended up on high that he might fill all things. For this purpose appeared the Son of God, that he might loose the workes of the Divell.* Of his raising us from death, these Scriptures make evident mention: *I will raise him up in the last day. No man shall take my sheepe out of mine hands. I give unto them eternall life, and they shall never perish. When all things shalbe subdued unto him, he shall make unto himselfe a glorious Church* in the sight of God, which hee gathereth from the beginning of the world unto the end. Hereby we may understand, that the giving of the holy Ghost is a part of our salvation or delivery by Christ Jesus our Mediatour. For the holy Ghost is he by whom Christ effectually performeth this, which hee, being our Intercessor with his Father, hath promised his Father in our behalfe: that is, he teacheth us by illuminating our minds with the knowledge of God and his divine will: and regenerateth or sanctifieth, and guideth and stablisheth us, that we may begin the study of holinesse, persist and profit therein, untill sin be fully abolished in us; and sin being abolished, death must needs be abolished: which that hee might together with death destroy, Christ was sent of his Father into the world.

2. By his efficacy and powerfull working.

The efficacy of Christs merit procureth three things unto us.
1. Our Regeneration.
Mat. 11.17.
John 1.18.
Mat. 3.11.
John 15.26.
Eph. 4.8.10.11.
1 John 3.8.
2. Our perseverance therein.
John 14.1.
Mat. 28.20.
John 14.16.23.
3. Our Resurrection from death.
Joh. 6.54. & 10.28.
1 Cor. 15.21.
Ephes. 5.27.

Christ saveth us from all evils whether of crime or punishment, by his merit and efficacie, *fully and most perfectly*, inchoating and beginning our salvation in this life, but consummating and finishing it in the life to come. Which is proved first, *In that his merit is most perfect*, and that for two causes before expressed; 1. *The worthinesse of the person*, because he that suffered it, is God: (for, *God hath purchased the Church with his owne blood. Christ through the eternall spirit offered himselfe.* Whence also it is that the obedience of the Son in punishment or satisfaction surpasseth the righteousnes and punishment, or satisfaction of all the Angels, and is a sufficient price and merit for so many, and so great blessings.) 2. *The grievousnesse of the*

Christ is our most perfect Saviour.
Act. 20.28.
Heb. 9.14.

Col.2.10. *the punishments* which he sustained for us. Againe, *in that hee in most perfect and absolute manner applieth and imparteth salvation unto us. Ye are complete in him,* that is, ye have all things appertaining to everlasting blessednes, ye for Christs sake are become the perfect and blessed sons of God. *For it pleased the Father, that in him should all fulnesse dwell. The blood of Jesus Christ the Sonne of God, cleanseth us from all sinne. Now there is no condemnation to them that are in Christ Jesus. But this man, because hee endureth for ever, hath an everlasting Priesthood: Wherefore hee is able also perfectly to save them that come unto God by him.*

Col.1.19.

John 1.7. Rom.1 8. Heb.7.24,25.

4. *Whom hee saveth.*

HE *saveth all, and onely the Elect and Beleevers,* which have been, are, or shall be, even from the beginning, to the end of the world, and that both by his merit, and by his efficacy. For in them onely, which imbrace the benefit of redemption with a true faith, hath God his end, even his worship and glory. For hee hath decreed to gather and reserve a Church unto himselfe in this life, but with this condition, that it apprehend that benefit, and be thankful for the same. *God so loved the world, that he hath given his onely begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life. I pray not for these alone; but for them also which shall beleeve in mee through their word, that they all may bee one. I am the living bread, which came downe from heaven: if any man eat of this bread, hee shall live for ever. Hee hath chosen us in Christ, that we should be holy and without blame before him in love, and that we should be unto the praise of his glory.*

John 3.16. John 17.20. John 6.51. Ephes.1.4,12.

A breif summe of all that hath bin said in the foure questions.

The summe of all that hath beene hitherto dilated and inlarged, may in briefe bee thus concluded. Quest. 1. *Who is hee that saveth us? Answ.* The Sonne of God is our Jesus, that is to say, our Saviour. Quest. 2. *Whom saveth he? Answ.* His people, to wit, all, and onely the Elect which are given him of his Father. Quest. 3. *From what evils delivereth he his Elect? Answ.* From all sinne, and the punishments of sin. Quest. 4. *By what means? Answ.* Two manner of waies: by his merit, and by his efficacy; and both these waies he most perfectly delivereth his chosen.

The true meaning of the Article.

Now then what meane the words of this Article, *I beleeve in Jesus?* 1. I beleeve that there is some Saviour of mankinde. 2. I beleeve that this person Jesus borne of the Virgin Mary, is that Saviour, of whom the Father pronounced from heaven, *This is my beloved Son, in whom I am well pleased: Heare him:* whom God will have worshipped and honoured of us. *Hee that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.* 3. I beleeve that this Jesus by his merit and efficacie freeth us from all evils both of crime and penalty, beginning in us this freedome in this life, and finishing it in the life to come. 4. I beleeve that this Jesus is not onely the Saviour of other his Elect, but my onely perfect Saviour also, working in mee here in this world the beginnings of salvation, and perfecting the same at length in the world to come.

1
2
Mat.17.5. John 5.23.
3
4

Quest. 30. *Doe they then beleeve in the only Saviour Iesus, who seek for happinesse and safety of the Saints, or of themselves, or else-where?*

Answ. No. For although in word they boast themselves of him as their Saviour, yet indeed they deny the onely Saviour Jesus. [a] For it must needs bee, that either Jesus is not a perfect Saviour, or that they who imbrace him as their Saviour with a true faith, possesse all things in him, which are required unto salvation. [b]

[a] 1 Cor.1.13. 30.31. Gal.5.4. [b] Heb.12.2. Esay 9.6. Col.1.19. 20. & 2.10. 1 John 1.17.

The

The Explication.

THis queſtion is moved to convict ſuch as glory in the name of Jeſus, and in the meane ſpace ſeeke for ſalvation, either wholly, or in part, without this Jeſus: as, in the merits of Saints, in Popes Indulgences and Pardons, in their owne Satisfactions, Workes, Faſtings, Prayers, Almes-deeds, &c. of which crew are the Papiſts, Jeſuites, and ſuch like hypocrites of our times. The queſtion therefore is, *Whether theſe doe beleeve in the onely Saviour Jeſus, or no?* It is answered, that *they beleeve not; but whatſoever they vaunt in their words and ſpeeches, yet indeed they deny him.* The collection of the whole answer is concluded in this Syllogiſme, drawne from the deſcription of an onely and perfect Saviour. Whoſoever is a perfect and onely Saviour, he beſtoweth ſalvation not joyntly with others, nor in part onely, but full, entire, and whole. But this Jeſus, the ſonne of Mary, is that Saviour, which is the onely and perfect Saviour; whereof demonſtration hath been made in the former queſtion. Wherefore hee beſtoweth ſalvation neither joyntly with others, neither part thereof onely, but hee alone performeth the whole, moſt abſolutely: and by a conſequent, they who joyne Interceſſours with Jeſus, or crave and expect any part of ſalvation elſewhere, doe indeed deny the onely Saviour Jeſus. Wee may alſo frame it on this manner. They who ſeeke for ſalvation in any other than in Chriſt, whether in Saints, or in themſelves, &c. beleeve not in Jeſus, as in their onely Saviour. But Papiſts and Jeſuites, labouring to eſtabliſh meritorious workes of their owne, or of Saints, ſeeke for ſalvation in ſome other beſides Chriſt Jeſus: Therefore they beleeve not in Jeſus, as in their onely Saviour. The Minor of the Syllogiſme is granted by them, and is a point of their doctrine. The Major is cleere out of the deſcription of a perfect Saviour, ſet downe in the Major of the former Syllogiſme. Object. *To pray for others, is to make interceſſion. God will that one ſhould pray for another, as the Saints for Saints: Therefore hee will that one make interceſſion for another; and by a conſequent, the glory of Chriſt is not impeached, if the interceſſion of Saints bee joyned unto his interceſſion.* *Anſw.* There is an ambiguity, both in the word *Prayer*, and in the word *Interceſſion*. God will, that one pray and make interceſſion for another; but this they muſt doe, not ſtanding on the worthineſſe of their owne interceſſion and merits: but on the worthineſſe of the interceſſion and merits of the only Mediatour Chriſt. *Chriſt maketh interceſſion for us*, becauſe he prayeth, willeth, and obtaineth, and effectuateth it himſelfe, that for his owne ſacrifice and prayers we may be received of God the Father into favour, and be reformed according to his Image. Chriſt therefore maketh interceſſion for us by the vigour and vertue of his owne proper worthineſſe and merits; for his owne worthineſſe hee is heard, and obtaineth what hee deſireth. After this ſort doe not the Saints make interceſſion one for another. Wherefore ſeeing the Papiſts feigne, that the Saints doe by their owne merits and prayers obtaine for others grace, and certaine good things at Gods hands, they manifeſtly derogate from the glory of Chriſt, and deny him to be the only Saviour.

On the 12. Sabbath.

Quest. 31. *Why is he called Christ, that is, Annointed?*

Answ. Because he was ordained of the Father, and annointed of the holy Ghost, [a] the chiefe Prophet and Doctor, [b] who hath opened unto us the secret counsell, and all the will of his Father concerning our Redemption: [c] and the High Priest, [d] who with that one onely sacrifice of his body hath redeemed us, [e] and doth continually make intercession to his Father for us: [f] and a King, who ruleth us by his word and spirit, and defendeth and maintaineth that salvation which he hath purchased for us. [g]

[a] Psal. 45. 8. Hebr. 1. 9. Esay 61. 1. Luke 4. 18.
[b] Deut. 8. 15. Acts 3. 22. & 7. 37. Esay 55. 4.
[c] John 1. 18. & 15. 15.
[d] Psal. 110. 4.
[e] Hebr. 9. 12. 24. 28. & 10. 12. 14.
[f] Rom. 5. 9. 10. & 8. 34. Hebr. 9. 24. 1 John 2. 1.
[g] Psal. 2. 6. Zach. 9. 9. Matth. 21. 5. & 28. 18. Luke 1. 33. John 10. 28. Revel. 19. 6. & 12. & 16.

The Explication.

What is signified by the name of Christ.

THE name of *Jesus* doth rather summarily than expressly note the office of the Mediatour: and is as it were a proper name designing rather a certaine person. But the word, *Messias*, or *Christ*, or *Annointed*, is properly an *Epitheton* of the office, which being adjoyned to the former, doth more significantly declare the proper and certaine office of the Mediatour: For it expresseth metonymically the three parts thereof, namely, to be a *Prophet*, *a Priest*, and *a King*. For these three were wont to bee annointed, and so to bee designed to these functions. Object. *But it may bee that Christ was annointed but to one of these functions only.* Ans. Hee is called in the Scripture a Prophet, a King and a Priest: And further, Christ was signified by annointed persons, whereof those three sorts were in the Old Testament. And hence it commeth to passe, that these two names, *Jesus Christ*, are often joyned. For it is not enough to believe, that there is a Saviour, and that he is exhibited; but wee must further also certainly bee perswaded, that this Jesus, born of the Virgin Mary, is that Saviour and Christ promised in the Old Testament. Furthermore, concerning the office of the Mediatour, as it is designed by his name *Christ*, which signifieth Annointed, foure things especially offer themselves to be considered:

1. *What the Unction or Annointing of Christ is, or in what sense hee is called Annointed.*
2. *What is Christs Propheticall function.*
3. *What his Priesthood.*
4. *What his Kingdome.*

1. *What Christs Unction or Annointing is.*

ANnointing in the Old Testament was a Ceremony, whereby according to Gods ordinance, Prophets, Priests, and Kings were annointed, either with some speciall, or common oyle: that it might stand for a testimony, to those who were rightly annointed, that they were called of God to the administring of one of these functions, and that they should be furnished from God with gifts necessary for the performing of that whereunto they were called. For annointing signified, 1. The calling and ordaining of any
1 2 to the office either of a Prophet, or of a Priest, or of a King. 2. It signified the promise and bestowing of gifts necessary thereto. For, to whom God committed any office, and whom he caused to bee annointed, to these also he subministred the gifts of the holy Ghost necessary for the discharging of it, as knowledge, wisdome, strength, fortitude, industry, authority, and such others. 3
3. It signifieth the fragrantnesse, or sweet savour of the labours imployed in that vocation: that is, it was a testimony that the labours were gratefull and acceptable to God, and that hee would prosper such labours, as the Annointed should with a true faith, and cheerfully

fully undergoe in executing the function committed unto them of God. *We are unto God the sweet savour of Christ in them that are saved. Your labour is not vaine in the Lord.* Further, the outward annointing did, as a signe, represent the inward, that is, the gifts of the holy Ghost, as the things signified, by reason of a correspondent Analogy and proportion. For, as oyle maketh the dry parts, being annointed therewith, lively, agill, and able or fit to doe their duty; and besides, to send forth a sweet savour: So the holy Ghost furnishing them with necessary gifts, which are ordained to a function, giveth them strength and power, whereby they, being of themselves unfit to doe any good, are made fit and able to worke, and accomplish things gratefull unto God: that is, the holy Ghost causeth them to dispatch readily, and with dexterity, the parts of that duty, which is injoyned them, and to doe things acceptable to God, and availeable for the preservation of the Church.

2 Cor 2.15. 1 Cor.15.58. The analogy or proportion betweene the signe and the thing signified.

Now, *the annointing* of Jesus Christ is, 1. The ordaining of the Son of God to the office of the chiefe Prophet, Priest, and King of the Church. 2. The speciall communicating of the gifts of the holy Ghost necessary for his office. 3. Gods approbation and prospering of this office. *The Lord would breake him, and make him subject to infirmities: when he shall make his soule an offering for sinne, he shall see his seed, and shall prolong his daies, and the will of the Lord shall prosper in his hand: He shall see of the travell of his soule, and shall be satisfied: by his knowledge shall my righteous servant justifie many; for he shall beare their iniquities: Therefore will I give him a portion with the great, and he shall divide the spoile.* Jesus then, the Son of God and Mary, is called Messias, or Christ, or Annointed: 1. *Because hee was appointed of his Father from everlasting, the Mediatour*, that is, the chiefe Prophet, Priest, and King of the Church. This is confirmed by this reason. *He that is to be a Prophet, a Priest, and a King, and is called Annointed, he is in respect of those three called Annointed. But the Mediatour, which was called Messias, or Annointed, was to bee the chiefe Prophet, Priest, and King of the Church: Therefore he is in respect of those three, called Annointed, or Christ.* Againe, the same is shewed by many places of Scripture. *I came not of my selfe, &c. I came down from heaven, not to doe mine own will, but his will which hath sent me. Christ took not to himselfe this honour to be made the High Priest; but hee that said unto him, Thou art my Son, this day begate I thee, &c. The Lord swore, thou art a Priest for ever, after the order of Melchisedeck. Jesus Christ, yesterday, and to day, the same also for ever. The Lambe slain from the beginning of the world. Christ is made of God unto us, wisdome, and righteousnes, and sanctification, and redemption.* So he is often called the Angel of the Covenant, sent of old unto the Church. 2. *He is called Annointed in respect of the gifts of the holy Ghost, which were poured on him thick, abundantly, and most perfectly*; that is, all the gifts and graces, whatsoever are in all the blessed Angels and Men, and those in the most excellent and high degree, that hee might be sufficient for the restoring, ruling, preserving of his Church, and for administring of the government of the whole world, and for the directing thereof to the safety and salvation of his Church. *God giveth him not the spirit by measure. Wherefore God, thy God, hath annointed thee with the oyle of gladnesse above thy fellowes. The Spirit of the Lord is upon me: Therefore hath the Lord annointed me.* The annointing therefore is of the whole person, yet with this difference, *That it is so applied to both natures, as it signifieth the ordaining of them to the Mediatourship.* For he is Mediatour according to both natures, who was alwaies present with his Church, even before the flesh was born: But as his *annointing* designeth the *communicating of the gifts of the holy Ghost*, so his *humane nature only* is meant to be annointed. For his Godhead, because it is alwaies in it selfe goodnesse most perfect, and passing measure, is not annointed, but annointeth and filleth with gifts and graces both his owne humanity, which his Godhead doth personally inhabit, as also the Elect and Chosen. Wherefore one and the same Christ, in respect of his diverse natures, is both *annointed* and *annointer*, as taiser, and raised. For the Father annointeth with the holy Ghost, but by the Lord: So that Irenæus saith pretily, *That by the name of annointing was comprised and understood the three persons of the Godhead; The annointer, the Father: the annointed, the Son: and the annointing, which is the holy Ghost.* Ob. *But it is no where*

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Esay 53.10.

Two causes why Jesus was also called Christ, that is, Annointed.

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John 7.28. & 6.38. Hebr 5.5. Psal.2.6. Hebr.13.8. Revel.13.8. 1 Cor.1.30.

3

John 3.34. Hebr.2.9. Esay 61.1.

Christ is annointed in respect of his humanity, not of his Godhead, in respect whereof he is annointer.

Lib.3.cap.20.

Christ annointed spiritually.

read, that Christ was annointed. Anſ. Chriſt was not annointed typically, ceremonially, or ſacramentally: but really, and ſpiritually, that is, hee received the thing it ſelfe, which was prefigured and ſignified by the ceremoniall annointing, which was the holy Ghoſt: as it is ſaid, *Wherefore God, thy God, hath annointed thee with the oyle of gladneſſe above thy fellowes. The ſpirit of the Lord is upon mee: Therefore hath the Lord annointed me.* As therefore it was meet that Chriſt ſhould bee a Prophet, a Prieſt, and a King, not typicall, but the very ſignified and true, that is, the great and high Prophet, Prieſt, and King: ſo it was neceſſary that he ſhould be annointed not with typicall oyle, but with the ſignified and true oyle, which was the holy Ghoſt. For ſuch as the office was, ſuch ſhould the annointing be. But the office was not typicall, but the very thing it ſelfe: Therefore ſuch alſo ſhould the annointing be.

Pſal 45.8. Hebr. 1.9. Eſay 61.1.

Hence we learne and underſtand theſe two things. 1. *That Chriſt hath his name not from the ceremoniall annointing, but from the thing it ſelfe, which was thereby ſignified:* becauſe hee is that chiefe and high Prophet, Prieſt, and King, whom the types, the Prophets, Prieſts, and Kings of the Old Teſtament, which were wont to be annointed with externall oyle, did repreſent. The name therefore of the figure or type, that is, annointed, is transferred to the thing it ſelfe, even to the High Prieſt, Prophet, and King, Jeſus. 2. *That there is a great difference betweene this Jeſus Annointed, and the Annointed of the Old Teſtament.* For, 1. They were onely certain *types*, and ſhadowes of this only chiefe and true Chriſt, that is, of this King, Prophet, and Prieſt. Wherefore neceſſary was it, that they ſhould yeeld and give place to him being once exhibited. For the thing it ſelfe being come and exhibited, the types ceaſe. 2. The annointing, that is, the communicating of the gifts of the holy Ghoſt in the typicall Annointed, was *imperfect and weake.* But in Jeſus Chriſt it is *perfect and exceeding great. For in him dwelleth the fulneſſe of the Godhead perſonally*, ſo that hee is both the Annointed, and Annointer. 3. Hee onely hath received above *gifts of the holy Ghoſt, and thoſe many waies more excellent than they are found in all Angels and Men:* becauſe he had them in the higheſt, both number and degree. *Of his fulneſſe have all we received.* But the Annointed of the Old Teſtament received neither *all the gifts*, neither in the *higheſt degree*, but divided, and according to a meaſure of the gift of Chriſt, ſome more, ſome fewer, and ſome greater gifts than ſome; much leſſe were they able by their owne power and vertue to worke fame in others. Object. *God cannot bee annointed. Chriſt is God: Therefore he cannot be annointed, no not with the prefigured or ſignified oyle.* Anſ. In ſome reſpect we grant this whole reaſon. For Chriſt, as touching his Godhead, cannot be annointed with the gifts of the holy Ghoſt. 1. *Becauſe not one jot of the gifts of the holy Ghoſt can be added to the Godhead, becauſe of the exceeding perfection thereof.* 2. *Becauſe the holy Ghoſt, by whom the annointing is immediately adminiſtred, is the proper ſpirit of Chriſt, no leſſe proceeding from him, than from the Father.* Wherefore he, as he is God, hath not any thing from the holy Ghoſt, neither doth hee receive him, which is already his owne, from any other, but giveth him unto others, whom it pleaſeth him. As alſo no man can give thee thy ſpirit which is in thee, becauſe that which thou already haſt, cannot be given unto thee. Repl. *According to which nature Chriſt is annointed, according to the ſame hee is a Mediatour, that is, the Prophet, Prieſt, and King of the Church. But according to his humane nature only he is annointed: Therefore according to that only hee is Mediatour.* The Minor is thus proved. *To be annointed, is to receive the gifts of the holy Ghoſt: But according to his humane nature only hee received theſe gifts: Therefore according to that only hee is annointed.* Anſw. The Major of the former reaſon is made of a bad and faulty Definition: becauſe the Definition is of too ſtraight and narrow a Compaſſe. For, To bee annointed, is not only *to receive the gifts*: but alſo *to be deſigned to ſome certaine office.* In the former ſenſe Chriſt is annointed according to his *humanity* only: in the later, according to *both natures.* Or we may anſwer, that the whole reaſon is faulty, becauſe of an ambiguity in the word *Annointing.* For in the Major, it is taken either for the whole annointing, or for that part, which is *an ordaining to an office*: but in the Minor it is taken for the other part only, which is *the participation of the gifts of the holy Ghoſt.*

Chriſt hath his name, not from the ceremoniall annointing, but from the thing thereby ſignified.

Three differences between Chriſt annointed, and the annointed of the Old Teſtament.

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Coloſ 2.9.

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John 1.16. 1 Cor. 12.11. Epheſ. 4.7.

Why God cannot be ſaid to be annointed.

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In what ſenſe Chriſt may be ſaid to be annointed according to his Godhead.

Now

Now then, *according to which nature Christ is not annointed* (that is, neither severally by a designement to an office; neither by both a designement to an office, and a receiving of the gifts of the holy Ghost:) *according to that nature, hee is not Mediatour. Christ according to his Godhead is not annointed*, both with a designement to an office, and a receiving of gifts: yet is he, according to his Godhead, annointed by an ordaining or designement to an office: *Therefore he is a Mediatour also according to his Godhead.*

Christ therefore is a Mediatour, that is, the Prophet, Priest, and King of the Church, in respect of both natures. For unto the office of a Mediatour doe moe actions concurre, whereof some he executeth by his *Godhead*, some by his *Flesh*; yet so, that they are done and performed together, the properties of both natures being as it were communicated. Wherefore that we erre not here, nor conceive amisse, these two rules are to bee observed. 1. *The properties of the one nature in the Mediatour, are attributed to the other in the concrete, that is, to the person, yet still in respect of that nature whose properties they are*: As, *God is angry, God suffereth, God dieth*, to wit, according to his humanity. Againe, *The man Christ is omnipotent, everlasting, every-where present*, namely, as concerning his Deity. This is called *the communicating of the properties*, and is a certaine kinde of Synecdoche. 2. *The names of the Mediatourship are attributed to the whole person in respect of both natures, yet reserving still the properties of each nature, and the differences of actions.* For to the performing of the Mediatourship, the properties, or faculties and operations, both of the divine and of the humane nature are required: so that each performeth his proper function with communion of the other.

Christ Mediatour according to both natures.

Two rules to be observed.

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2. *What is Christs Propheticall function.*

HAving examined in the former question what Christs Annointing may import and signifie, it remaineth that wee prosecute in briefe his three-fold office, or the three parts of the office of the Mediatourship, whereunto Christ is annointed. Where wee are to observe the Definitions of a *Prophet*, *Priest*, and *King*; which are deduced out of the severall functions which each of these executed from all antiquity. The word *Prophet*, commeth from the Greeke word προφημι, which signifieth *to publish abroad things either present, or to come*. A Prophet in generall is, *A person called of God, who publisheth and expoundeth unto men the will of God, concerning things either present, or to come; which, without some revelation from God, remaine unknowne to us: as being such, to the knowledge whereof men were not able by themselves to come.* A Prophet is either *a Minister*, or *the head and chiefe of the Prophets*, which is Christ. *Of ministerall Prophets*, some are of the *Old*, some of the *New* Testament. Of the New Testament, some are *specially* so called, some only in *generall*. The Prophets of the Old Testament were *persons immediately called and instructed of God himselfe, either by instinct, or by dreames, or by divine visions; or by speaches had by God with them, that they should declare to men, to whom they were sent, the true doctrine concerning God and his Worship, and cleanse and cleare it from errours and corruptions; that they should recount and illustrate the promise of the Messias to come, and his kingdome and benefits, of remission of sinnes, and eternall life by and for him to be given to all Beleevers, that they should fore-tell future events, good and bad, and rewards and punishments; that they should guide, and administer, and order many counsels and offices, publike or civill, having divine and certaine testimonies to warrant them, that they could not erre in such doctrine, precepts, and counsels, as they propounded in the Name of God.* Those testimonies were especially these: 1. The continuall consent of the Prophets in Israel, of Moses, & the Patriarkes, both one with another, and with those first divine revelations, which were given at the Creation in Paradise. 2. Miracles certainly comming from God. 3. The events of things exactly answering to the sacred Oracles, and Predictions of the Prophets. 4. The testimony of the holy Ghost, throughly perswading and convincing mens mindes concerning the truth of Propheticall doctrine. Such Prophets were Adam, Seth, Noah, Abraham,

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The signification of the name, Prophet.

Two kindes of Prophets.

Two kindes of ministeriall Prophets.

What the Prophets of the Old Testament were.

Foure testimonies of the truth of the doctrine delivered by the Prophets of the Old Testament.

Abraham, Isaac, Jacob, Joseph, and other, and afterwards Moses, and they who succeeded him among the people of Israel. A Prophet of the *New Testament*, specially so called, *is a person immediately called of God, who, by divine instinct, and through speciall revelation of the holy Ghost, doth certainly fore-see and fore-shew things to come.* As were the Apostles, and Agabus, and the Disciples, telling Paul through the spirit, that he should not goe up to Jerusalem, &c. *A Prophet of the New Testament* in generall, *is called any, whosoever hath the gift of understanding, expounding and applying the prophecies and writings of the Prophets, who are properly so called, to the present use of the Church.* So is this word used, 1 *Corinth.* This function and gift of prophecying, that is, of expounding and applying the Scriptures of the Prophets and Apostles to the use of the Church, is at all times necessary: That other of fore-telling things to come, not so: and therefore it is but temporary, and for a time.

What a Prophet of the New Testament is.
Acts 11.28. & 21.11.
Acts 21.4.
1 Cor. 14.4.5.29.

The great and chiefe Prophet, which is Christ, *is a person immediately ordained of God, even from the beginning and cradle of the Church in Paradise to all eternity, sent of the Father to declare the will of God towards mankinde, to institute and appoint a ministery, to teach by the Word and Sacraments, the holy Ghost working together with him, and lastly in the flesh, to preach the Gospel, and to make knowne in his flesh by his doctrine and workes, that he is the Sonne, consubstantiall, and of the same substance with the Father, and authour of the Evangelike doctrine, giving by it the holy Ghost, and kindling faith in the hearts of men, sending Apostles, and gathering unto himselfe a Church out of mankinde, of which he may be heard, invocated, and worshipped.* Wherefore the propheticall function of Christ is, 1. To open and declare unto Angels and Men, God his whole will, which could not be knowne but by the Sonne, and by speciall revelation. *The Sonne which is in the bosome of the Father, hee hath declared him. The things that I have heard of the Father, those I speake to the world:* Likewise to reform and purifie the Law, and worship of God from corruptions. 2. To institute ordaine, and to maintaine the ministery of the Gospel, to raise up and to send Prophets, Apostles, and other ministers of the Church, to bestow on them the gift of prophecie, and to furnish them with gifts necessary to their ministery. *He* (that is, Christ) *hath given some Apostles, some Prophets, and some Doctors, &c. Therefore said the Wisedome of God, I will send them Prophets and Apostles, &c. I will give you a mouth and wisedome, where-against all your adversaries shall not bee able to speake.* So the spirit of Christ is said to have spoken by the Prophets. 3. To bee through the ministery effectuall in the hearts of the hearers; that is, to teach us within our hearts by his spirit, to lighten our mindes, to move our hearts to beleeve and obey the Gospel. *He shall baptise you with the holy Ghost, and with fire. Then opened hee their understanding, that they might understand the Scriptures. Christ gave himselfe for the Church, that he might sanctifie it, and cleanse it by the washing of water through the word. They went forth, and preached every where, and the Lord wrought with them, and confirmed the word with signes that followed. The Lord opened the heart of Lydia, that she attended unto the things which Paul spake. The Lord gave testimony unto the word of his grace.* Briefly, the parts of Christs propheticall office are these three: 1. To reveale his Fathers will. 2. To ordaine a ministery. 3. To teach the hearts of men, or to be effectuall by his ministery. And these three things Christ doth and did performe even from the beginning of the Church, and will performe to the end of the world, and that by his owne authority, power, and efficacy: and therefore Christ is called *the Word*, not only *in respect of the Father*, of whom in cogitation beholding himselfe, and considering the image of himselfe not vanishing, but subsisting consubstantiall, co-equall, co-eternall to the Father himselfe, hee was begotten, but also *in respect of us*, because hee is that person, which spake to the Fathers, and brought forth the living and quickning word, or Gospel out of the bosome of the Father.

Christ a Prophet from the beginning of the Church to all eternity.

Three parts of Christs Propheticall function.

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Mat. 5.6.7.
John 1.18. & 8.26.

2

Ephes. 4.11.
Luke 11.49. & 21.15.
1 Pet. 1.10,11.

3

Mat. 3.11.
Luke 24.45.
Ephes. 5.26.

Marke 16.20.
Acts 16.14. & 24.3.

Why Christ is called the Word.

By these things which have been now spoken, is also understood, what difference there is between Christ, and other Prophets, both of the Old and New Testament: and why he is the chiefe Prophet and Doctor. The difference and eminence consisteth in his nature and office. 1. Christ is the very Sonne of God, and God and Lord

Sixe differences between Christ & other Prophets. 2. Christ is God and Lord, they men servants.

Lord of all, and doth immediately utter the word of the Father, and is the Embassadour and Mediatour sent of the Father. Other Prophets are *onely men*, and his servants, called, and sent by him. 2. Christ is authour and revealer of the doctrine; and therefore the prince of all Prophets. Others are signifiers of that which they have received from Christ. For whatsoever knowledge and propheticall spirit is in them, all that they have from Christ revealing and giving it to them. Therefore is *the spirit of Christ said to have spoken in the Prophets*; neither hath hee opened onely to the Prophets the doctrine w^ch^ he teacheth, but also to all the godly. *Of his fulnesse have we all received*, that is, all the Elect, even from the beginning of the world unto the end. *No man hath seen God at any time: the only begotten Sonne, which is in the bosome of the Father, he hath declared him.* 3. His propheticall wisedome is infinite, and perfect, and therefore in all gifts he excelleth others, even according to his humanity. 4. This Prophet Christ appointeth the ministery, sendeth and ordaineth Prophets and Apostles, he giveth the holy Ghost, and gifts necessary for the Prophets, Apostles, and all Ministers of the word, to the performing of their duty. *Hee shall receive of mine, and shall shew it unto you. He will leade you into all truth.* 5. Christ himselfe is not only the authour of the doctrine, and erecter and maintainer of the externall ministery, but also by his owne and other Prophets voice, and outward ministery, he preacheth effectually to men inwardly through the vertue and working of the holy Ghost. Others are only the instruments of Christ, and that arbitrary, and at his disposition and direction. 6. The doctrine of Christ, which being made man, he uttered by his owne and by his Apostles mouthes, is much more cleere and full, than the doctrine of Moses, and the Prophets of the Old Testament. 7. Christ therefore hath authority *of himselfe*; others from him: *if Christ speake, wee must beleeve him of himselfe*: others, because Christ speaketh in them. These things are expressly proved by these places of holy Writ: *At sundry times, and in divers manners God spake in the old time to our Fathers by the Prophets: in these last dayes hee hath spoken unto us by his Sonne. This man is counted worthy of more glory than Moses; inasmuch as hee that builded the house, hath more honour than the house. The spirit of truth, which I will send you, shall receive of mine, and shall shew it unto you. This is my beloved Sonne in whom I am well pleased, Heare him. He that heareth you, heareth mee: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

2. Christ authour of the doctrine: they preachers only of it. John 1.18. John 1.18.

3. Christs gifts infinite: theirs finite.

4. Christ giveth gifts & receiveth not, they receive and give not. John 16.14.

5. Christ principally moveth mens hearts: they instrumentally.

6. Christs doctrine full and cleere: theirs dark & defective.

7. Christ is authorised by himselfe: they by Christ.

Heb. 1.1. & 3.3. John 16.14. Mat. 17.5. Luke 10.16.

3. *What Christs Priesthood is.*

A *Priest*, in generall, *is a person ordained by God to offer for himselfe and others, oblations and sacrifices: to pray for others, and to instruct.* Under prayer is comprehended blessing, which is to wish them good from God. There is one Priest, which is *signifying or typicall*, another *signified*. *The typicall Priest* was a person appointed by God, 1. *To offer typicall sacrifices.* 2. *To make intercession for himselfe and others.* 3. *To declare to the people the doctrine of the Law, and the promise of the Messias, and true sacrifice which was to come.* Such were all the Priests of the Old Testament; of whom one was the *High Priest*, the rest inferiour Priests: and these three properties which we have reckoned, were common *to the High Priest* with the other inferiour Priests. But some things the High Priest had proper and peculiar to himselfe. 1. That he alone entered into the Tabernacle, called *the Holiest of all*, or Sanctuary, and that but once every yeere, not without bloud, which hee offered for himselfe and the people, burning incense there, and making intercession for the people. 2. That his raiment was more gorgeous. 3. That he was set over the rest. 4. That he only was consulted of questions or matters doubtfull, weighty, and obscure, whether appertaining to Religion, or to the Common-wealth, and did returne the answers of God for the Princes and the people. 5. And therefore did governe and order some councels and offices of the State and Kingdome, & did see that all things were lawfully administred. The inferiours were all the other Priests of the Old Testament: whose office it was, *To sacrifice, to pray, to teach the doctrine of the Law, and the promise of the Messias to come, and to make intercession for themselves and others.*

A Priest in generall.

A typicall Priest.

The High Priests prerogatives under the Law.

thers. Wherefore, though the Leyiticall Priests were a type of Christ: yet the most notable type was the High Priest, for that he in moe things represented Christ our very true celestiall, and perpetuall High Priest. Object. 1. *But it was the Prophets office to teach: Therefore the Priests differed nothing from the Prophets.* *Answ.* Both of them, both the Prophets and the Priests did teach the people: and it might so fall out also, that the same was both a Priest and a Prophet; as it is read of Jeremy. But this was not perpetuall, but accidentall: Because; 1. The Priests were ordained mediately by men out of one certaine Tribe, namely, the Leviticall; but God immediately, & by himselfe raised up Prophets out of any Tribe. 2. There is a great difference found betwixt them, as touching their function of teaching. For the Prophets were raised *extraordinarily and immediately by God himselfe*, and so received from him the doctrine which they were to declare unto men. 3. They were so guided by the speciall motion of the holy Ghost, that they could not erre in that doctrine, which they uttered unto men in the Name of God. But the Priests, as Priests, 1. Were ordinary Ministers of the old Church. 2. Were appointed by men. 3. Were tied to the doctrine of Moses and the Prophets, which they learned; not from God immediately, but mediately by men. 4. They might erre in doctrine and counsell, and did erre often, when they departed from the law, and were reprehended of the Prophets. Wherefore, as touching their function of teaching, the Prophets differed from the Priests of the Old Testament, after the same sort, as in the New Testament, the Apostles from other Ministers and Teachers of the Church.

Three differences between the Priests and Prophets in the Old Testament.

The signified, and true, and only High Priest is the Sonne of God, immediately ordained by God the Father himselfe, and annointed by the holy Ghost, to reveale unto us the secret will of God, and his counsell towards us, and by assuming humane nature, offer himselfe a sacrifice propitiatory for the sins of all mankinde: to obtain for us, by his intercession unto the Father, remission of sins and eternall life: and lastly, to apply effectually his sacrifice unto us, both by imputing it, and also by illightning and moving the Elect, by his Word and Spirit, to receive it with a true faith; having this testimony, that hee is certainly heard of his heavenly Father, for all those for whom hee maketh intercession: and withall, having power to collect and gather his Church. Wherefore, there are foure principall parts of Christs Priesthood. 1. *To teach men both outwardly speaking to their eares by his voice, and the voice of his Ministers; and inwardly speaking to their hearts by the efficacy of his Spirit.* 2. *To offer himselfe a sacrifice and ransome, full, sufficient, and acceptable unto God for the sinnes of the world.* 3. *To make continuall intercession for us unto the Father.* For this intercession is proper unto the Sonne, not onely because himselfe, living on earth, in the time of his flesh, was made a suppliant and a sacrifice for us unto his Father; but also because he earnestly and desirously will, according to both natures, that the Father, for his sacrifice once accomplished on the Crosse, remit unto us our sins, and restore unto us righteousnesse and life: and the Father, looking upon the sacrifice and will of his onely beloved Sonne, receiveth all Beleevers into his grace and favour. Wherefore, the Sonne, in respect both of his merit and will to save us, & of his Fathers continuall beholding & looking thereon, hath from everlasting made intercession, and also doth now and for ever in heaven, appearing before his Father, make intercession for all the Elect and Chosen. *To pray for the people*, is a thing common to all Priests: but, *To make intercession both in heaven and earth unto the Father for us, that our sinnes may be pardoned us*, is onely belonging to this high and only Priest. 4. *To apply his sacrifice unto all those, for whom hee prayeth.* And he applyeth it: 1. *When he procureth by prayer, the Father to impute it unto us*, that is, to receive us for it into favour, and for it to love us. 2. *When himselfe also, for the same sacrifice sake, doth receive us into favour. Father, for their sakes sanctifie I my selfe.* 3. *When he indueth us with true faith, whereby we also may apply his satisfaction unto our selves*, that is, may be assured and thinke that it is our righteousnesse, whereby we may stand in the presence of the Lord.

Christ the true and prefigured High Priest.

Christs intercession.

Christs applying of his merit unto us. John 17. 19.

Hereby also it is cleere, in what, other Priests differ from Christ. 1. *These [illegible] only by their outward voice, & not by the inward working also of the holy Ghost.* 2. *They [illegible]*

Foure differences betwixt Christ & other Priests.

do not make continuall intercession, neither do they alwaies obtain what they aske. 3. These apply their benefits unto no man. 4. They offer not themselves a sacrifice for the sins of others. For all these things can be and are performed by Christ alone.

4. *What is Christs kingdome.*

A King is *a person ordained by God, to governe in a people, and beare rule alone, according to honest lawes, and to have power to reward the good, and punish the bad, and to defend his subjects against their enemies, having no superiour Governour above him.* The King of Kings, Christ, is *a person immediately ordained of God, to gather and rule by his word and Spirit his Church, purchased by his blood; and to defend her, being subject unto him, and serving him, against all her enemies both corporall and spirituall, and to reward her with eternall rewards, but to cast her enemies into everlasting paines and torments. His Name is called* the word of God. *And hee hath upon his garment and upon his thigh a name written,* The King of Kings, and Lord of Lords. Wherefore Christs *royall office is,* 1. *To rule by his word and Spirit his Church, gathered out of all Nations from the beginning of the world.* For, that it may goe well with us under this King, it is not enough, if he outwardly teach us, what he would have us, his subjects to performe; unlesse also by his Spirit he move our hearts and cause us to bee obedient to his commandements. 2. *To defend and preserve this his Church in this life, against all both inward and outward, domesticall and forraine foes:* which also he doth performe, while not onely by his powerfull hand he is ever present with us, but furnisheth us also with those weapons, wherewith our selves also may constantly and happily enter the combat, against our most mighty foes, and utterly vanquish & discomfit them. This sacred harnesse & warlike furniture is described, Eph. 6. 13. 3. *To make his Church partaker of the blessings of his kingdome,* and to adorne her, raised up from the dead, with everlasting glory and blisse. 4. *To overcome and rule his enemies by his might and power,* and at length to thrust them downe, being fully overcome and conquered, into eternall torments.

A King in general.

Christ a King of Kings.

Rev. 19. 12, 16.

Christs kingdom.

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Wee are in this place to observe the difference of the Propheticall, Priestly, and Royall office, both of them who were *in the old Testament,* and *of Christ,* and *of our selves.* In the old Testament, they were *types,* or *typicall Prophets, Priests, and Kings.* Christ is indeede *the true Prophet, King, and Priest,* which they prefigured: wee are Prophets, Kings, and Priests, by *participation,* as having Christs dignities communicated unto us. Now then, let us see what is our Propheticall, Priestly, and Royall office.

Quest. 32. *But why art thou called a Christian?*

Ans. Because through faith I am a member of Jesus Christ,[a] and partaker of his annoynting,[b] that both I may confesse his Name,[c] and present my selfe unto him a lively sacrifice of thankfulnesse,[d] and also may in this life fight against sinne and Sathan with a free and good conscience,[e] and afterward enjoy an everlasting kingdome with Christ over all creatures.[f]

[a] Act. 11. 26. [b] 1 Cor. 6. 5. [c] Act. 2. 17. 1 John 2. 27. [d] Mat. 10. 32. Rom. 10. 10. [e] Rom. 12. 1. 2 Pet. 2. 5, 9. Rev. 1. 6. and 5. 8, 10. Rom. 6. 12, 13. Gal. 5. 16, 17. Ephes. 6. 11. 1 Tim. 1. 18, 19. 1 Pet. 2. 11. [f] Mat. 25. 34. 2 Tim. 2, 12.

The Explication.

IN this thirty second Question wee are instructed, concerning the *unction,* or *annoynting* of the faithfull, namely, *whence* they are called Christians or Annoynted; and, what is the *duty* of Christians, and what their *comfort*; whereof this name doth advertise them. Here then is discoursed the common place, concerning the *communion* of Christ

Of the communion of the faithfull or Christians, with Christ.

Christ the head of the faithfull, his members, and of the *functions* of these his members. Hereof foure things come to be considered.

1. *What is the annoynting of Christians, or whence Beleevers have the name of Christians, or Annoynted.*
2. *What is the Propheticall function of Christians.*
3. *What their Priesthood.*
4. *What their Kingdome.*

1. *What is the Annoynting of Christians.*

Acts 11.26. Who is called a Christian.

LUke testifieth, that the name of *Christians* first began to be used in Antioch, in the Apostles time, when as before time they had bin termed by the names of *Brethren* & *Disciples*. The name *Christian* is derived from Christ: & in generall he is called *a Christian*, who is a disciple of Christ, & followeth his doctrine of life: and who, being inserted into Christ, hath communion and fellowship with him. There are two sorts of Christians: some *seeming* or *counterfeit*, and outward, but not true, that is, hypocrites: others *seeming and true*. For not every seeming Christian, that is, who is in outward conversation a Christian, is an hypocrite: seeing it is required of us; *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven. Shew me thy faith by thy workes*: but every Hypocrite is a seeming Christian, to whom it shall one day be said, *I never knew you*. They are called *seeming*, but not true Christians, who being baptised, professe in word and life, or outward conversation, the doctrine and faith of Christ, and are in the company of those which are called, but are not partakers of Christs benefits, being destitute of true faith and conversion. Therefore they are not the true and lively members of the Church. *Many are called, but few chosen. Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven.* They are *both seeming and true Christians*, who, being received by baptisme into the Church, acknowledge and professe Christs doctrine: and, being engraffed into Christ by a true faith, are made partakers of all his benefits; and, being regenerated by the holy Ghost, leade a life worthy of true Christians. Furthermore, of Hypocrites we are not here to speake: but of those, who are both without and within, that is, are truly Christians, and annoynted of Christ by the holy Ghost. The question then is, *Why we are called Christians?* The causes hereof are two. 1. *Because by faith wee are made the members of Christ.* 2. *Because by it we are made partakers of his annoynting*: that is, wee are called Christians for the communication made unto us of Christs person, office, and dignity. *To be the members of Christ*, is nothing else, than to be conjoyned & united to Christ, by the same spirit dwelling both in him and us: and by this spirit to be enriched with such righteousnesse and life, as is in Christ; to be conformed unto Christ: and seeing this righteousnesse, so long as we remaine in this mortall body, is imperfect, to be acceptable unto God for the righteousnesse of Christ, which is imputed unto us. Of this our communion with Christ these sayings make mention; *Wee being many are one body in Christ. Know ye not that your bodies are the members of Christ? He that is joyned unto the Lord, is one spirit. In all things grow up into him which is the head, that is, Christ.* Now the similitude of the head and members of the same body, is most fit and appliable to declare that most straight and indissoluble conjunction of us with Christ. For, 1. As all the members of the body are knit to one and the same head, & consequently to one another, by sinewes and fleshly ligaments. And as in the head are engendred all vitall spirits, who are the next or ready instruments of sense and motion; as also all the outward and inward senses are seated in the head, and thence only from them the whole body, and each member thereof doth draw life; not from one another, I say, but from the head onely, so long as they remaine united to that head, and among themselves: so Christ is that one and quickning head, from whom his spirit is dispersed into all the members, and not from one member into another; and by whom all the elect, who are the living members of the Church, being united by the holy Ghost received through faith, are quickned, & are knit also among themselves,

Mat.5.16. James 2.18. Matth.7.23. Seeming & false hearted Christians.

Mat.20.16.&7.22. Seeming and true hearted Christians.

What it is to bee Christs members.

Rom.12.5. 1 Cor.6.15.17. Ephes.4.15. The similitude of mans body to declare our union with Christ.

selves by the meanes of mutuall charity. Which charity and dilection must needs be there, if we be joyned unto the head. For the connexion of the members with the head, is the originall & cause of the conjunction of the members among themselves. For the quickning spirit of Christ doth not flow out of one member into another, but out of one Christ, as the head, into all the members of the Church. *I will send unto you from the Father, the Comforter, the Spirit of truth.* 2. As in mans body are divers gifts and functions of the members, and yet but one life and soule quickning and moving all the members: so in the body of the Church are divers gifts and functions: and yet but one Spirit, by the benefit whereof each member may doe his function. 3. As the head is placed in the highest place, and therefore is of more worthinesse, and the fountaine of all life: So Christ hath the highest roome and degree in the Church, as in whom the Spirit is without measure, and of whose fulnesse all receive: but in the members, that is, in Christians, are certaine measures of gifts which are derived into them from the onely head and fountaine Christ. Wherefore the Pope of Rome lyeth, when he avoucheth himselfe to be the head of the Church.

John 15.26. 2

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Christ is *our head* in three respects. 1. *In respect of his perfection:* because he is both God and man: and in gifts, as touching his humane nature excelleth all creatures; *In him dwelleth all the fulnesse of the God-head bodily, &c.* Hee alone giveth the holy Ghost. *This is hee, who baptizeth with the holy Ghost.* 2. *In dignity, or order:* glory, majesty, power, authority, which in his humane nature glorified, hee now openly sheweth forth and declareth. For as God created all things by him: so *he hath made him heire of all things, and the ruler of his house.* 3. *In respect of his office:* For hee is the redeemer and sanctifier of his Church, he is over every member of the Church, he ruleth, governeth, quickneth, nourisheth, and confirmeth them, so as they continue joyned in him, with the rest of the members. Wee are also in three respects the *members of Christ.* 1. *Because by faith and the holy Ghost, wee are joyned unto him, and also are knit together amongst our selves, as the members to the head, & one with another.* And this conjunction of the members of this body amongst themselves, is no lesse requisite, and behoovefull, for the safety of the Church, than the conjunction of the whole body with Christ the head. For if thou separate the arme from the hand, thou shalt separate it also from the head, and so it shall no more have life. *That Christ may dwell in your hearts by faith.* 2. *Because wee are quickned and guided of him; and from him, as the fountaine, we draw all good things:* so that except we continue in him, we have not eternall life in us: as neither the members sundred from the body, retaine life any longer. *If a man abide not in me, he is cast forth as a branch and withereth.* 3. *Because as in mans body are divers faculties and functions of the members: so are the gifts and functions divers of the members of Christ in the Church:* And as all the actions of the parts of the body are imployed and referred to the preservation thereof, so all the members of Christ whatsoever they purpose or doe, that ought they to imploy and referre to the profit and utility of the Church. *As wee have many members in one body, and all members have not one office: so we being many, are one body in Christ. The manifestation of the Spirit, is given to profit withall.*

Christ is our Head in three respects. 1

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Eph. 3.17. 2

John 5.4. 3

Rom 12.4. 1 Cor. 12.7.

Whereas then now wee understand what it is *to bee a member of Christ*, and how we are his members; it will the more cleerely appeare, what it is *to bee partaker of Christs annoynting. Annoynting* signifieth a bestowing of gifts: and *participation of annoynting* importeth a communion of Christs gifts and office: or, *annoynting* is a participation of all Christs benefits, and consisteth in the participation of Christs Kingdome, Priest-hood, and Propheticall office. *To be partaker then of Christs annointing*, is, 1. *to bee partaker of the holy Ghost and his gifts.* For the holy Ghost is not idle in us, but worketh the same in us, which he doth in Christ; albeit Christ alone hath more gifts than wee all: and those graces and gifts in Christ are far more excellent in degree. 2. *That Christ should communicate unto us his Propheticall, Priestly, and Kyngall function.*

What annointing & participation of annointing is. What it is to bee partaker of Christs annointing.

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2. *What*

2. *What is the Propheticall function of Christians, that is, in what sense they are, and are called Prophets.*

Christians are Prophets in knowledge and confession. Acts 2.17. Mat. 10.32.

CHrist maketh us partakers of his Propheticall honour or office, not onely in this that himselfe prophecieth unto us, that is, effectually instructeth us by his Word and Spirit, but also because hee will and bringeth to passe, that wee may also prohpecie, by professing and celebrating God: According as it is said, *I will powre out of my Spirit upon all flesh, and your sonnes and your daughters shall prophesie. Whosoever shall confesse me before men, him will I confesse also before my Father, which is in heaven.* Our propheticall office therefore is, 1. *Rightly to understand and imbrace the doctrine, perfect and necessary to salvation concerning God and his will.* 2. *That every one in his place and degree professe the same, being understood, faithfully, boldly, constantly, in word and life, thereby both to celebrate God, and to bring many scholars and disciples unto Christ.* The difference between Christs Propheticall function and ours, is, 1. *That Christ hath the spirit without measure, we by measure.* For it is the proper spirit of Christ which floweth from him, and is poured into the hearts of men: we have him by gift. He being but one, hath all the gifts of the holy Ghost, and those in the most excellent degree: all we have but onely some, and those farre inferiour. 2. *That Christ effectually teacheth, by moving the hearts of men to accord and assent. To sound and voice of others, without the inward sound and voice of the holy Ghost, doth but strike the eares, neither pierceth it unto the heart.*

2. Differences of Christs Propheticall function with ours.

3. *What is the Priest-hood of Christians.*

What our Priesthood is, and the parts of it.

THe office of a Priest is *to teach, to pray, and to sacrifie.* Wherefore our Priesthood is, 1. To teach and instruct others; that is, to declare and shew unto others the true knowledge of God. *And thou, when thou art converted, strengthen thy brethren.* 2. To invocate on God being knowne aright of us. 3. To performe unto God the duties of thankfulnesse, to render him his due worship, even all outward and inward obedience: or, to offer up unto God all our life time sacrifices of thanksgiving acceptable unto him, and sanctified by the sacrifice of Christ: namely, to offer up unto him, 1. Our selves: by mortifying the old man in us, and by *giving our members as weapons of righteousnesse unto God.* 2. Our prayers: *Let us therefore by him offer the sacrifice of praise alwaies to God, that is, the fruit of the lips which confesse his name.* 3. Our almes-deeds: *Thy prayer is heard, and thine almes are had in remembrance in the sight of God.* 4. Our confession of the Gospel: *Grace is given mee of God, that I should bee the Minister of Jesus Christ towards the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might bee acceptable.* 5. Our cheerfull undergoing and suffering of the crosse, that is, all calamities, persecution, contempt, banishments, and even death it selfe for the confession of the truth, and the glory of God. *Though I bee offered up upon the sacrifice and service of your faith, I am glad. I am now ready to be offered. Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* This Priest-hood Christ communicateth unto us: 1. When by the efficacy of his spirit he works in us these forenamed sacrifices of thanksgiving, which wee offer unto God. 2. When by his merit and intercession unto his Father, hee causeth our sacrifices, albeit unperfect and stained with our sins, to bee notwithstanding pleasing and acceptable unto God.

1 Luke 22.32.

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What our sacrifices of thanksgiving are.

1 Rom. 6.13.

2 Heb. 13.15.

3 Acts 10.31.

4 Rom. 15.15, 16.

5 Phil. 2.17. 2 Tim. 4.6. Col. 1.24.

How Christ maketh us Priests.

Our sacrifices different from Christs sacrifice three waies.

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Now our sacrifices differ, as well as the sacrifices of the old Priests, from Christs sacrifice. 1. Christ offered up together a sacrifice *both of thankesgiving and propitiatory:* We offer up only sacrifices *of thankesgiving.* The old Priests also offered up sacrifices of thanksgiving: because these belong to the whole Church, even from the beginning, to the end of the world. But those sacrifices, which they offered besides, were only typicall. But no sacrifices of the New Testament are typicall, but either eucharisticall and of thankfulnesse, as are ours: or propitiatory, as is the obedi-

ence

ence of Christ onely, performed for us in suffering our punishment. For hee offered not a typicall or figurative, but the reall or figured and signified sacrifice; as being not a typicall, but the signified Priest. 2. The sacrifices of Christ are *both perfect*: ours *imperfect*, and defiled with many sins. 3. The sacrifice of Christ pleaseth God *for it selfe*, and for the worthinesse that is perfect in it selfe, and meriteth remission of sinnes and eternall life of God for us: because it is the death of the very son of God. Our sacrifices merit nothing of God, and please him, *not for themselves, but for Christs sacrifice*, wherewith they are sanctified. 1 2 3

4. *What is the kingdome of Christians.*

WEe are partakers of Christs kingdome, 1. *Because hee is our King, and doth communicate his victory and glory against his enemies and ours, with us, and maketh us by faith citizens of his kingdome, the sons of God, his brethren & co-heires.* 2. *Because, by the vertue and operation of his Spirit, he also maketh us Kings*: that is, the Lords over all creatures, conquerors of our enemies, and partakers of everlasting blisse and glory. *Be of good comfort, I have overcome the world. To him that overcommeth will I grant to sit with me in my throne. That ye may sit on seates, and judge the twelve tribes of Israel.* Our royall office therefore is, 1. *That by the vertue of Christs spirit* (who hath restored unto us our lost royall and heavenly dignity, over all our enemies) *wee fight continually against sin, the world, the divell, and the flesh, and overcome.* Which we doe, when as by a true faith wee are resolved, that wee have remission of all our sins: & when by the same faith we receive the holy Ghost to represse sin even in this life, as touching the beginning of our conquest. 2. *That at length all our enemies being, by the grace of Christ, fully brought under, wee injoy eternall blisse and glory*, that is, the heavenly kingdome, which by the working of the holy Ghost is begun in us in this life, and which we now possesse *in hope*, but then shall *in full possession* inherite. *Fight a good fight, having faith and a good conscience. If we suffer, we shall also reigne with him. Inherit ye the kingdome prepared for you from the foundations of the world.* Briefly, our kingdome is, 1. That in Christ we are Lords over all creatures. *All things are yours.* 2. That we overcome our enemies by faith in Christ. *Who hath given us victory. This is the victory that overcommeth the world, even our faith.*

Christians are Kings,
1 By partaking of his victory and royalty.
2. By having in themselves through him, a power to overcome & over-rule both their enemies and all creatures.
John 16.33.
Revel. 3.21.
Luke 22.30.
Our royall office.
1 John 5.4.
1 Tim. 1.18.
2 Tim. 2.12.
Mat 25.34.
Our kingdome.
1 Cor. 3.21.
1 John 5.4.

There is notwithstanding a difference between the kingdome of Christ, and ours. For, 1. The kingdome is *hereditary* unto Christ. For he is the naturall Son, and therefore by nature King: but ours is by right of adoption. Christ, as the naturall Son, is *ruler over his house, heire of all things.* We are, by and for him, the adopted sons of God. 2. Hee alone by full right is King *over all creatures simply*, but especially over the whole Church of the holy Angels and men. But we neither are, nor ever shall be the Kings and head of the Angels, and the Church; but *onely over other creatures*, which are compelled to serve us, we are Lords: heaven, earth, and all things shall serve us; wee shall bee adorned with glory, majesty, and no common excellency of gifts, but with the highest prerogative over all wicked men & divels, whom we shall judge, subscribing, and yeelding our consents to the soveraigne judgement of Christ in condemning and destroying them. *Ye shall sit upon twelve seats, judging the twelve tribes of Israel.* 3. Hee conquereth his enemies, *by his owne power*: wee, *in him*, and *by him*, that is, by his grace and assistance. *Be of good comfort, I have overcome the world.* 4. He alone ruleth the Church with *the sceptre of his spirit and word*, moving our hearts, and restoring in us the lost image of God: we are ministers and administrators of the *outward word and rites*; wee cannot give the holy Ghost: as, *I baptise you with water, but he that commeth after me, hee will baptise you with the holy Ghost, and with fire. Who is Paul then? and who is Apollos? but the ministers, &c.*

Foure Differences betweene Christs kingdome and ours.
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Heb. 3.6 & 2.8.
2
Mat. 19.28.
3
John 16.33.
4
Mat. 3.10.
1 Cor. 3.5.

The summe of all is: *In the old testament were Prophets, Priests, and Kings, typicall: Christ is those three in signification, and in truth; we by participation from him.* Wherefore great is the use of this doctrine, 1. *Unto consolation*: For *to beleeve in Christ*, is not onely to know, that Jesus is the annoynted, that is, the chiefe Prophet, Priest, and King: but to be perswaded, that he is such also unto me, and that I being engraffed in-

What it is to beleeve in Christ.
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to him by faith, as a member into the head, am daily sustained, governed, & quickned by him; and that he maketh me also partaker of his unction or annointing, that, by the working of the holy Ghost, I may also be a Prophet, a Priest, and a King. This is the unspeakable advancement and dignity of Christians. 2. *Unto exhortation.* For whereas we are all *Prophets & Doctors* appointed by God, therfore we are to confesse & celebrate his name: whereas we are all *Priests*, it is our duty to offer up our selves unto him as a lively sacrifice of praise & thankfulnes: whereas we are all *Kings*, it behooveth us to fight & war manfully against sin, the world & the divel, that at length we may beare rule over all our enemies, being adorned with everlasting blisse and glory.

On the 13. Sabbath.

Quest. 33. *For what cause is Christ called the onely begotten Sonne of God, when wee also are the sonnes of God?*

[a] John 1.14. Heb. 1.1,2. John 3.16. 1 Ioh. 4.9. Rom. 8.32. [b] Rom. 8.16. John 1.12. Galat. 4.6. Ephes. 1.5,6.

Anſ. Because Christ alone is the coeternall & naturall Son of the eternall Father,[a] & we are but sons adopted of the Father by grace for his sake.[b]

The Explication.

VNder this question, the common place touching the God-head of the Sonne is contained. Out of the words of the question an objection may bee thus collected; *Hee which is the onely begotten Sonne, hath no brethren: but Christ hath brethren, for even we also are the Sons of God. Therfore he is not the only begotten Son of God. Anſ.* For answer hereunto, we must put a distinction and difference betweene Christs and our manner of being Sonnes. Christ is the *onely begotten* Son, the *naturall*, and proper Sonne of God. Wee are the sons of God, adopted of the Father by grace through Christ. For further evidence in illustrating this point, we are to explain in briefe *who are called sons*, and *how many waies this name is used*; and this being done to examine *who are, and are called the sons of God.*

Divers sorts of sonnes.

All sonnes are either *borne sonnes*, or *adopted sonnes.*

Sonnes that are *borne sonnes*, are they, who begin at one and the same time both *to bee*, and *to be sonnes*; and these are either sons *borne of Parents*; or sons *born by grace. Sonnes borne of Parents*, are properly called *naturall sonnes*; to whom the essence and nature of their Parents is communicated; and that either *in part*, or *wholly. In part* the essence and nature of the Parents of whom wee are borne is communicated unto us men. *Wholly* the divine essence is communicated of the Father unto Christ, as touching his God-head. As then wee are the naturall sonnes of our Parents: so Christ according to his divine nature is the naturall and onely Sonne of God, of the same essence and nature with the Father, of whose substance hee was, after a manner altogether ineffable, begotten from everlasting. *As the Father hath life in himselfe: so likewise hath hee given to the Sonne to have life in himselfe.* The eternall Father therefore hath communicated unto his Sonne, the life, whereby both himselfe by himselfe liveth, and whereby hee quickneth all creatures; which life is that one and eternall Deitie, creatresse and defendresse of all things. *Sonnes by grace*, are they, who at one and the same time began *to be*, and *to be sonnes of God*: but, that they are sonnes, this they have, either *by grace of Creation*, or *by grace of Conception by the holy Ghost, and of the Union with the Word.* The sonnes of God *by grace of Creation*, are Angels, and Adam before the fall; because God created them, that hee might account them for his sonnes, and they againe acknowledge and magnifie him as their bountifull and benigne Father. These indeed are unproperly called sonnes *borne by grace*: but yet such they are, in as much as they beganne both *to be*, and *to be sonnes.* The Sonne of God *by grace of conception by the holy Ghost, and of union with the Word*, is Jesus Christ only, according to his humane nature: because as touching

John 5.26.

touching this he was the Sonne of God by grace, even presently from that very moment, when he began to be borne man: and that therefore, because, by the vertue of the holy Ghost, he alone was borne of the substance of the Virgin, pure from all stain or corruption; and so was personally united with the *Word*.

Adopted sonnes are they, who begin not at the same time *to bee*, and *to be sons*: but sometimes were, when yet they were not adopted, or sometimes were not sons, or had their being ere they were such sons, and were made sons only by the law & will of the Adopter, who endoweth them with the right & title of sons, so that with him they are in the same place, as if they had bin born of him. After this sort, that is, by adoption, Adam after his fall, and all the elect regenerate are the sons of God; being adopted for the naturall sons sake, Christ Jesus. But before they were adopted, they were the sons of wrath.

How Christ is the onely begotten Son of God.

Out of this distinction of sons, it is cleare both *how we are the sons of God*; namely, by adoption: and *how Christ is the only begotten Son of God*, to wit, two waies. 1. *According to his Divinity*, because as touching this nature, he alone was from everlasting begotten of the substance of his Father: *We have seen his glory, as the glory of the only begotten Son of the Father.* 2. *According to his humanity in some sort*, (though unproperly) because even according to this also hee was borne after such a manner, as never was any other besides him, to wit, of an unspotted Virgin, by the power & vertue of the holy Ghost. Christ is farther called *the first begotten*, 1. *According to his Godhead, both in respect of time, & of worthinesse*: because he, before all, was begotten from everlasting of the Father; and is perfect God; and all were made by him; and by, & for him are delivered, and receive the right of sons. 2. *According to his humanity, in respect of his worthines only & right.* 1. Because he was begotten after a singular maner, 2. Because he hath his subsistence in the person of the *Word*, to the unity whereof the humanity was assumed. 3. Because hee hath by his merit purchased the right of sons for others. 4. Because in gifts, workes, majesty, authority, hee unspeakably excelleth all the sons of God, even Angels themselves, and is Lord and head of them all. Unto Christ therefore, in respect of his humanity, agreeth this, which of old was signified by the type of the first-born. For after the decease of his Father, the first-born tooke two portions of his fathers goods, when as the rest had each but one. Now the cause of that right was his office and function. For he succeeded into the roome of his father, so that hee had authority over his family, and the rest of his brethren, and did beare rule over them. So Christ the Son of God hath also right, according to his humanity, over the rest of his brethren, and all the sons of God: and hee, but one, hath received moe and more excellent gifts, than have all the rest: because he is the Lord of his Fathers house, the rest are his Ministers. *Who is the image of the invisible God, the first borne of every creature. He is the beginning and the first-borne of the dead, that in all things hee might have the preeminence.* Christ is also called *Gods owne Son*, because he was begotten, and not adopted of God. *Who spared not his owne Son.* Here also we must observe the right forms of speech to be used in Christs & our filiation, son-hood, or estate of sons. Christ according to his divinity is called Gods *naturall* son, because he is begotten from everlasting of the essence of his Father. According to his humanitie hee is not called Gods *naturall* son, but Gods *son by grace*; by grace, I say, not *of adoption*, but of *conception by the holy Ghost*, and of *Union with the Word*. The reason why according to his humanity hee is not Gods *naturall* son, is, because according to his humanitie he is not begotten of the essence of the Father. The reason why according to his humanity he is not Gods *adopted* son, is, because he was not made a son of no son, but in the same moment wherein he began *to be*, began also *to be a sonne*. The Angels are called the *naturall* sons of God; but *by grace of creation*, as man also was before his fall. The regenerate in this life are sons *by grace*, not of *creation*, but of *adoption*. Grace therefore in respect of adoption, is as a *generall* in respect of a *speciall*. For there are three degrees or kinds of grace, to wit, grace of creation, grace of conception by the holy Ghost and Union with the word, and grace of adoption.

1

John 1.14.

2

How he is the first begotten.

1

2

Gen.27.29.& 37.

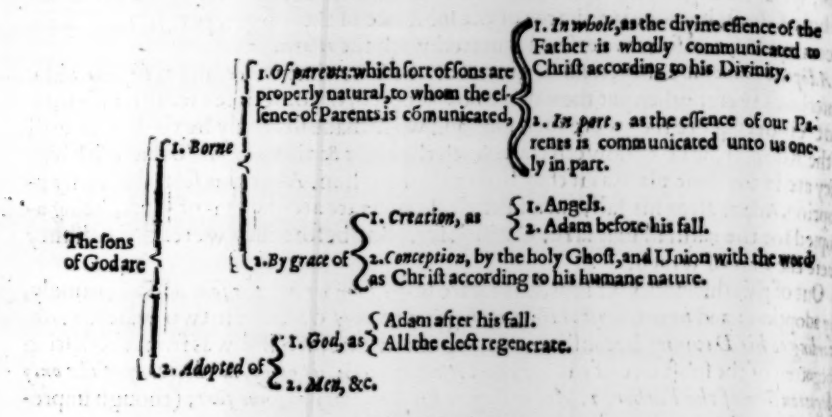
Col.1.15,18.

How he is Gods owne Sonne.

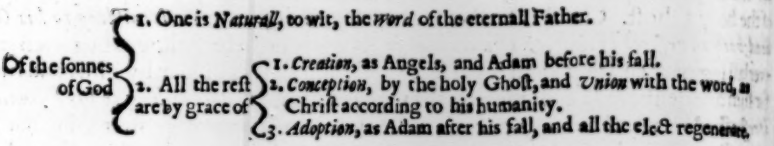
Rom.8.32.

How he is the naturall Son of God.

A type or figure of the ſonnes of God.



Another type.



Out of this diſtinction of ſonnes, the anſwer to this objection before propoſed is more cleere. Object. 1. *He that hath brethren, is not the onely begotten. Chriſt hath brethren. Therefore he is not the only begotten. Anſ.* The Major is to be diſtinguiſhed. Hee that hath brethren, to wit, *of the ſame generation and nature*, hee is not the only begotten. Chriſt hath brethren, but not of the ſame generation and nature: that is, not begotten of the ſubſtance of God the Father, but onely adopted of God the Father through grace. Repl. *How then are wee the brethren of Chriſt? Anſ.* Our fraternity and brother-hood with Chriſt, conſiſteth in theſe foure things. 1. In the likeneſſe and ſimilitude of our humane nature. For hee is true man, procreated of the bloud of Adam, the common father of us all. 2. In his brotherly love towards us. 3. In our conformity and correſpondence with Chriſt, which conſiſteth in perfect righteouſneſſe and bleſſednes. 4. In the conſummation and accompliſhment of his benefits. Object. 2. *He that hath a generation or begetting unlike to the generation of other ſons, is in reſpect thereof ſaid to be the onely begotten. Chriſt, according to his humanity, hath a generation unlike to the generation of other ſonnes of God, becauſe he alone was conceived of the holy Ghoſt, and borne of a Virgin. Therefore Chriſt is called the only begotten according to his humanity alſo, in reſpect of this temporall and miraculous generation of the Virgin, and not in reſpect of any eternall generation of his Father according to his Divinity. Anſ.* The Major is true of ſuch a ſon, as hath a generation *unlike in the whole kinde*; that is, both in *nature*, and in the *manner* of the generation. But Chriſt according to his humanity hath a generation diverſe from us, *not as concerning his nature*, but onely in reſpect of the *manner*. For, according to his humanity, hee is conſubſtantiall with us, that is, hee is true man, having a humane nature, the ſame altogether with ours in kinde: the difference is onely in the ſingular and miraculous manner of his conception, and nativity of the Virgin. Wherefore although in reſpect of this generation alſo of his Man-hood, hee is onely begotten; yet in Scripture, and in the Creede hee is properly called the onely begotten Sonne of God, according to his divine nature, not according to his humanity. For according to his humane nature hee hath brethren of the ſame generation and nature: but according to his divine nature hee hath no brethren, but alone was from everlaſting borne of the eſſence of the Father. Of no other is it ſaid, that

Our fraternity and brother-hood with Chriſt.
1
2
3
4

Why Chriſt according to his man-hood cannot properly be called the onely begotten.

that, *The Father hath given unto him to have life in himselfe*: and that, *In him dwelleth the fulnesse of the God-head bodily*. Therefore he is expresly called *the onely begotten of the Father*, not of his Mother. And the very word *only begotten* properly respecteth the nature and essence it selfe, not the peculiar manner of his miraculous conception: and it signifieth one that is begotten alone, & not one begotten after a singular manner alone. Object. 3. *Every sonne is either naturall or adopted: Christ according to his humanity is not the naturall Son of God; He is therefore the Son of God by adoption. Ans.* The Major of this reason, albeit it may be granted according to civill constitutions, yet it is false in divinity, because it compriseth not a sufficient enumeration of the sonnes of God. For there are sonnes of God by grace, as the Angels, which yet are not adopted sonnes. Thus is Christ according to his humanity the Son of God, even by grace without adoption, as appeareth out of that distinction of sonnes before delivered.

John. 3. 35. Col. 2. 9. John 1. 14. μονογενὴς θεὸς πατρός. Job 1. 6.

Now what is meant, when we say, *I beleeve in Jesus the onely begotten Son of God? Ans.* The meaning is, 1. I beleeve that Jesus is the onely begotten Son of God, that is, the naturall and proper Son, not having any brethren, begotten of the substance of the Father from everlasting, very God of very God. But this sufficeth not. For the divels also beleeve this, and tremble. Therefore hereunto is to be added. 2. I beleeve that for me, that is, for my salvation, he is the onely begotten Sonne of God: or, I beleeve that he is therefore the naturall Sonne, that he may make me a sonne by adoption, and may communicate to mee and to all the elect the dignity, and right of the sons of God, as it is said: *We have seene his glory as the glory of the onely begotten Son of the Father. As many as received him, to them he gave power to bee the sonnes of God. This is my beloved Son, in Whom I am well pleased. God with the glory of his grace hath made us accepted in his beloved.*

The meaning of the Article. I beleeve in Jesus the onely begotten Sonne.

John 1. 14. 12. Mat. 3. 17. Ephes. 1. 6.

Of the Deity or God-head of Christ.

WHereas this doctrine, concerning the onely begotten Son of God, is a foundation of our salvation, and we cannot beleeve *that Christ is the only begotten Son of God*, and much lesse can beleeve *in this onely begotten Son of God*, unlesse withall we beleeve that Christ is *true God*, even the everlasting *Word*, of the same substance, dignity, power and nature with the Father; it remaineth therefore that herein briefly we deale against the Heretikes who impugne it. Foure things are principally controversed touching the God-head of the Sonne.

1. *Whether the Sonne of God, or the Word bee a Subsistent, or Hypostasis, or person in the flesh, and before the taking of flesh.* That is, *whether in Christ man, there be, besides his soule and body, a spirituall nature or substance, which was also existing before Christ borne of the Virgin, and wrought and accomplished the works of God, and is the Son of God, and is so called in Scripture.*
2. *Whether hee bee a person truly distinct from the Father and the holy Ghost.*
3. *Whether he be equall unto the Father.*
4. *Whether hee bee consubstantiall, that is, of one and the same substance and essence with the Father.*

We have therefore foure principall conclusions to be proved in their order against severall Heretikes.

1. *That Christ borne of the Virgin, besides his soule & body, is a subsistent or person.*
2. *That hee is a distinct person from the Father and the holy Ghost.*
3. *That he is equall to both.*
4. *That he is of the same essence with both.*

Moreover, there is a double manner of gathering arguments out of the Scriptures, whereby the divinity of the Son and the holy Ghost, as also other things questioned in divinity are confirmed. 1. *When the testimonies of Scripture are gathered according to the*

A double way of gathering testimonies of Scripture.

the order of the bookes of the Bible. 2 When as certaine orders or ſorts of arguments or proofes are ſet, unto which the teſtimonies of Scripture thereto belonging are referred. Both waies are good, and both very often neceſſary for a Divine, when he privately conſidereth and examineth, or diſcuſſeth controverſies and diſputes of Divinity, and ſearcheth what is true in them. The firſt way is more laborious, and repeating of the ſame things: the later is more ſhort and compendious, and more fit and appliable both for teaching, and alſo that the grounds of the points and opinions of Chriſtian religion may the more eaſily bee conceived of the minde, and more firmly ſticke and abide in the memory, for whatſoever need or uſe thereof to come.

THE FIRST CONCLUSION.

The Sonne of God is ſubſiſtent in the fleſh borne of the Virgin, and before the fleſh.

THis Concluſion is to bee proved and maintained againſt both ancient and moderne, or late up-ſtart Heretikes: ancient, as Ebion, Cerinthus, Samoſatenus, Photinus; moderne, as Servetus, and others. The orders or ſorts of arguments which confirme this Concluſion may be either eight or nine in number. *To the firſt Claſſe* belong thoſe teſtimonies of Scripture, which expreſly teach and diſtinguiſh two natures in Chriſt, and in which *the word* is deſcribed that hee was made man, that he was manifeſted in the fleſh, and aſſumed or tooke fleſh, &c. *The Word was made fleſh: He tooke the ſeed of Abraham. God was manifeſted in the fleſh. Every ſpirit that confeſſeth not that Chriſt is come in the fleſh, is not of God. No man aſcendeth up to heaven, but he that deſcended from heaven, the Sonne of man, which is in heaven. For this cauſe am I borne, and for this cauſe came I into the world. Foraſmuch as the children were partakers of fleſh and bloud, he alſo himſelfe likewiſe tooke part with them. Before Abraham was, I am.* Therefore it is one nature which appeared in the fleſh, tooke fleſh, came downe from heaven, and comming into this world, was made partaker of fleſh and bloud, and was before Abraham; and another nature which was aſſumed or taken, into which the former came, and in which it appeared. For the *aſſumer* and the *aſſumed* are not all one. Whereas then *the Word* tooke humane nature, he muſt needs be other from it, who both was before the fleſh taken, and was not converted or changed into it, but hath a ſubſiſtence diverſe & diſtinct from the fleſh which was aſſumed. The argument is thus framed: *The aſſumer is before that which is aſſumed. But of the Word it is ſaid, that he aſſumed or tooke fleſh, that he was made fleſh: Therefore the Sonne, the Word, was before the fleſh hee aſſumed.* The Major is manifeſt: The Minor is proved out of the fore-alledged authorities. Hitherto alſo belong all thoſe teſtimonies, which oppoſe in Chriſt his divine nature, which did aſſume, to his humane nature, or fleſh, which was aſſumed; and diſtinguiſh that from this: as, *His Sonne, made of the ſeed of David, according to the fleſh. Of the Fathers concerning the fleſh, Chriſt came.* Therefore there is another thing in Chriſt beſides his fleſh, according to which he is not of the Fathers, nor of the ſeed of David. *Who being in the forme of God, tooke on him the forme of a ſervant:* Wherefore the *forme of God* in Chriſt is one thing, namely, his divinity moſt perfect: and the *forme of a ſervant* another thing, even of his humanity weake, baſe, and ſervile. Chriſt is called *the ſonne and Lord* of David: Therefore there bee divers natures in him. *Deſtroy this temple, and in three daies I will raiſe it up againe.* Wherefore there is one thing in Chriſt, which is deſtroyed, even his body; and another thing likewiſe which raiſeth up his deſtroyed body, which is the Word, who is called *the only begotten Sonne.*

1. Claſſe.

John 1.14. Hebr. 2.16. 1 Tim. 3.16. 1 John 4.3. John 3.13. & 18.37. Hebr. 2.14. John 5.58.

The Word tooke fleſh.

Rom. 1.3. & 9.5.

Philip. 2.6.

Matth. 22.44. John 2.19.

John 1.18.

Object. 1. *The Word, in John, doth not ſignifie any perſon, which was ſubſiſting before the fleſh borne of the Virgin: but only that viſible Preacher or Teacher Jeſus, who was made fleſh; that is, was a man mortall, weake, miſerable, and abject.* Anſw. This is a notorious, manifeſt, and impudent corrupting of this place. For it is eaſie for any man

That John meaneth by the Word, a perſon ſubſiſting before the fleſh.

man to shew out of the very narration of John, that the *Word* signifies an *Hypostasis*, or person, which was existing before Jesus born of the Virgin. For, *The Word*, 1. *was in the beginning*, that is, was now before existing, when things were created. 2. *And that Word was God.* 3. *By whom all things were made.* 4. *Who is the authour of life and light*: Therefore *hee is a person existing before all things.* 5. *Which lightneth every man that commeth into the world*, that is, all, if not with *spirituall*, yet with *naturall* light: Therefore he is their illuminatour, who were before the flesh, which was borne of the Virgin. 6. *Who being in the world, and not knowne.* 7. *Yet came unto his owne.* 8. *Being made flesh*, that is, assuming and taking humane nature of the Virgin Mary. For, that these words, *The Word was made flesh*, have this meaning, namely, that he who now from the beginning was in the world, was made flesh, that is, man (which before he was not) not by any changing or mutation of himselfe, but by assuming and taking humane nature, other places of Scripture doe demonstrate: *He was partaker of the flesh, he tooke the seed of Abraham. God was manifested in the flesh.* *The Word* therefore assumed and tooke flesh, but was not converted into flesh: that is, the divine nature was distinct from the flesh taken and assumed. Moreover, that Christ, man, was such a teacher, who not only in the time of his flesh, but also before that was borne, even from the beginning of the world, preached the will of his Father unto men, and quickned them; both this very narration of John, and other very many places doe plainly shew. *Hee was the life, and the true light, which lighteneth every man. No man hath seene God at any time; the onely begotten Sonne, which is in the bosome of the Father, he hath declared him. I am the living bread, which came downe from heaven, and giveth life unto the world. Christ went by the Spirit in the daies of Noah, and preached unto the spirits that are in prison, which were in time passed disobedient.*

The Word was made flesh, by taking flesh, not by any conversion into flesh.

Hebr. 2. 14. 1 Tim. 3. 16.

The Word was a Teacher from the beginning of the world.

John 1. 9. 18. & 6. 51.

1 Pet. 3. 19.

Object. 2. *Christ, man, is, and is called God in the New Testament: Therefore they corrupt the Scripture, who say, that in this visible man Jesus, is, besides the flesh, an invisible nature, which was existing also in the old peoples time without flesh. For to say this, is as if a man, instead of this, Thou art a Scholar, should say, In thee is a Scholar.*

Answ. That, Christ, man, is true and by nature God, in respect of the nature or essence of the Godhead in him personally united to his Manhood, is no corruption, but the very voice, minde, meaning, and interpretation of the Scripture. *In him*, that is, in Christ Jesus, *dwelleth all the fulnesse of the Godhead*, that is, the very full and perfect Godhead, which is but one; *bodily*, that is, personally or substantially, so that it is of the substance of the visible man Christ. *In Christ* therefore *there is one thing, which dwelleth*, namely, the Godhead; *another thing in which it dwelleth*, even the Manhood, which is the temple of the Godhead, and was shadowed and figured by the Mosaicall tabernacle. Christ saith of himselfe; *Destroy this temple*: and the Authour of the Epistle to the Hebrewes mentioneth the *Tabernacle* of the humane nature; and calleth the flesh *a vaile*, to wit, of the Godhead: *He suffered in the flesh. The Word was made flesh, and came unto his owne*: Therefore there must be in the flesh another nature. Againe, *Made of the seed of David according to the flesh: and declared mightily to be the Sonne of God, touching the spirit of Sanctification.* Againe, *Being in the forme of God, and equall with God, he tooke on him the forme of a servant. By him all things were made and doe consist, both visible and invisible: he giveth the holy Ghost, lighteth every man that commeth into the world, he alone knoweth the Father, and he to whom he revealeth him, &c.* Lastly, that there is a *double nature or substance* in Christ, both a *finite*, and an *infinite*, is convinced and proved by the *diversity and repugnancy of those properties*, which are attributed to the same Christ, but cannot possibly be together in one and the same nature. Wherefore Christ, man, is God not created and made in time, by reason of the fulnesse and excellency of his gifts, but eternall; subsisting before the flesh borne of the Virgin, and before all worlds, by reason of the eternall Godhead of the *Word* dwelling in his Majesty personally.

1. Proved by testimonies.

Colos. 2. 9.

John 2. 19. 21.

Heb. 9. 11. & 10. 20.

Rom. 1. 3.

Phil. 2. 6.

Psal. 51. 14. & 96. 4. & 25. 6. 7. 8. &c. Jerem. 23. 6.

2. By contrary properties.

To *the second Classe* or order of Reasons, are referred those testimonies, *which shew Christ to be the proper or naturall Sonne of God, because he was begotten of the substance of his Father, and not adopted.* The argument or proofe is this: *The naturall or proper*

1. Christ the proper Sonne of God.

per Sonne of God, is of necessity partaker of the divine nature or essence, or substance. But Christ, man, is the proper Sonne of God: Therefore there is in Christ, besides his humane nature, which he tooke of our kinde, a nature or substance divine, in respect whereof hee is and is called the Sonne of God: that is, Christ is by nature the Sonne of God; and therefore subsisting, and that before the flesh from everlasting, because hee is the Sonne of the eternall Father, having the essence of the Father, in number the same, and whole communicated unto him from the Father. The Major is manifest by the definition of a proper or naturall sonne. *For a proper sonne is he, who is procreated out of his substance, whose sonne hee is,* or *he, who is partaker of his fathers nature or substance.* The Minor is proved by these testimonies of holy Scripture. *My Father worketh hitherto, and I worke: Therefore the Jewes sought the more to kill him; not onely because hee had broken the Sabbath; but said also that God was his Father, and made himselfe equall with God.* Because Christ called himselfe the Sonne of God, not adopted, or by grace only, but naturall, begotten of the substance of the Father, and therefore equall with God; the Jewes did therefore gather, 1. *That hee challenged unto himselfe the workes of God the Father.* And therefore because they deemed him to be a meere man, they would have slaine him, as a blasphemer and robber of Gods glory, both in this place, and *John* 19.7. And if Christ had meant, that hee was the Sonne of God by grace onely, as are the Angels and Men elected, the Jewes verily would not have reprehended that as a blasphemy and treason against the Majesty of God: for then they should have condemned themselves of the same crime: because they say unto Christ, *Wee have one Father,* which is God. 2. *Christ also did not reprehend this collection of the Jewes, or repell it as slander, but defendeth it as being good and necessarily true,* in his answer presently following; wherein hee avoucheth, that whatsoever things the Father doth, the same doth he also together with him, as being his Sonne: that by the same authority, liberty, power, he raiseth the dead, and quickneth them who beleeve in him, by which the Father doth: that as the Father hath life in himselfe, so also hath hee given unto him, as being his Sonne, to have life in himselfe, &c. Wherefore, the man Jesus affirmeth that, which of it selfe and demonstratively doth thereof follow, and the Jewes called blasphemy, namely, that he is the Son of God, not by grace onely, but proper and equall with God: that is, that there is in him, besides humane nature, a divine also, which is the Sonne, communicated unto him by an unspeakable generation or begetting from the Father, and according to which hee is equall with the Father, and the same God which the Father is. For where the same power, operations, and workes are, there also is necessarily inferred the same nature or substance to be, and that equall. So Christ is called the proper Son of God. *God sending his owne Sonne,* that is, borne of his owne substance: (or we are otherwise also of God, being renued by his spirit.) And, *Who spared not his owne Son.*

John 5.17, 18. The place is necessarily to be understood, and so was taken of the Jewes, of a naturall son.

John 8.41.

Rom. 8.32.

Object. 1. *It is not found any where in Scripture, that Christ is the naturall and co-eternall Sonne of God: Therefore it is but an invention of men, imagining in him, besides his flesh, another substance, according to which he should be the eternall Son of God. Answ.* Although these very words are not in the very same Syllables extant in the Scripture: yet there are found the like, and equivalent, or such as signifie the same which these doe. For, *The wisedome of God,* which is Christ and his Sonne, is described to be such, as *was with God from everlasting before his workes were made.* And further, John saith, that *the Word,* whom he called *the Sonne, was even then in the beginning of the world, and was God, creating and preserving all things.* But God is eternall, and before things were created, together with which also time began, eternity only existeth, and may be imagined in mind. Moreover, he is expresly called the *proper Son of God*: Therefore he is the naturall Sonne of God, who hath the naturall essence of his Father, and that the same with his Father: because the Deity is but one in number, Creatresse of all things: also he had the same whole and entire, because he is indivisible. Wherefore the man Christ is the same eternall God with the Father, by reason of the Deity, wch he hath simply alone, & the same with the Father: for there are two eternals: hee is also the naturall and co-eternall Son of the Father, because he

Christ the naturall & co-eternall Son of God, which is expressed in Scripture.

Christ is the proper Son of God by nature, not by grace.

he is another from the Father, as touching his perſon. Repl.1. *Chriſt is called the proper Sonne of God, becauſe hee was made by God: as alſo the Church is called the proper people of God.* Anſw. This is a corruption of the place before cited out of Paul. For Paul oppoſeth the proper Sonne of God to us, and alſo to the Angels. For both the Angels and we are made the ſonnes of God, in reſpect either of our Creation, Adoption, and Regeneration by the holy Ghoſt, or alſo in reſpect of both, as the regenerate: Therefore we, being compared with Chriſt, are not the proper ſons of God. For ſo he could not be called the proper and only begotten Sonne. Wherefore he is, and is called the proper Sonne of God, in that he alone was begotten of the ſubſtance of God the Father. Repl.2. *The Word* (ſaith Servetus) *was indeed alwaies in God; but it was not the Sonne, but in reſpect of the filiation or ſon-hood, which was to come in the wombe of the Virgin, or in reſpect of man to be borne of the Virgin:* that is, the Word in it ſelfe, was not any inviſible *hypoſtaſis* and ſubſtance, which being begotten of the ſubſtance of the Father, and diſtinct from him, was truly ſubſiſting before the fleſh borne of the Virgin; but was a certaine reluency, or reflexed ſhining in God, that is, that viſible image or ſhape, which appeared unto the Fathers in the Old Teſtament, and afterwards paſſed into the fleſh, or into that viſible man Jeſus, who alone is the Sonne, in reſpect of whom alſo the Word, or that viſible ſhape, which alone he will have to be the perſon, is called the *Sonne*. Anſw.1. By this is denied, that Chriſt is the proper Sonne of God: becauſe his humanity iſſued not from the ſubſtance of God. 2. The Word is ſuch a Sonne, as unto whom the Father gave to have life in himſelfe, as he himſelfe hath it in himſelfe, who when things were created, was even then God, by whom all things were made; who was the life, and the light of men, &c. The Word therefore was (and that before Jeſus born of the Virgin) a living, intelligent, working hypoſtaſis, or ſubſtance. 3. There ſhould have been no hypoſtaticall or perſonall difference between the Father and the Son: becauſe the *Word*, according to Servetus doctrine, had not his proper hypoſtaſis, whereby he ſhould differ from the Father. So that the Father ſhould either have bin without the Son, or the Father ſhould have bin the ſame perſon with the Son, which is the hereſie firſt broached by Sabellius. Rom.8.3.32. 1 2 3

Object.2. *He, who is not named in the Scripture, before the taking of fleſh, the Son of God, was not the Sonne of God before his nativity of the Virgin. Wherefore he was not the Sonne of God before.* Anſw.1. We deny the Major. For wee know that Gods revelation and manifeſting in the New Teſtament is clearer than in the Old. And therefore, albeit it were true, which theſe would, that the Son of God is not called the Sonne, but after the aſſumption of the fleſh: yet notwithſtanding, ſeeing in many places it is ſhewed moſt cleerly, that the Sonne, who tooke fleſh, was before he tooke fleſh: (as, *The Word, who is the only begotten Sonne of the Father, was in the beginning. By the Sonne all things were made. My Father worketh hitherto, and I work:*) it may not be ſaid, that therefore the Sonne was not before hee tooke fleſh, becauſe hee was not called before by his name. Anſ.2. The Minor is not true: For however the Old Teſtament be more obſcure and darke than the New; yet is he called by Salomon the co-eternall wiſedome of God, begotten of God. Likewiſe it was foretold that the Meſſias ſhould be God, and the Sonne of God, and after another manner than other ſons. *His name ſhall be called Immanuel. Hee ſhall call his name wonderfull, Counſellour, The mighty God, The everlaſting Father. This is the name whereby they ſhall call him, The Lord our righteouſneſſe. The Lord hath ſaid unto mee, Thou art my Sonne: this day have I begotten thee.* Againe, *Kiſſe the Sonne. I will be thy Father, and he ſhall be my Sonne.* Wherefore long before was hee ſignified to bee the Son of God, who afterwards was to be man. John 1.13. & 5.17. Chriſt named in the Scripture the Son of God before he took fleſh. Eſay 7.14. & 9.6. Jerem.23.6. Pſal.2.7.12. 2 Sam.7.14.

Object.3. *If the divine nature of Chriſt was, without his humane nature, the Sonne of God, there ſhall be made three ſonnes, namely, his Divinity, his Humanity, and whole Chriſt conſiſting of both natures. Wherefore there was not any Sonne before Jeſus was borne.* Anſ. The Antecedent is moſt falſe. For, ſeeing the *Word* did take, joyne, and unite perſonally unto himſelfe not another *perſon* or Son of God, but another *nature*; Chriſt but one Son though conſiſting of two natures.

this

this assumption or taking, maketh not moe persons or sonnes; but it is one and the same person, or one Son, having in him two natures.

Object. 4 *If the Godhead of old, without the flesh, was the Son, and now two natures are one son, there shall be nevertheless two sonnes; one incorporeall, the other corporeall. Wherefore there was not any son before the flesh.* Answ. Neither is this Antecedent true. For one and the selfe same son is of old *incorporeall*, of one only nature, and only God; but now *corporeall*: of two natures, and existing both God and man.

Object. 5. *The humanity by it selfe is not the Sonne: Therefore neither the Divinity by it selfe is the Sonne.* Ans. This reason doth not follow: because there is great dissimilitude of the natures, which are compared. The *Word* existed, and was *a person, and the sonne*, before the flesh was taken and assumed. But *the humanity* was neither before the assumption, neither, being assumed, did it make the person by it selfe. And therefore *the humanity* severally is not *the sonne*, but is *in the sonne*, or is the other nature of the sonne: but *the Word* both separate and knit to the flesh, is the same Son: as touching it selfe, it is the Sonne of God *by nature*; but as touching the assumed nature or humanity, the naturall son of man, and the Son of God *by grace* or *personall Union*.

3. Classe. Christ the only begotten Son of God. John 3.16. & 1.14.

To the third Classe of arguments also belong those sayings: which teach the man Christ to be the *only begotten Sonne of God. So God loved the world, that hee gave his only begotten Sonne. Wee saw the glory thereof*, that is, of the Word incarnate, *as the glory of the only begotten Sonne of the Father.* For the only begotten is hee, who hath not any brethren of the same generation and nature. But Christ, as touching his humane nature, hath brethren. Heb. 2.14.17.11. *Forasmuch as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them.* And a little after: *He in no sort tooke the Angels, but he tooke the seed of Abraham: Wherefore in all things it became him to be made like unto his brethren.* And a little before: *He that sanctifieth, and they which are sanctified, are all of one*, that is, of the same nature humane. *Wherefore he is not ashamed to call them brethren.* Wherefore, there is in Christ another nature, according to which he is the only begotten Son of the Father, besides his humanity, according to which both he hath many brethren, and is sprung not of God, but of the seed of David.

Christ is called the only begotten, by nature, not in respect of the manner of his generation.

Object. *The man, Jesus, is called the only begotten, because he only was begotten of the Virgin by the holy Ghost.* It is a misconstruing & corrupt interpretation of the word. For, 1. He is so the *only begotten*, that he is also the *proper* or *naturall* son. Now, such a one is said to be *the only begotten*, not for the speciall *manner* only of begetting, but because *he only* was begotten of his *substance*, whose Son he is called, or because he onely hath his essence issuing from the *substance* of the Father. 2. Because hee is the very same, by whom all things were made and are preserved, who is in the bosome of the Father, even from the beginning of the world, revealing God unto the chosen: who being sent from heaven into the world, tooke flesh, &c. Hee is called the *only begotten* Son of the Father. John 1.14 18. 1 John 4.9. *Wee saw the glory thereof*, that is, *of the Word*; but not of the man Jesus, as Heretikes would have it. For there is no other Antecedent in that place, but the *Word*. For these words goe before: *The Word was made flesh, and dwelt among us*: then followeth, *and we saw the glory thereof.* If then the *Word* it selfe be called, and is the only begotten; then Christ is called the only begotten in this place, not in respect of the manner of his generation of the Virgin, but in respect of his generation from everlasting of the Father. 3. The *Words generation*, of the Father, is often in Scripture discerned and distinguished from *Christs generation*, of *the Virgin*. The Evangelist, as we see, calleth the Word the *only begotten of the Father*. Prov. 8.25. Of *Wisedome* it is said, *That before the mountaines*, that is, from the beginning, *it was formed*, or (as the Chaldee Paraphrast interpreteth it) *begotten*: but we reade in Matthew, that *Jesus*, who is called Christ, *was borne of Mary*. Matth. 18.25. 4. *The only begotten is opposed to Angels and Men.* But Angels and Men are the sons of God, either *by creation*, or *by adoption*, or *by sanctification*, after what sort so ever this be wrought by the holy Ghost. Therefore Christ must needs bee called the onely begotten for this

this cause, even for that he is his Sonne *by nature*. For after this manner he is the Son of God only, and truly and simply severed from other sons. Wherefore to this third ranke or Classe, those places also should be referred, which shew that we are the sons of God by adoption, by and for that onely begotten Sonne. For seeing *grace* is opposed to *nature*, and we are sonnes *by grace*: it must needs be that Christ is the Sonne *by nature*.

To the fourth classe belong those testimonies of Scripture, which attribute the name *of Sonne of God* manifestly to the other nature also in Christ, which subsisted by it selfe before and besides the flesh assumed, and did worke all things. And seeing Servetus and others, are here in an uproare as it were, and fight for this, that onely the man Jesus, borne of the Virgin, but not God, or the God-head, is called the Son in Scriptures, and that therefore before Jesus was borne, there was not any Son of God subsisting: we are diligently to gather and collect those testimonies, wherein the name of Son is not attributed to the humane nature onely, but also to the divine. The argument therefore is this. *That which, subsisting before the flesh borne of Mary, created the world, and from the first beginning hitherto worketh the same things with the Father, the same is a person, and that without the flesh, and before it. But the Sonne of God is called that, which, subsisting before the flesh, created the world, and from the first beginning hitherto worketh the same things with the Father. Therefore the Son is a person, and subsisting even without the flesh, and before it*: that is, Christ Jesus, borne of Mary, hath another nature besides his humane nature, in respect whereof, Christ, even before his humane nature was, truly existed, and is, and is called the Sonne of God. The Major of this reason is manifest. For that which worketh all workes, and that with the same authority, liberty, and power, wherewith the Father doth, must needs be a living and understanding substance, that is, a person. Now the Minor is proved by testimonies of Scripture. For the very same, who is before all things, for whom, and by whom all things were created, and doe consist, who doth all things likewise himselfe, which the Father doth; is called *the beloved Son of God, the first begotten of all creatures, by whom God spake unto us in the last daies, &c.* But the flesh or humanity of Christ is not before all things, is not Creatresse, but created in the last times, doth not uphold or sustaine all things, with its word, becke, and effectuall will, but is it selfe sustained and upheld by the *Word*, who did assume and take it. Therefore in Christ, besides his flesh, is another nature, which also, before the flesh was miraculously conceived in the Virgins wombe, was subsisting, did worke, and is the Sonne of God. Againe, *God sent not his Sonne into the world to condemne it*: The Father sent the Sonne into the world, but the *humanity* of the Sonne was borne in the world. Therefore he was his Sonne before he was sent into the world. *The Sonne quickneth whom he will. No man knoweth the Father, but the Son, and hee to whom the Son will reveale him.* But in the old testament, before Jesus was borne of the Virgin, some were raised from the dead, and quickned: for there were some from the beginning of the world, who knew God aright. Therefore in Jesus, the Son of Mary, is another nature besides his flesh, which is the Sonne of God, and subsisted from the beginning of the world, revealing God unto men; not onely to those of the godly, who lived since hee tooke flesh, but to those also, who lived before it. Againe, Hee is called *the Sonne, who came from heaven, who being in earth, is in heaven, who came into the world*, not as other men, from the earth, but from above, out of heaven, from the Father. So that then hee was before hee came into the world. But the flesh of Christ is not of heaven, neither came it from heaven: therefore there must needs be another nature in him, in respect whereof he is the onely begotten Son of God, even before he tooke flesh of the Virgin. Againe, *He that was manifested in the flesh is God*, he therefore another nature from the flesh. For God is one thing, who is manifested; and *the flesh* another thing, wherein he is manifested. The Son of God is he that was manifested in the flesh. *For this purpose appeared the Son of God, that hee might take away our sinnes, and that he might loose the workes of the divell.* Therefore the Sonne is God, and another nature from the flesh; that is, the man Jesus is the Sonne of God, in respect, not onely of his humanity, but also of his divinity, which besides and before

4. Classe. Christ the Son of God.

Col. 1. 16. Heb. 1. 1. 2. & 2. 10. John 5. 19.

John 3. 17.

John 5. 21. Mat. 11. 27.

Joh 3. 13. 17. 18. 31. & 16. 28.

1 Tim. 3. 16.

1 John 3. 5.

fore the flesh, existed in him, and by the assumption of the flesh was made as it were visible and conspicuous. Wherefore it followeth also, and that necessarily, that that was a subsistent and a person. For that which is *by nature a sonne*, is also *person*. But Christs divinity or nature, which was also before his flesh, is the Sonne of God *by nature*: Therefore it is a *subsistent*, and *a person* in the flesh taken or assumed, and before it.

5. Classe. The Word is a person before Jesus borne of the Virgin: and he is the Son.

To the fifth Classe belong those places of Scripture, *which affirme Christ, man, to be the Word incarnate*. The argument is this: *The Word is a person, which both existed before Jesus was borne, and now dwelleth personally in the flesh taken of the Virgin. But that Word is the Sonne: Therefore the Sonne is a person besides, and before the assumption of flesh.* The Major is proved: 1. Because those things are attributed unto the *Word*, which only agree to a thing subsistent, living, intelligent, working, that is to a person. For the Word was before all creatures with the Father God: by him were all things made, he was authour of life and light in men: he was in the world from the beginning, and not knowne: hee hath his owne country and nation: hee came unto it: in his name men beleeve: he giveth power to others to bee the sons of God, by his owne authority and power: hee doth assume and take flesh, and is therein manifested, seen, handled, converseth, and dwelleth amongst men. The Minor is proved: 1. Because the *Word* is called *the onely begotten Sonne of God*. 2. Because the same properties are attributed *to the Word*, and the Sonne. For the Sonne is in the bosome of the Father, revealing God unto men. By him the world was created. In him is life: he was sent and came from heaven into the world. He took the seed of Abraham. Likewise the life, which is the Word, was with the Father before the incarnation and manifestation of Christ: Therefore God was even then the Father of the Word, and the Word the Son of God.

John 1. 1 John 1. & 5. Revel. 19.

John 14. 18. 34. Revel. 2. 18.

But seeing the new Arrians do marvellously deprave, by their new & crafty devised Sophismes, this notable place of John, concerning the *Word*, subsisting before the flesh borne of the Virgin, and creating and preserving all things, that thereby they might robbe and dispoile the Sonne of God of his true and eternall Deity: it seemed good here to adjoyne those things which Zacharias Ursinus some yeres since noted and drew out, as to be opposed against these corruptions and forgeries, briefly indeed and barely after the manner of Logicians; yet such as are learned and sound, whereby also the like corruptions and wrestings of places of holy Scripture may easily be observed, discerned, and refuted.

The argument of Johns Gospel.

IOhn purposing to write the Gospel of Christ, in the first entrance proposeth the summe of that doctrine, which hee purposed to deliver and confirme out of the story and sermons of Christ. And seeing the knowledge of Christ consisteth in his *person* and *office*, hee describeth both: and sheweth, that Christ is the eternall Sonne and *Word* of God the Father, who, taking flesh, was made man, that he might bee made a sacrifice for our sinnes, and might make us, through faith in him, the Sonnes of God, and Heires of eternall life. *This Word* then, whom afterwards hee calleth the onely begotten Sonne of the Father, he saith now, *to have been in the beginning*: which sheweth his eternity. These words of the holy Evangelist they corrupt and deprave, who raise againe Samosatenus blasphemies from the pit of hell, expounding this *beginning* of the *beginning of the Gospels preaching, done by Christ*. But contrary, Saint John and the Church even from the Apostles and their Scholars time, doe understand *that beginning of the world, wherein Moses recounteth all things to have been first created by God*. For John saith, that *the world was made by him*: and further, that even then *in the beginning he was God*, and that the true God Creator, which is onely one, and was in the beginning of the world. Repl. 1. *Beginning doth not signifie eternity: Therefore yee deprave it, who so expound it.* Answ. Wee doe not so expound it: but that even then *in the beginning of the world was the Word*; and therefore was before the Creation of the world: and whatsoever was before this, was from everlasting: And so is the Scripture wont to speake; as Ephes. 1. 4. 1 Pet. 1. 20. Pro. 8. 22, 23. &c. where we may see a large place concerning wisdome: whose

In the beginning was.

Genes. 1.

eternity

eternity is there signified in this, that it is said *to have beene before the creation of the world.* Repl.2. *Beginning often signifieth the beginning of the Gospels preaching. Yee were with me from the beginning. I said not to you from the beginning.* *Ans.* This sheweth that sometimes it so signifieth, but not alwaies. And we are still to construe it of that beginning which the text sheweth. As also in other places. *I am α and ω, the beginning and the end, the first and the last.* Rev.1.8.

The Word.) The corrupters say; *The man Christ is called the Word, because he speaketh and teacheth the will of the Father.* Wee say, *that he is called indeed the Word* for this cause, *because he declareth God and his will:* but yet in respect of his *divinity*, not of his *humanity*. The reasons hereof are, 1. Because his humanity was not from the beginning of the world. 2. Because this Word was made flesh, that is, tooke on him humane nature. 3. Because this Word did lighten all men from the beginning of the world, whosoever had the knowledge of God, and how much soever they had. *He was the life and the light of men: lightning every man which commeth into the world. No man hath known the Father, but the Son, and he, to whom the Son will reveale him. No man hath seene God at any time: the Son which is in the bosome of the Father, he hath declared him.* Rep.1. It is said, *Now God hath spoken unto us by his Son.* Hebr.1.2. *Ans.* That is, by his Son made man. Repl.2. *He is not said any where in the old Testament to have spoken.* *Ans.* Yes, *By the Angel of the Lord,* who also himselfe is Lord. Esay 6.9. Likewise, *The Lord appeared speaking:* whom Saint John affirmeth to have beene Christ. Repl.3. *The Word is said to have been palpable, visible, and so forth.* *Ans.* That is, by reason of the flesh which he tooke. Repl.4. *But he is no where said to bee invisible.* *Ans.* He is said *to have bin in the world, unknown:* and this, John speaketh of him, as he was before his incarnation. And then he was in the world invisible. Likewise, *I and the Father will come unto him.* And in the same place, *I will not leave you comfortlesse, I will come unto you. I am with you alway unto the end of the world:* that is, invisibly, as in the Father. And if they will deny him to bee with us, because hee is not seen, they shall also exclude the Father. Repl.5. *He is with us in power, and vertue; not in essence.* *Ans.* This objection were rather to be hissed out, than to bee refuted, because he hath not an infinite power and vertue, who hath a finite essence. *The gods that have not made the heavens and the earth, shall perish from the earth:* how much more then, the makers of such gods? John 1.1.10. John 14.23. Mat. 28.20. Jer.10.11.

And the Word was with God in the beginning.) Wee interpret this, that the Sonne was *co-eternall* with the Father, and so joyned with him, that notwithstanding hee was *distinct in person* from him. They say, that this Doctor and Teacher, the man Jesus, was *known of God alone, and not men,* but he was the Messias. *Ans.* 1. *To bee,* or *not to be with one,* when it is spoken of a *person,* is never read in this sense, as to signifie, *to be knowne, or not knowne of one.* It is therefore an impudent forgery. 2. John himselfe expoundeth it: *The Sonne which is in the bosome of the Father:* This doth not onely signifie, *to be known:* but also *to be indeed in the Father,* to be intirely loved of him; and to be fellow and co-partner of the secret and hidden counsels of the Father. 3. He saith of himselfe, That hee came downe from heaven; That hee came from the Father, and came into the world; That he returneth to the Father, with whom he was before. This doth not signifie *a knowing,* or *a not knowing,* but an *existence and being.* 4. By him all creatures were made of the Father: therefore he was present with the Father. 5. He was in the world before he, being made man, came unto his owne: and yet *not knowne.* Therefore, to be in the world, and, to be known of the world, are not all one: and by consequent neither is it all one, to bee with God, and, to be known of God. 6. Christ himselfe expoundeth it: *I in the Father, and the Father in mee:* This signifieth not onely a knowledge, but a *co-existence* and joynt being mutuall.

And that Word was God.) Wee interpret; That the Word is *true God, eternall, Creator of heaven and earth: the same God with the Father,* and therefore *diverse from him,* as the Word from him that speaketh by him, and the Son from the Father, but having *the same nature and essence of the God-head in him,* which the Father hath: as Christ himselfe saith; *I in the Father, and the Father in me.* He is every where in the

Father: as the Father every where in him. But they say: that hee is God *in respect of his gifts, worthinesse, excellency, and office: but not by nature.* Which they prove; because others also are in this sense and respect called Gods, which have not any divinity of themselves: therefore Christ also after the same manner, seeing hee also hath his divinity from the Father. Further they adde, that wee make *two Gods*, and deale contumeliously with the Father. *Answ.* Wee make not two Gods, because *the Sonne is one with the Father as God*, that is, having the same essence in him which the Father hath: *but is diverse and distinct from him as the Sonne*, and having in him the same Deity which the Father hath, communicated. But they are blasphemous, and contumelious against the Father and the Sonne; *Because they honour not the Sonne, as they honour the Father.* Now that S. John understandeth *a Son, and made, created and inferiour God to the Father, and a diverse God from him*, is proved & confirmed by many reasons, but some few shall now suffice. 1. Simply and absolutely without restraint to any certaine circumstance, none is called *God* in the Scripture, besides the onely true God, eternall, creatour of the world. 2. That the Word was *God* before things were created, and is the Creatour of all things, Saint John doth teach. 3. He sheweth that he is the *author and fountaine of life and knowledge* in men, even from the beginning. For this signifieth *the true light*, that is, which is properly, and by it selfe, light it selfe, & the originall of light in others. 4. This Word gives *power to be the sonnes of God.* This none can doe but the true God alone. 5. We are to *beleeve in his name.* But we must beleeve in none, but God only, as himselfe proveth, that therefore they must beleeve in him, because they *beleeve in God.* 6. John Baptist saith, that *he baptiseth with the holy Ghost:* And Christ himselfe often saith, that hee will *send the holy Ghost from the Father.* But no man can send the Spirit of God, and worke by him in the hearts of men, but onely he, whose proper Spirit this is, namely, God, 7. John Baptist is called *the fore-runner of Christ*, who should prepare his way. But he prepareth the way of the *Lord.* 8. Christ himselfe saith, That *the Father will, that all should honour the Son, as they honour the Father.* But no creature, what excellent, can be equalled in honour with the Creatour. 9. Every where, he is called the *true God, & the Lord. This is the true God and eternall life. Who is God over all blessed for ever, Amen. God hath purchased his Church with his owne blood. The sceptre of thy kingdome, is a sceptre of righteousnesse. Thou, Lord, in the beginning hast stablished the earth, and the heavens are the workes of thine hands. Christ is counted worthy of more glory, than Moses, in asmuch as he which hath builded the house, hath more honour than the house, and hee that hath built all things is God.* 10. Hee is said, to have *come downe from heaven*, yet so, that he remaineth in heaven: to come unto his together with his Father, to be with them unto the end of the world. Therefore hee is of an infinite essence, every where present, and working both in heaven and earth. But his humane nature is finite. Therfore he is God in respect of another name. Now to that which hath been objected, concerning the *communicating of the Deity unto others*, whereby they are called Gods, wee answer by distinguishing the diversity thereof. For unto others it is communicated *by a created similitude of the Deitie*, either of *nature*; that is, by divine properties created, which are not equall with the Creatour; so are the Angels: or of *office*; so Moses is called God, and all Magistrates. But unto the Son Christ, it is communicated *by the nature or essence it selfe*, so that the very Deity is his substance. Which we thus prove. 1. Hee is the onely begotten and proper Son of God, the Son of the most High, who also is himselfe the most High. But he is the proper Sonne, to whom the substance of the Father is communicated: *As the Father hath life in himselfe, so likewise hath hee given to the Sonne to have life in himselfe.* Therefore the Son also is God of himselfe, living, and the fountaine of life. Wherefore this communicating of the Deity, maketh him equall with God, and the same God with the Father: So far off is it from proving the contrary. Repl. 1. *Power was given to him, being man. Therefore it was not given him by eternall generation.* *Answ.* It was given to the *Word* by generation, to *man* by union of the *Word.* Rep. 2. *It was given him after his resurrection.* *Answ.* Then was given him the full authority and liberty of using that power, which he had alwaies.

John 5.23.

John 1.12.

John 1.33.

Esay 40.3. Joh. 1.23 & 3.28. Luke 3.4.8. John 5.23.

1 John 5.20. Rom. 9.5. Act. 20.28. Heb. 1.8, 10. & 3.3.

The godhead is after another sort communicated unto Christ, than unto creatures.

Luke 1.32.

John 5.26.

John 5.27.

All things were made by it, and without it was made nothing.) Wee interpret; *That all creatures were made by him in the beginning: and that also by him is gathered out of mankind, and regenerated, through the working of the holy Ghost, an everlasting Church.* They construe it; *That by all things, are meant those things which are wrought in the new creation:* that is, in the collection and regeneration of the Church by the Gospel, which is called *the second creation. Answ.* 1. Wee grant this point, (not the whole interpretation, but onely this point, of the creation) and if this were the sense, yet hereof would it also follow, *That Christ were very God, and by nature God.* 1. Because to worke the first and second creation by his owne nature, power, and operation, is the proper worke of one and the same very God. *God gave the increase. So then is neither he that planteth any thing, neither hee that watereth, but God that giveth the increase. Yee are Gods husbandry, and Gods building. He that hath built all things is God.* And Christ worketh this new creation, not as an instrument, but by his own proper vertue. *Which is his body, even the fulnesse of him that filleth all in all things. Hee ascended up on high, hee gave gifts unto men, hee ascended farre above all heavens, that hee might fill all things. Hee gave some Apostles, and some Prophets: By whom all the body receiveth increase. I give unto them eternall life. He sanctifieth the Church, and cleanseth it by the washing of water through the word.* 2. Because no man can give the holy Ghost, but hee that is very God; whose proper spirit it is. But the second creation is not wrought, but by the holy Ghost, whom Christ the worker and effector of this creation sendeth. Therefore hee is very God and Lord. 3. Because the new creation is the regeneration of the elect to eternall life. This beganne even from Adam, albeit it was wrought in regard of the Mediatour which was to come. And it was wrought by the same Mediatour, the Sonne, in regard of whom, or for whose sake, it was wrought ever since the beginning. For Christ, as by his merit, so by his efficacy and vertue, is Saviour not onely of a part, but also of his whole Church and body, which consisteth of all the elect and sanctified even from Adams time. *By whom all the body receiveth increase. The everlasting Father*, author, preserver, propagator, and amplifier of his Church through all ages of the world. *The Ruler that should come forth out of Bethlehem, was given from everlasting to bee the head and Saviour of the Church.* Hee shall be peace, even before hee came out of Bethlehem, and the Saviour of his Church against the Assyrians and all her enemies. *The seede of the woman shall breake the serpents head.* This victorie and conquest over the Divell, beganne even from the beginning of the world. David acknowledgeth the Messias also to bee his *Lord, a Priest, and a King*, not onely that was to come in the flesh, but even now present, to whom now long before God had said, *Thou art a Priest*, that is, whom hee had already ordained to this office, living, working, and preserving the elect. *There is one God, and one Mediatour betweene God and man, which is the man Christ Jesus.* Therefore this man is the Mediatour of all from the very beginning: hee is the Mediatour, obtaining, and giving the blessings, which hee hath obtained, unto all. *I give unto them eternall life. Hee hath appointed him over all things, to bee the head to the Church. The Spirit of Christ in the Prophets. By the Spirit hee went and preached unto the spirits that now are in prison, which were in time past disobedient. Yee are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner-stone.* Which place is diligently to bee observed. For then, either Christ is the head, foundation, sanctifier and Saviour of a part of the Church onely, which is most absurd: or hee was this from the beginning of the world. Hee is made the builder of the house, whereof Moses also was a part. *Jesus Christ yesterday and to day, and the same for ever. Answ.* 2. Wee deny their interpretation. For S. John there *speaketh of the first creation.* Which wee shew, 1. Because he speaketh of the second afterwards. *As many as received him, to them he gave power to bee the sonnes of God. Of his fulnesse have wee all received. Grace and truth came by Jesus Christ.* Now hee therefore setteth downe the first creation before, because both creations are the worke of the same. That therefore he might shew, that the second creation was wrought by the Word, it was necessary for him to teach

All things made by the Word.

The second creation also, which is regeneration, proveth Christ God. 1 Cor. 3. 6, 9. Heb. 3. 4. 6. Ephes. 1. 23. & 4. 8, 10.

John 10. 28. Eph. 5. 29.

Ephes. 4. 16. Esay 9. 6.

Micha 5. 2.

Gen. 3. 15.

Psal. 110. 1.

1 Tim. 2. 5.

John 10. 38. Ephes. 1. 22. 1 Pet. 3. 21. & 3. 19.

Eph. 2. 20.

Heb. 3. 3. & 13. 8.

that the first also was wrought by it. For the same is the Creator and Repairer of the world. 2. Because he saith, *the world was made by him.* Repl. *The world here is taken for the Church. Ans.* No: For hee addeth, *And the world knew him not:* The same world which was made by him, knew him not. Therefore he meaneth the wicked, whether elect, or reprobate. 3. Other places demonstrate the same, *My Father*
John 5.17. *worketh hitherto, and I worke.* Wherefore, both of them from the beginning of the
Ibid. v. 19, 20. world, worke the workes of both creations. *Whatsoever things the Father doth, the same things doth the Son also. The Father sheweth him all things, whatsoever hee himselfe doth.* Therefore, not onely the workes of the second creation, but also of the first creation, preservation, and administration of the world. In the same place it is said; *As the Father quickneth, so the Son quickneth whom he will:* But the Father was from the very beginning the giver of corporall and spirituall life. *By him were*
Col. 1. 16, 17. *things created, which are in heaven, and which are on earth, things visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him. And he is before all things: and in him all things consist.* Thus far of the first creation: that which followeth, speaketh of the second creation. Repl. 1. *All these speake of the instauration of the Church. Ans.* No. Because that comprehendeth also the Angels. Repl. 2. *The Angels also were restored by Christ, and joyned to their head. Ans.* But the new creation, is called a restoring from sinnes and death to righteousnesse and life: this agreeth not to the Angels. Repl. 3. *By whom also he*
Heb. 1. 2. *made the worlds. The worlds,* that is, the *new Church. Ans.* 1. God made the old also by him: because it is one Church, having one head and foundation. 2. The Greek word Αἰῶνας, which is used in that place, signifieth in Scripture the world, not the Church. And further, when it is there added, *Bearing up all things by his mighty word,* those words speake of the preservation not onely of the Church, but of all things. And moreover hee rendreth a cause, why hee is the heire not onely of the Church, but of all creatures, namely, because hee is the *Creator* and *Preserver* of all things. *Thou, Lord, in the beginning hast established the earth, and the heavens are the works of thine hands.* Repl. *In these words hee converteth his speech to the Father, to prove that hee was able by his power to lift up the Sonne to divine majesty. Answ.* This is an impudent shift and elusion. 1. Because it is said before, *But unto the Son*; which appertaineth to both places of the Psalme cited by the Apostle. 2. Because the Psalme doth intreat of Christs kingdome: and therefore those words which there are spoken of the Lord, are to be understood next and immediately of his person; secondarily, and mediately of the Father. Repl. 1. *If he made all things, then the Father made them not*
John 5.19. *by him. Ans.* Both he made them, and they were made by him. *Whatsoever things the Father doth, the same doth the Sonne also.* And yet the Father doth them by him. Repl. 2. *The Creatour cannot be compared with the creatures. But Christ is there compared with the Angels. Therefore creation of things is not attributed unto Christ. Ans.* Hee is not compared with the creatures in any proportion, but without proportion. This, the place it selfe of the Psalme prooveth. *The heaven shall perish, but thou dost remaine.* Repl. 3. *If hee were Creatour and equall with the Father, hee could not sit at his right hand. Answ.* Wee may invert this, and say of the contrary rather, if he were not equall, hee could not sit at his right hand. Because none but the omnipotent and true God is able to administer the kingdome of heaven and earth.
Phil. 2. 6. Esay 45. 23. Rom 14. 11. Esay 41. 12. Rev. 1. 18. & 22. 13. *Who being in the forme of God, thought it not robbery to be equall with God. Thus saith the Lord that created heaven, Every knee shall bow unto mee.* This is said of Christ. Againe, *I am, I am the first, & I am the last. My hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, they stand up together.* These words Christ applyeth unto himselfe.

In the Word was life. *In it was life, and the life was the light of men.)* Wee interpret, *that the Sonne of God is by himselfe the life, as is the Father, and the fountaine, giver and maintainer of all life, as well corporall and temporall, as spirituall and eternall, in all from the very beginning of the world. He hath given to the Sonne to have life in himselfe, as the Father hath life in himselfe.*
John 5. 26. They construe it: *That the man Jesus is the quickner and giver of life, because in him is the life of all, that no man without him, & all by him are saved.* These are the ig

their words. Unto which we reply: If hee give eternall life to all, so that no man hath it without him: Therefore either no man was quickned before he was borne of Mary (which were absurd) or he was the quickner and giver of life from the beginning: Even as John affirmeth this of him, as being verified in him also before he was made flesh. Neither can this be understood onely of his *merit*, whereby he deserveth this life for men. For, *that life is in him*, signifieth that he is, by his *efficacy* and effectuall working, the quickner and reviver, as himselfe expoundeth it, and the adversaries themselves confesse. So are wee also to understand his *illightning of men*, that is, the knowledge of God, the authour whereof hee was in all, even from the beginning, as himselfe saith, *No man knoweth the Father, but the Son, and he to whom the Son will reveale him.* And John Baptist saith, *No man hath seen God at any time: the Son hath declared him.* Joh.5.21.& 10.16. Mat.11.27. Joh.1.18.

And the light shined in the darknesse, and the darknesse comprehended it not.) Wee interpret it, *That this word, even from the beginning, hath both by naturall light, and by the voice of heavenly doctrine, shewed God unto men: but those who were not regenerated by his Spirit, have not knowne this light.* They say, *That hee shined not before hee began to preach. Anſ.* 1. If so, then should hee not have beene the *true light*, that is, the author of light and the knowledge of God, but onely a minister thereof, as was John Baptist: but the Evangelist in this respect maketh John Baptist diverse from Christ. 2. He should not have been the illuminator of all men: which yet themselves are faine to confesse. Christ himselfe saith of himselfe, and Saint John here of him, *Hee lighteth every man that commeth into the world*, that is, either with naturall light, or spirituall. The light shineth in darknesse.

He was in the world, and the world was made by him: and the World knew him not.) We, *as touching the time hereof, say, it was from the beginning of the world unto his incarnation: all which time the Son of God hath in the world, which was created by him, shewed God unto men, but is not knowne of men.* They construe it *of the time of his preaching, when he was not heard, but despised and persecuted. Anſ.* 1. S. John teacheth the plaine contrary: *He was* (saith hee) *the life and light of all men*: and againe, *Hee lighteth every man that commeth into the world.* Therefore before his preaching and his nativity of the Virgin. 2. John saith, That he was in the *whole world*, meaning thereby all mankind: because he opposeth to this world, his *own nation* and country, to which he came. 3. Hee saith, *That Christ was not knowne of that world, which before was made of him.* Now the new world, are the elect regenerated, who, after they are created, that is, regenerated of him, know him. 4. After that, being in the world, he was not known of it, then lastly, *He came unto his owne*, that is, unto the Jewes, being borne of them, and manifesting himselfe unto them in the flesh, which hee tooke. But hee was no lesse despised of these. If then he was first despised of the world, and afterwards of his owne (for this the order of the propheſie requireth) hee was despised before his preaching and incarnation, because in his flesh he manifested himselfe, to none before the Jewes. Other places also shew, that he existed before his incarnation. *I was dayly his delight, rejoycing alwaies before him: And tooke my solace in the compasse of his earth, and my delight is with the children of men. He was quickned in the spirit, by the which he also went and preached unto the spirits, which were, in times passed, disobedient, that now are in prison.* He was in the world. Pro.8.30. 1 Pet.3.18.

He came unto his own, and his own received him not.) Here John beginneth to speake of his *comming into the flesh*, which hee tooke of the Jewes unto whom he was promised, and of his *ministery among the Jewes*; and of their *contempt* towards him. They *found this part with the former, as if it were spoken of the same time.* But the course of his speech sheweth that his meaning is, that Christ was before in the world not knowne, and afterwards came to his owne, and was not received. Because, although he was not already in the world, yet then he came unto his own. Therefore here is understood a new comming, a new manifestation whereby after a singular & new maner, he began to bee in his owne country and people, which was then done, when he was borne of Mary, and from thence forward. He came unto his owne.

But as many as received him, to them hee gave power to bee the sonnes of God, even to them

The Godhead of the Sonne.

them that beleeve in his name.) Here is a triple proofe of his Divinity. 1. *None can give power to be the sons of God by his own power and authority, but God himselfe. But Christ, not only as a Minister and Messenger, but in his own name, and of his own authority giveth this power and right: Therefore he is God himselfe.* 2. *He that maketh others the sons of God, must regenerate them by the spirit of God, and make them partakers of the Fathers nature. This none doth or can doe but God himselfe: Therefore Christ is by nature God.* 3. *He gave this power to them that beleeve in his name. But faith must not rest on any creature, but on God only: Therefore Christ is no creature, but the eternall God.*

The Word was made flesh.

And the Word was made flesh.) Saint John *declareth the maner how that Word came unto his owne: namely, that he was made man, and that weake, mortall, like unto us in all things, except sin: Therefore he saith, he was made flesh, and conversed among men for a season.* Now he was man, not by any change, but by taking the humane nature unto his Godhead. They construe it, *That this Doctor or Teacher was* (not, *was made*) *a man weake, and base.* Which they will prove: Because, say they, the Greeke word

ἐγένετο.

signifieth oftentimes not *to be made*, but *to be*; as *John was a man*, where the same Greeke word was used. Anſ. 1. The word signifieth more commonly to bee made, as, *All things were made by him: The world was made by him.* In both which places, as in others also, the same Greeke word is used. 2. It signifieth in this place also, that he was *made*. 1. Because it was shewed before, that the Word signifieth a subsistence or person, which was from the beginning of the world. 2. Hee began to bee flesh when hee came unto his owne. Now hee teacheth, that Christ did before time lighten all men that came into the world, and was in the world not known, when hee came unto his owne: Therefore hee not onely was, but was made flesh, which before hee was not. 3. Other places of Scripture which teach the same in other words, doe not admit any other sense or meaning. *Hee tooke the seed of Abraham. Hee tooke part of their flesh and bloud. Hee tooke on him the forme of a servant, when as he was before in the forme of God. He being rich, for your sakes became poor. God is manifested in the flesh. Jesus Christ is come in the flesh.* There is one thing therefore in Christ, which came in the flesh; and another thing, which was the flesh it selfe, wherein that came. Repl. *The place, Hebr. 2. meaneth his delivering of us.* Anſ. First, the words which goe before: Secondly, the sense sheweth, that hee speaketh not there of any qualities, but of the very humane nature; when as hee shewed, that therefore Christ was necessarily to have been true man, because men were to be delivered by him through his sacrifice.

Heb. 2. 16. 14. Phil. 2. 7. 2 Cor. 8. 9. 1 Tim. 3. 16. 1 John 4. 23.

The Word full of grace and truth.

And the Word dwelt among us full of grace and truth.) Christ fulfilled all the promises and types and figures of the Law, and did truely performe the office of a Redeemer and Mediatour, not onely by his merit, but also by his power and efficacy, as afterwards is added out of John Baptists Sermon, that this truth and grace befell unto us through Christ, and *of his fulnesse all*, who ever are saved, *have received.* Which S. Paul saith, even that *we are consummated and made perfect in him*: which would not be, except the fulnesse of the Godhead did dwell in him personally.

The glory of the only begotten.

And wee saw the glory thereof, as the glory of the onely begotten Sonne of the Father.) *This glory is the divine power, which hee shewed in his miracles, in his transfiguration upon the Mount, in his resurrection from death, his ascension into heaven, his sending of the holy Ghost, his power and efficacy by his Ministery.* Now thus farre they agree and confesse the same. But when wee say further: *This glory testifieth him to bee the onely begotten Sonne of God, that is, the Sonne of God by nature, begotten of the substance of the Father, who is also himselfe the very true eternall God, Maker of all things*: here they shake hands with us, and dissent. For they say, *That hee is called the onely begotten, not because hee is the Sonne of God by nature, but because hee was borne after a singular manner, namely, of a Virgin, conceived by the holy Ghost.* But this reason is not sufficient. 1. Because if hee bee not a Sonne of the substance of the Father, but either by Creation, or by Adoption, or by Conformation with God, either from the wombe, as in Christ conceived by the holy Ghost; or afterwards, as in other men, hee shall not bee the onely

begotten

begotten. For, so are others also the sonnes of God, both Angels and Men, though not in that degree of gifts, yet in the manner of generation. Wherefore it remaineth, that hee bee the onely begotten Sonne by nature, after which manner no other is the Sonne of God. 2. Because, for that which hee is here said the onely begotten, hee is other-where said to bee the *proper* Sonne of God. And hee is the proper Sonne, who is of the substance of his Father: hee that is of another substance, is no proper Sonne. 3. Hee is said to bee such a Sonne of the Lord, as who is also himselfe *the Lord*: which as it is manifest by other places of both Testaments, so it is said of John Baptist, that hee shall goe before Christ, who is called of the Angel Gabriel, *The Sonne of the most High, and the Lord God of the children of Israel*, whose hearts John Baptist shall turne unto him, and should goe before his face. And of Zachary hee is called *the most High*, whose Prophet and Fore-runner John Baptist should be, whose way hee should prepare, and unto whose people he should give knowledge of salvation.

John 1.18. Rom.8.32.

Matth.1.3. Luke 1.35.68.

NOw let us returne unto those Orders and Classes of arguments and reasons, whereby wee prove the eternall subsistence of Christ. *Unto the sixth Classe* are referred those testimonies, which testifie Christ to bee *the wisedome of God*. The argument is this: *The wisedome of God is eternall, and subsisting before Jesus was borne. But the Son is that wisedome of God: Therefore the Son is eternall and subsisting before Jesus born of the Virgin.* The Major of this reason Salomon confirmeth in the place afore-signified, where he ascribeth those things to wisdome, which fall not into any, but which is subsisting, living, & working: as, That it subsisted in God before things were created, That it was begotten, &c. The Minor we prove, 1. Because Salomon saith, *That that wisdome was begotten of God.* And, To bee begotten, when it is spoken of such a nature, as is intelligent in understanding, is nothing else, than to be a son. For, although it bee truth, there is made an exhortation there to the study of heavenly doctrine: yet notwithstanding the name of *Wisedome* to bee doubly there used, & a transition to be made from the doctrine which is the *wisdome or light created* in the minds of men (that thereby authority might bee gotten to this wisedome with them) to the *uncreated wisdome*, that is, to God himselfe, the authour and fountain of the other, those things which are there attributed unto it, do manifestly convince. 2. Christ the Son of God is called *wisedome*, & the person which *teacheth us wisdome: Therefore said the Wisdome of God, I will send them Prophets and Apostles. But unto them which are called, we preach Christ, the power of God, & the wisedome of God.* 3. The same proper functions are attributed by Salomon to Wisdom, which else-where are attributed to the Word, & are more at large declared in the booke of Wisdome.

6. Classe. The wisedome of God is a subsistent or person: and Christ is that wisedome. Prov.8.22.

Luke 11.49. 1 Cor.1.24.

Wisd.7.& 8.& 9. & 10.

To the seventh Classe belong those Scriptures, *which speake of the office of the Mediatour.* The argument is this: *The Mediatour, without whose merit and present efficacy, there could bee no friendship or amity joyned between God and sinfull men, must needs have been alwaies in the Church from the very beginning of the world.* This proposition those things confirme, which have been before spoken of the Mediatour and his office. *But the Sonne of God onely (not the Father nor the holy Ghost) is that Mediatour, by and for whom the faithfull also of the old Church were reconciled unto God: Therefore the Sonne of God was subsisting from the very beginning of the world.* The old Church might have been received into favour *for* Christ to come: but *by* him it could not, except hee was then being: for there can bee no efficacy or force of him that is not. Whence it is necessarily proved, that Christ was before his incarnation: for there cannot be friendship between God and men without a Mediatour now existing or beeing. But in the Old Testament there was friendship between God and men, that is, Beleevers: Therfore either he or some other was Mediatour of that Church: there was no other but he only, because *there is but one Mediator between God & man, the man Christ Jesus.* But that there cannot be any amity between God and men, without a Mediatour now already beeing, shall also appeare by that which followeth. For, *it is the office and function of the Mediator*, not only by deprecation, or intreaty, or sacrifice, to appease & pacifie the Father, but also to conferre and bestow

7. Classe.

The Mediatour hath alwaies bin.

1 Tim.2.5.

bestow all the benefits which he obtaineth by his power and efficacy upon beleevers, to make the will of God knowne to men, to institute a ministery, to collect, gather, and preserve the Church, and that wholly. Matth. 11.17. *No man hath knowne the Father, but the Sonne, and he to whom the Sonne will reveale him:* Therefore neither did Adam know God but by the Sonne, and by a consequent the Sonne existed at that time. Hitherto are referred the testimonies, not onely which speake of Christs merit to come, but of his efficacy also and power. Ephes. 1.22. & 2.20. *Hee hath made all things subject under his feet, and hath appointed him over all things, to be the head of the Church. Yee are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner-stone.* Christ therefore is the foundation, head, upholder, and governour of the Church: and therefore also he was before the Church was. John 14.6. & 10.28. & 1.4. *I am the way, the truth, and the life. I give unto them eternall life. In it was life, and the life was the light of men. That was the true light, which lighteneth every man that commeth into the world.* Ephes. 2.11. & 4.11. 1 Pet. 1.11. *Through him we have both an entrance unto the Father by one Spirit. He gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers.* The spirit of Christ is said to have been in the Prophets, fore-telling the sufferings that should come unto Christ. Hebr. 3.5.6. *Moses verily was faithfull in all his house, as a servant, for a witnesse of the things which should be spoken after. But Christ* John 17.2. *is as the Sonne over his owne house. As thou hast given him power over all flesh, that he should give eternall life to all them that thou hast given him:* Therefore it is Christ, who from the beginning of the world did reveale the will of God unto men, appoint and ordaine a ministery, collect, governe, and save his Church; wherefore he is the builder: which seeing it is apparent, that he hath done from the beginning of the Churches birth, it is not to be doubted of, that he hath alwaies been subsisting. John 6.39. *This is the Fathers will, that of all which he hath given me, I should lose nothing.* Wherefore hee saveth his Church, and therefore hath alwaies been, because the Church hath alwaies been saved and preserved.

2. Classe. The Angel spoken of in the Old Testament, was Christ the Son of God. Chap. 3.1. *To the eighth Classe* are those places referred, in which both the name and property of Jehovah are attributed unto the Angell, who appeared in the Old Testament unto the Fathers, and was the leader of the people: whom to have been the Sonne of God, Christ, both the Church hath alwaies confessed, and the Scripture doth witnesse it. The Prophet Malachy hath a notable testimony: *Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seeke, shall speedily come to his temple: even the messenger of the Covenant, whom ye desire.* He speaketh Christ himselfe by the Prophet, which is also confirmed by this argument: *Whose way is prepared, he is Christ; but he that promiseth, is he whose way is prepared: Therefore he that promiseth is Christ.* The Major is manifest: for not the Father, but Christ was looked for, and he followed John Baptist. The Minor is proved out of the text it selfe. *Behold, I send my messenger, and hee shall prepare the way before me.* Wherefore Christ *was* before hee tooke flesh, because hee sent his messenger, and *was* also before he tooke flesh, *very God.* For he calleth *flesh his temple*, to which he saith he will come. Flesh called the temple of God. But none hath a temple builded in worship of him, but God: therefore it is blasphemous to say, that Christ was not before hee tooke flesh. Neither doth that hinder, because hee speaketh in the third person; *The Lord will come to his people.* For he sufficiently sheweth who that Lord is, namely, not the Father, but the Sonne. I the Lord who send John before me, and who am the messenger of the Covenant. And further, it may be that the Prophet doth not continue in making Christ speake, but representeth the Father himselfe, speaking of sending the Sonne. Psal 45.6. Heb. 1.8. & 3.3. & 13.8. *Unto the Sonne he saith; O God, thy throne is for ever and ever. Christ Jesus is the Apostle and High Priest, the builder, heire, and Lord of his Church. Jesus Christ yesterday, and to day, and the same is also for ever.* The argument therefore is this: Two reasons proving that that Angell was Christ. *The Messenger or the Angell sent of old unto the Church was a subsistent, or person. That Messenger is the Sonne of God, Christ: Therefore the Sonne of God was, before Jesus was borne of the Virgin, truely existing, did worke, and was ruler over his Church.* The Minor is proved, 1. Because, To be God, and, To be sent of God, for to teach, collect, governe and save the Church, that is, to be the Mediatour, are things proper unto the

the Son of God, Christ, not to the Father, or the holy Ghost. But these properties of the Son are attributed to this Messenger or Angell, as authour and effecter. 2. The Apostle Paul teacheth Christ to have been present with the people of Israel in the Desart, and to have been tempted and provoked by them: Therefore the Messenger or Angell, God, and Christ, are one and the same person. Exod. 3. & 4. Gen. 32. 28, 30. & 48. 15, 16. 2 1 Cor. 10. 1.

In the ninth Classe are contained those testimonies of Scripture, which affirme Christ Jesus to be by nature *God*, and *the Sonne of God*. The argument is this: *Christs Divinity existed before Jesus borne of the Virgin. Christs Divinity is the Sonne of God: Therefore the Sonne of God existed before Jesus was borne.* The Major of this argument is confirmed by the reasons already alledged. For, 1. God is manifested in the flesh, which he tooke. 2. Christ is the proper or naturall Sonne of God, and not man only. 3. Christ is the Word. 4. Christ is the Wisedome subsisting. 5. Christ is the Mediatour. 6. Christ is that Messenger or Angell sent of old unto his Church. 7. In Christ is not any created Godhead, but that eternall Deity, which alone is true God. For unto Christ not only *the name*, but all *the properties also and perfections of the true God* are every where ascribed in Scripture: as omnipotency, infinite wisedome, omniscience, or all knowledge, immensity, the creation and governance of things, the salvation of the Church, the working of miracles. And the attributing and giving unto him of the *properties* of the true God, yeeldeth us a more firme proofe of his Divinity, than doth the attributing of the *name* of the true God, or of the Lord. For the names of God may after a sort bee expounded metaphorically: but the divine property attributed unto Christ, cannot be wrested to any other meaning. If therefore wee fence and guard our selves with such testimonies, the adversaries of this doctrine cannot consist, or stand; but, will they, nill they, they shall bee forced to confesse, that Christ was, before he tooke flesh. And if he were before he took flesh, he was either the *Creatour*, or *Creature*. But he was no *Creature*, both because hee created all things, and because also he is called Creatour. Wherefore, seeing the true God hath been from everlasting; his Godhead also, which is true God, must needs be *subsisting* from everlasting. 9. Classe. The divine nature in Christ both was before the flesh, and is the Son of God. Rom. 9. 5. 1 Tim. 3. 16. 1 John 5. 20. Esay 9. 6. Jerem. 23. 6.

The Minor is likewise confirmed by the former argument. 1. The nature which tooke flesh is God, and the Son of God; for neither the Father, nor the holy Ghost tooke flesh: Therefore the Son, otherwise the Son of God, is by nature God. 2. The humane nature in Christ is not the naturall Son of God: Therefore the Divine nature must be that Son. 3. The Divine nature in Christ is the Word. 4. It is Wisedome. 5. According to it Christ is Mediatour. 6. The Deity of Christ is the Angell and Messenger of the Lord, sent of old unto the Church: Therefore the Deity of Christ, is the Sonne of God.

THE SECOND CONCLUSION.

Christ the Sonne of God, is a person really distinct from the Father and the holy Ghost.

WEe are to hold, that the *Word* is a person distinct from the Father, against Noetus and Sabellius, and their Sectaries, who would have *the same to bee the person of the Father, and the Sonne, and the holy Ghost, which in respect of divers functions and actions, is now called the Father, now the Son, now the holy Ghost:* And therefore were they called *Patripassians*. Also against Servetus, who confounded the Son and the holy Ghost.

That the Word, or Sonne of God, is diverse and distinct from the Father and the holy Ghost, not in office onely, but also in subsistence and person, is proved by foure arguments. 1. None is the same person with him, whose sonne he is, nor with him who proceedeth or floweth from him: (otherwise, the same thing, in one respect, should be relative and correlative.) But the *Word* is the Son of the Father, and from the *Word* the holy Ghost proceedeth, and is given: Therefore the *Word* is neither the Father 1 No one person can be both Father & Son in respect of himselfe.

Father nor the holy Ghost. 2. Christ expresly calleth himselfe *another* from the Father and the holy Ghost. *There is another that beareth witnesse of mee*, namely, the Father, in the same Chapter. *My doctrine is not mine, but his that sent mee. The Sonne can doe nothing of himselfe, save that he seeth the Father doe. I will pray the Father, and he shall give you another Comforter.* 3. The Scripture doth plainly affirme, that three Father, the Sonne, and the holy Ghost are *three. There are three which beare witnesse in the heaven, the Father, the Word, and the Spirit, and these three are one.* Let *us make man in our image*: he doth not say, I will make; but, Let us make. *I and the Father are one*: he doth not say, *am*, but *are. The Comforter, which is the holy Ghost whom the Father will send in my name, he shall teach you all things. When the Comforter shall come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of mee. Teach all Nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghost.* The holy Ghost descended in the shape of a Dove, the Sonne was baptised in Jordan, and the Fathers voice was heard from heaven: *This is my beloved Sonne, in whom I am well pleased.* 4. *The attributes or properties of the persons*, namely, sending, revealing, and their offices are distinct. The argument is this: *Whose properties are distinct, they are in themselves distinct. But the properties of the Father, the Son, and the holy Ghost are distinct: Therefore the Sonne is neither the Father, nor the holy Ghost.* The Minor is proved: because the Sonne onely, and not the Father, or the holy Ghost, was begotten of the Father, conceived by the holy Ghost; made flesh; sent into flesh; manifested in the flesh; made Mediatour; baptised; did suffer, and died. The Father *of himselfe* worketh in *the Sonne.* The Sonne *not of himselfe*, but *of the Father by the holy Ghost*; the holy Ghost *of the Father, and of the Sonne. No man knoweth the Sonne but the Father, neither knoweth any man the Father, but the Sonne.* These words cannot be expounded after this sort; No man knoweth me, but I, and no man knoweth me, but I, *As the Father knoweth mee, so know I the Father.* The sense of these words cannot bee this: As I know me, so I know me: The Sonne of God therefore, Christ, is another from the Father and the holy Ghost.

3 Christ another from the Father, John 5.31.37.& 7.16 & 8.49. & 14.16.

3 Three persons expressed in Scripture. 1 John 5.7. Genes.1.26. John 10.30.& 14. 26.& 15.26.

Mat.28.19. Matth.3.17.

4 The properties of the persons are distinct & diverse.

Mat.11.27.

John 10.15.

THE THIRD CONCLUSION.

The Word is equall with the Father.

THat the *Word*, or the Sonne of God, Christ, is no made God, or inferiour to the Father, or created of the Father before other things, as Arius, Eunomius, Macedonius, Photinus, Samosatenus, Servetus, and others the like Heretikes imagined; but is by nature true and eternall God, and equall unto the Father in Godhead, and in all essentiall perfections of the Godhead, is confirmed, 1. By testimonies of Scripture. *We are in him that is true, that is, in his Sonne Jesus Christ. The same is very God and eternal life. All things that the Father hath are mine. In him dwelleth all the fulnesse of the Godhead bodily. As the Father hath life in himselfe, so hath hee given unto the Son also to have life in himselfe. Who being in the forme of God, thought it no robbery to be equall with God. Whatsoever things the Father doth, the same things doth the Son also: that all men should honour the Sonne, as they honour the Father.* But the Father is to be honoured as God: Therefore Christ is God equall in honour with the Father.

1 John 5.20. John 16.15. Coloss.2.9. John 5.26. Philip.2.6. John 5.19.

2 Christ hath the whole Godhead entirely communicated.

2. He that hath the whole essence of the Godhead, is necessarily equall with the Father: But the Son of God hath the whole essence of the Godhead communicated unto him: (for this, because it is infinite, is indivisible: therefore the whole must needs bee communicated unto whomsoever it is communicated.) Therefore the Word, or Son of God, is equall in all things with the eternall Father in the Godhead. The Minor is proved. Generation or begetting is a communicating of the essence: the Word was generated or begotten of the essence of the eternall Father, because he is his Son, proper, naturall, and only begotten: Therefore the whole Deity was communicated unto the Word.

3. The

3. The Scripture giveth the ſame properties and perfections of divine nature unto the Sonne, which it doth unto the Father: as namely, eternity, omnipotency, immensity, omniſcience; the ſearching of the heart and reines. Hee is eternall: For, *Before the mountaines were ſettled, and before the hils, was I begotten. In the beginning was the Word.* He is immense or unmeaſurable: *No man aſcendeth up to heaven, but he that hath deſcended from heaven, the Sonne of man which is in heaven. That Chriſt may dwell in your hearts by faith.* Hee is omnipotent: *Whatſoever things the Father doth, the ſame things doth the Sonne alſo. According to the working, whereby hee is able to ſubdue all things unto himſelfe. Bearing up all things by his mighty word.* Hee is omniſcient, or of infinite wiſedome, knowing all things. *His name ſhall be called Counſeller. No man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, &c.* Hee is the ſearcher of hearts. *But Jeſus did not commit himſelfe unto them, becauſe he knew them all. And had no need that any ſhould teſtifie of man: for he knew what was in man. Now we know that thou knoweſt all things.* Hee is the ſanctifier of his Church. *Chriſt loved the Church, and gave himſelfe for it. That hee might ſanctifie it, and cleanſe it by the waſhing of water through the word.* Hee is unchangeable. *Heaven and earth ſhall paſſe; but my word ſhall not paſſe.* Hee is truth it ſelfe, and the fountaine of truth. *Though I beare record of my ſelfe, yet my record is true. I am the Way, the Truth, and the Life.* Hee is of unſpeakable mercy. *Even as Chriſt hath loved us, and hath given himſelfe for us to be an offering and a ſacrifice of a ſweet ſmelling ſavour to God.* Hee is angry againſt ſinne, and taketh vengeance thereof: yea of hidden ſinne. *He that beleeveth not the Son, ſhall not ſee life, but the wrath of God abideth on him. Fall on us, and hide us from the preſence of him that ſitteth on the Throne, and from the wrath of the Lambe: For the great day of his wrath is come, and who can ſtand?* The Son therefore is God by nature, and equall to the Father.

3
He hath the ſame properties of the Godhead. Proverbes 8.25. John 1.1. John 1.18. Ephes.5 17. John 5.19. Phil.3.21. Heb.1 3. Eſay 9.6. Mat.11 27. John 2.24,25. John 16.30. Ephes.5.25,26. Matthew 24.32. John 8.14. John 14.6. Ephes.5.2. John 3.36. Revel.6.16,17.

4. The Scripture in like ſort attributeth all Divine operations to the Sonne, as it doth unto the Father: And it communicateth unto him, 1. *All generall effects* and workes common to the whole three perſons; as that he is Creatour: *By him were all things made.* Likewiſe, that he is the preſerver and governour of all things: *Bearing up all things by his mighty word.* 2. It appropriateth unto him certaine *ſpeciall offices* and functions, appertaining to the ſafety of his Church; as that hee ſendeth Prophets, Apoſtles, and other Miniſters of the Church. *As the Father ſent mee, ſo ſend I you. He therefore gave ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtours and Teachers.* That hee furniſheth his Miniſters with neceſſary gifts and graces. *I will give you a mouth and wiſedome, where-againſt all your adverſaries ſhall not be able to ſpeake, nor reſiſt.* That he revealeth unto us his ſpirituall doctrine. *The only begotten Sonne, which is in the boſome of the Father, he hath declared him unto us.* That hee confirmeth this doctrine by miracles. *And they went forth, and preached every where: And the Lord wrought with them, and confirmed the word with ſignes that followed.* That hee inſtituted Sacraments: *I have received of the Lord that which I alſo have delivered unto you. Baptiſe them in the name of the Father, the Sonne, and the holy Ghoſt.* That he revealeth things to come. *Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Church. He ſhall receive of mine, and ſhall ſhew it unto you.* That he gathereth the Church: *I am the good Shepheard, and know mine, and am knowne of mine. Other ſheep I have alſo, which are not of this fold: them alſo muſt I bring, and they ſhall heare my voice, and there ſhall bee one ſheepfold, and one ſhepheard.* That he inlightneth the underſtanding and hearts of men. *No man knoweth the Father but the Sonne, and hee to whom the Son will reveale him. Then opened he their underſtanding, that they might underſtand the Scriptures.* That hee governeth the actions and lives of the godly. *Without me ye can doe nothing. Thus I live, yet not I now, but Chriſt liveth in mee.* That hee miniſtreth comfort in temptations: *Come unto mee all yee that are weary and laden, and I will eaſe you. Peace I leave with you: my peace I give unto you.* That hee ſtrengthneth and defendeth us againſt the temptations of Sathan, and preſerveth thoſe that turne unto him by a true faith, even unto the end. *Be of good cheere, I have overcome the world. My ſheep ſhall not periſh for ever, and no man ſhall take them out of mine hand.* That he heareth thoſe that pray unto

4
John 1.2. Hebr.1.3. Matthew 28.19. Revel.22.16. John 16.14. John 20.14,16. Marke 16.20. 1 Cor.11.23. John 1.18. Matthew 11.27. Luke 24.45. John 1.33. Titus 2.14. John 15.5. Galat.2.20. Matthew 11.28. John 14.27. John 16.33. John 10 28. John 14.16. 2 Cor.12.8.

unto him: *If ye shall aske any thing in my name, I will do it. I besought the Lord thrice, and he answered mee; My grace is sufficient for thee.* That he forgiveth sins, justifieth, and adopteth us to be the sons of God. *By his knowledge my righteous servant shall justifie many. That ye may know that the Sonne of man hath power to remit sinnes on the earth: As many as received him, to them he gave power to be the sons of God.* That hee giveth life everlasting. *I give unto them eternall life. This same is very God, and eternal life.* That he judgeth the world. *It is hee that is ordained of God a Judge of quicke and dead. Because he hath appointed a day, in the which he will judge the world in righteousnesse, by that man whom he hath appointed.* These divine workes attributed unto the Son, differ so from the divine properties which are attributed unto him, as effects from their causes; so that then his properties worke them.

Esay 53.11. Matth. 9.6. John 1.12. John 10.28. 1 John 5.20. Acts 10.42. Acts 17.31.

5. The equality of honour and worshipp dependeth of the equality of essence, properties, and workes. *I will not give my glory to any other.* But the Scripture giveth equall honour and worshipp to the Father and the Son: Therefore they are truely equall in Godhead, and in all the perfections thereof. The Minor is confirmed, 1, *By testimonies*, proving that hee is worshipped of Angels, and the whole Church. *Let all the Angels of God worshipp him. That all should honour the Sonne, as they honour the Father:* Faith and hope are due unto him. *Ye beleeve in God, beleeve also in mee.* 2. He is called God absolutely and simply, as is the Father. 3. The Epithetes or titles of divine honour, which are every where in the Scriptures attributed unto the Son: as, God blessed for ever: The great God, and Saviour: The Lord himselfe from heaven: The Lord of glory: The Lord of Lords, and King of Kings: power, and eternall Kingdome: Sitting at the right hand of the Father: The Bridegroome, Husband, Head of the Church: God of the Temple, which are all the Elect: Trust, and beliefe in him: Invocation: for he is worshipped of the Church of God, and Bridegroome of the Church, at all times, and in all places: Thanksgiving for his divine benefits. Furthermore, albeit the name of God (especially being put absolutely and without restraint) doth evidently prove the Sonnes equality with the Father, as it hath been said: yet seeing that signifieth moe things, and is also applyed to others, who are not by nature God, we are diligently to collect, and to have in a readinesse those testimonies, in which, things proper to the true God only, are attributed to the Son, which agree to none else, who are called gods, and whereby God himselfe discerneth himselfe from other creatures, and forged gods. For unto whom the essentiall properties of any nature or essence doe truely and really agree, unto him the essence it selfe must needs be given. Object. 1. *Hee that hath all things of another, is inferiour to him, of whom he hath them. The Son hath all things of the Father: Therefore he is inferiour unto the Father.* Ans. The Major holdeth, and is true of such a one, as hath any thing *by the grace and favour of the giver:* for he might not have it; and therefore is by nature inferiour: but it is false, of him, who hath all those things by his owne nature, which he himselfe hath, of whom he receiveth them. For seeing he cannot but have them, it cannot be, that he should be inferiour, or should have lesse than he, of whom he receiveth them. But the Son hath all things of the Father, which the Father hath, and that by nature and absolute necessity, that is, in such sort, as that the Father cannot but communicate unto him all things which himselfe hath belonging to his divine Majesty. *As the Father hath life in himselfe, so likewise hath hee given to the Sonne to have life in himselfe. All mine are thine, and thine are mine.* Therefore he is equall unto the Father in all things. Object. 2. *He that doth whatsoever he doth, by the will of another interposed and going before, is inferiour unto him. The Son will and doth all things by the will of his Father going before: Therefore hee is not equall unto the Father in vertue, dignity, and essence.* Ans. The Son doth all things, his Fathers wil going before, *not in time and nature, but in order of persons*, so that he will or doth nothing, which the Father also will not & doth: & whatsoever the Father will and doth, the same also the Son will and doth likewise, that is, with equall authority and power. Wherefore, the society and order of the divine operations doth not take away, but doth most of all settle and establish the equality of the Father and the Son, as also of the holy Ghost.

5

Esay 42.8. He hath equall honour given him.

Psal. 97. Hebr. 1.6. Revel. 5.13. John 5.23. John 14.1. Psal. 45.7. Hebr. 1.8. Acts 10.28. 1 Tim. 1.6.

The Son hath all things from the Father, not by grace, but by nature.

John 5.26. John 17.10.

The Son doth all things with the consent of the Father, in like manner as the Father.

THE

THE FOURTH CONCLUSION.

The Word is consubstantiall with the Father.

THese three former conclusions being declared and set downe, namely, *That the Sonne is subsisting, or a person*; *That hee is distinct from the Father*; *That hee is equall with the Father*; the fourth is easily gotten and obtained against the new Arrians, to wit, *That he is consubstantiall with the Father*, which is also in like maner to be understood concerning the holy Ghost. For either this must be granted, or of necessity there are made three Gods, which they, though in words they deny it, yet in very deed affirme, when they frame and feigne three essences and spirits. They grant that the Sonne is *like-substantiall*, that is, of like essence and nature with the Father, which is indeed true, but this is not enough. For the words *Consubstantiall*, and *Like-substantiall*, differ: For, *like-substantiall* signifieth moe persons, and like essences; as, three men are *like-substantiall*. For they are both three persons, and three essences of like nature; that is, agree in humane nature. But *consubstantiall* signifieth one essence and moe persons. Thus in the Godhead is not *like-substantiall*, because there are not three Gods; but *consubstantiall*, because there are three persons of one & the same divine essence. For there is but one *Jehovah*, that is, one divine essence, which is the same, and is wholly in every of the three persons, and therefore every of them are that one God: besides which essence, whatsoever is, it is a creature, not God. The Father indeed is one person, and the Son another person, but the Father is not one God, & the Son another. John saith, *There are three which beare record in heaven*: but they are three persons, not three Gods, which beare this record. Wee therefore hold against Arrius, that Christ was not only *like-substantiall*, but also *consubstantiall* with the Father, that is, hath the same individuall divine essence with the Father. The Latine Church turneth the Greeke word ὁμοούσιον, *consubstantiall*, taking substance for essence. It is therefore the same that *co-essentiall*, that is, of one and the same essence. The arguments which shew the Father and the Son to be of *one and the same essence*, are these: 1. *Jehovah* * is but one essence, or one God. But the eternall Father, and the Son co-eternall with the Father, are that Jehovah: Therefore these two are one essence, and one God. The Minor is proved, 1. By those places of Scripture, which call the Son *Jehovah*. *This is the name, whereby they shall call him*; *Jehovah*, (or the Lord) *our righteousnesse*. The expected God and Saviour is called *Jehovah*. But the Messias is the expected God and Saviour, who in the same sense is called, The Desire of all Nations: Therefore the Messias is that Jehovah, whereof the Prophet speaketh. The Deliverer of the Church sent from Jehovah, which is the Messias only, is called *Jehovah*. Hee is called *Jehovah*, whose fore-runner was John Baptist. But John Baptist was the fore-runner of the Messias, or the Sonne of God, Christ: Hee therefore is called Jehovah. Hitherto belong all the places in which are given to the Angel or Messenger of Jehovah, both the *name of Jehovah*, and *the divine properties and honours*: But that Angell was the Son of God, not the Father: Therefore the Son is Jehovah. Againe, the Minor is also hereof manifest, for that, what things in the Old Testament are spoken of *Jehovah*, those in the New are referred unto *Christ*: as, He that ascended on high, and gave *gifts*, is Jehovah: and the same is Christ. *Jehovah was tempted in the desart*, and the same is Christ. He that is to be worshipped, and is Creatour of things, *is Jehovah*: and the same is Christ. *The stone of offence, The first and the last is Jehovah*: and the same is Christ. Lastly, the same is proved by those testimonies, *which attribute things, that are proper to Jehovah, unto Christ also, as authour and effecter, or worker of them.*

2. *The true God is but one. The Son is the true God*, equall with the eternall Father in Godhead, properties, works, and honour, as hath bin before declared. *This same is very God and eternall life. Christ which is God over all, blessed for ever*: Therefore the Son is that one and the same God, or that selfe-same divine essence which is God.

3. *Whose essence is distinct, their spirit is not one in essence, which proceedeth of both,*

ὁμοούσιον. ὁμοιούσιον.

* Deut. 6. 4. The English translations retaine not the word *Jehovah*; but use *The Lord* instead thereof, which is the signification of Jehovah: and therefore in effect all one.

Jerem 23. 6. Esay 25. 9. Hag. 2. 9. Zach. 2. 8. Malac. 3. 1.

Joel 2. 27. Psal. 68. 18. & Ephes. 4. 8. Psal. 95. 9. & 1 Cor. 10. 9. Psal. 97. 7. & Heb. 1. 6. & Psa. 102. 6. & Heb. 1. 10. Esay 8. 14. & 28. 16. & Luke 2. 34. & Rom. 9. 33. Esay 41. 4. & Rev. 1. 17. & 22. 6.

and is proper unto both, but is either of a diverſe eſſence, or compound: whether he be of a part, or of the whole eſſence of them, of whom he proceedeth. But one and the ſame is the ſpirit of the Father and the Son, proceeding of both, proper unto both, and by him both worke effectually. Galat. 4. 6. *God hath ſent the ſpirit of his Sonne into our hearts:* Therefore the Father and the Son are one eſſence, and the ſame God: Otherwiſe each eſſence ſhould have his proper ſpirit and diverſe.

4. *Unto whom the eternall Father communicateth the ſame eſſence which himſelfe hath, and that whole, hee is of the ſame eſſence with him. Unto the eternall Sonne, the eternall Father communicateth his eſſence, the ſame and whole: Therefore the Sonne is of the ſame eſſence with the Father.* The Minor is proved, becauſe Chriſt is *the onely begotten and proper Sonne of the Father*, begotten therefore of the eſſence of the Father. But the divine Eſſence or Godhead, by reaſon of the immenſity and great ſimpleneſſe thereof, can neither bee multiplied, nor divided: Therefore the Father communicateth the ſame, and that whole unto the Sonne. Wherefore, as in reſpect that it is the whole eſſence of the Godhead, which is communicated unto him of the Father, hee is co-equall with the Father: ſo in reſpect that it is the ſame, which the Father hath and retaineth, he is co-eſſentiall and *conſubſtantiall* with the Father.

Certaine generall heads of thoſe reaſons, wherewith Heretikes both old and new oppugne this doctrine, That there is both an equall, and one and the ſame Godhead of the Father and the Son, and alſo of the holy Ghoſt: with Rules, whereby anſwer may bee eaſily and ſoundly made unto their objections.

1. THe Heretikes build on *moſt falſe* principles and grounds; ſuch as this is: *If the Father begot one of his ſubſtance, hee could alſo have begotten moe, and the Sonne alſo might beget another, or moe ſonnes.* 1. Rule. For anſwer, this rule is to be held: *We are to judge of God according to his owne word, not according to Hereticall brains: and he is to be acknowledged ſuch as he revealeth himſelfe in his word, as being the onely Father with the onely begotten Son, and the holy Ghoſt.* For God hath ſo revealed himſelfe, that hee begot the Son, and that one Son onely: Therefore wee ought not here, and not to imagine falſe conceits of our owne.

2. They reaſon out of *naturall* principles or grounds: which are ſuch as are true in things created and finite, but falſe in God, who is an eſſence infinite: as, That cannot be one. Three perſons really diſtinct, cannot be one eſſence. An infinite perſon cannot beget an infinite perſon. That which begetteth, and that which is begotten, are not one and the ſame eſſence. Likewiſe, Hee that communicateth his whole eſſence to another, doth not himſelfe remaine the ſame which hee was. To this we anſwer by another rule: 2. Rule. *Thoſe principles which are true of a finite nature, are falſely and impiouſly tranſlated to the infinite eſſence of God.* And arguments of this ſort are refuted not by a ſimple deniall of them, but by diſtinguiſhing between natures capable and uncapable of thoſe principles whereon they ground.

3. *Of the properties of the humane nature in Chriſt, they inferre the inequality and diverſity of his Godhead.* As, Chriſt ſuffered, died, &c. Therfore he is not God. The rule whereby we anſwer to this, is: 3. Rule. *Thoſe things which are proper to the humane nature are not to be drawne to the divine nature.* For Chriſt died not as God, but as man.

4. They confound the *office* of the Mediatour with the *nature* or *perſon*, that is, they goe from the office to the nature: As, Chriſt is ſent of the Father: Therefore he is inferiour to the Father. The rule to anſwer this, is: 4. Rule. *The inequality of office doth not inferre inequality of nature or perſons.* Or, as Cyril ſaith, *The ſending and obedience take not away the equality of power or eſſence.* So the Father is ſaid to be greater than the Son, not in nature or Godhead, but in manifeſtation. For not the Father, but the Son was made baſe and miſerable in the humane nature aſſumed. Where then Chriſt ſaith, that his Father is greater than he, it is meant *in reſpect of his humane nature, and in reſpect of his office of the Mediatourſhip.*

5. The

5. *They exclude and shut out the Sonne and the holy Ghost* from those things which are attributed unto the Father, as the fountaine of all divine operations; As, The Son saith, that his workes are *the workes of the Father*: Therefore hee is not authour of them, neither doth hee those workes of his owne power, but onely is the instrument, whereby God the Father doth them. The rule and answer hereto is; *Those things which are ascribed unto the Father as fountaine, are not removed from the Son, or the holy Ghost, to whom they are communicated, that they may have them their owne, and proper.* For the Son worketh *likewise*, and in like maner: *Unto whom the Father likewise did give to have life in himselfe.* 5. Rule. John 5.26.

6. They detract those things from the Sonne and the holy Ghost, whereby the divinity in the person of the Father is discerned from *creatures, or false gods.* To which this rule answereth: *As often as in Scripture one person of the Godhead is opposed to creatures or false gods, and is discerned from them, the other persons are not excluded from the Godhead, but onely those things are excluded, against which the comparison is made.* Or, *The divine properties, operations, and honour are so attributed to one of the persons, as that notwithstanding they are not taken away from the other persons of the Godhead, but onely from creatures.* Again, *A superlative or exclusive speech used of one person, doth not exclude the other persons of the Godhead, but creatures and feigned gods, unto whom the true God, either in one, or in moe persons, is opposed.* *The Father is greater than all*, that is, than all creatures; not than the Sonne, or the holy Ghost. *I give eternall life unto them*: that is, no creature doth give it. For both the Father also and the holy Ghost doe quicken and give life. *The Father onely knoweth the day of judgement*, that is, no creature. *That they may know thee to be the only very God*: here the Son is not excluded from true Deity, but Idols and false gods, to which God the Father is opposed. 6. Rule. John 10.29. Mat.24.36. John 17.3.

7. *They wrest the phrase of Scripture to another sense*: as, *The Sonne shall deliver up the Kingdome to the Father.* The rule for answer to this, is: *Of the phrase of Scripture wee must judge according to the whole Scripture, that is, by marking circumstances of the Text alledged: and by conference of other places with it.* *The Sonne shall deliver up the Kingdome unto the Father*, not by laying it downe, but by manifesting it, or changing the forme thereof. For the Father also reigneth now: neither shall the Son ever cease to reigne. Likewise, *he shall deliver it*, by subjecting all things unto him. So the *Father also delivereth the Kingdome* unto the Son, neither yet doth he forgoe it. *The Son doth nothing*; to wit, nothing of himselfe, or without the precedent will of his Father: yet he doth something *of* himselfe *from* his Father. 1 Cor.15.24. 7. Rule.

Other Rules, whereby the objections of the Arrians are dissolved.

1. NOthing hindereth, why they, who are equall in *nature*, may not be in degree of *office*, unequall.

2. That which the Father hath given unto the Sonne, that hee should *ever* have it, hee will never demand of him againe: but that which was but *for a certaine time* given and committed unto him, the same hee must needs depart from and resigne.

3. That consequence doth not hold in reason, which is brought from a thing that is *respective*, to a thing that is *absolute*.

4. That is said of the person in the concrete, which is proper onely *to one nature*, but not otherwise than in respect of that nature, unto which it is proper.

5. There is a double wisedome: one existing in the creatures, which is the order of things in nature wisely disposed, and the doctrine or knowledge as well of nature and the law, as also of the Gospel. Another wisedome is subsisting in God, which, when it is opposed unto the creatures, is *the very divine minde, or eternall decree*, as touching this order of things, in the Father, the Son, and the holy Ghost: that is, it signifieth the three persons: but when it is distinguished from God, then it is taken *for the Son of God the second person only.* The former wisedome existing in the creatures, is *created*: the other subsisting in God, is *uncreate*.

6. God *absolutely* named in the Scripture, is never meant, but of *very God himselfe.*

7. Whereas the Son and the holy Ghost are of the Father; and the Father worketh by the Son and the holy Ghost, neither was humbled as the Son; the Scripture doth oftentimes, especially in Christs speeches, understand by the name of *the Father*, the Son also and the holy Ghost.

8. When God is considered *absolutely*, or by himselfe, or is opposed to the creatures, the *three persons* are comprehended: but when hee is opposed to the Son, the *first person* of the Godhead is understood, which is the Father.

9. The name of God being put simply or absolutely, is *essentially* taken, that is, for the *Godhead* it selfe, and compriseth all three persons: but when the property of any person is joyned therewith, it is taken *personally.*

10. The Scripture *distinguisheth* the persons, when it opposeth, or compareth them among themselves, or expresseth their personall properties, whereby it restraineth the name of God, common to them all, to one certaine person: and it *meaneth them altogether*, when it opposeth the true God, to creatures or false gods, or considereth them absolutely, according to his owne nature.

11. That which began at some certaine time to be *manifested*, may not thence be concluded never to have been before.

12. The Sonne is wont to *referre that to the Father*, which yet hee hath common with the Father, not making any mention of himselfe, when he speaketh in the Mediatours person.

13. The Sonne is said to see, learne, heare, and worke, as *from* the Father in respect of *both natures*, yet not without a difference still remaining. For unto humane understanding, the will of God is made knowne, by *revelation*: But his *Godhead* doth by it selfe, and of his own nature, know and behold from everlasting and perfectly the Fathers will.

14. The *externall operations* of the three persons, if they were *distinct*, they should make verily *distinct essences*: because one working, and another ceasing, there should be diverse essences: but the *internall operations*, because they are communicating of one and the same whole essence, make not a *diversity*, but a *unity of essence.*

15. When God is called *the Father of Christ and the faithfull*, it doth not hereof follow, that he is *after the same manner* their Father and his.

16. The Father was never *without* the Sonne, nor the Father and the Sonne *without* the Spirit, inasmuch as the Godhead can neither be augmented, nor lessened, nor changed.

17. It followeth not, that whosoevers *person* is from another, his *essence* also is from another.

18. As often as in Scripture *one person* of the Deity is opposed to creatures, or feigned gods, & is distinguished from them, the *other persons* are not excluded from the Deity, but the creatures onely, between whom and the true God comparison is made. This we must also observe in all *exclusive* and *superlative* speeches.

The principall arguments against the Divinity of the Son and the holy Ghost, together with the answers unto them.

1. ONe essence is not three persons; *for, one to be three, doth imply a contradiction. God is one essence: Therefore there cannot be three persons of the Godhead.* And. The Major is true of an essence *created* and *finite*: that cannot, being one, be the same and whole substance of three, or be three: but it is false of the infinite, most simple and individuall essence of the Godhead. For this, as it existeth one and whole together in many, nay in infinite places and things; so may it bee, remaining one, the same and whole essence of moe: yea, and moreover it is necessary so to bee; seeing the *generation* of the Son, and the *proceeding* of the holy Ghost, is the *communicating* of the essence of the Father.

2. Whose

2. *Whoſe operations are diſtinct, their eſſences alſo muſt needs bee diſtinct. The eternall operations of the Father, the Sonne, and the holy Ghoſt are diſtinct: Therefore they have alſo diſtinct eſſences.* Anſw. The Major of this reaſon is true of perſons having a *finite* eſſence: but being underſtood of the divine perſon, it is falſe, if it bee meant of thoſe *internall* operations, whereof the Minor ſpeaketh. Wherefore, inverting the Major, wee returne it backe upon the adverſaries themſelves: Whereas the internall operations, namely, the generation of the Sonne, and the proceeding of the holy Ghoſt, are the communicating of the Fathers eſſence whole and the ſame in number; it muſt needs be, that there is not a diverſe or diſtinct, but one divine eſſence of all three perſons.

3. *That which hath a beginning, is not eternall: but the Sonne and the holy Ghoſt have their beginning, or originall from the Father: Therefore they are not eternall.* Anſ. That is not eternall, which hath a beginning *of eſſence*, or *nature*, and *time*. But the Sonne and the holy Ghoſt have a beginning or originall of *perſon* or *order*, or of the *manner of exiſting*, but not of eſſence. For this they have one and the ſame in number with the Father from everlaſting: and that is voide of all beginning and originall, and exiſteth neceſſarily, from no other but of it ſelfe. *His goings forth have bin from the beginning, and from everlaſting.* Micah 5.2. *Now glorifie mee, thou Father, with thine owne ſelfe, with the glory which I had with thee before the world was.* John 17.5. Repl. *But hee who hath his originall of perſon from another, is not Jehovah. But the Sonne and the holy Ghoſt have their originall of perſon from the Father: Therefore they are not Jehovah.* Anſw. The Major is a falſe ground. For the Scripture doth plainly teach both of them, namely, both the Son & holy Ghoſt, *to bee Jehovah. As the Father hath life in himſelfe; ſo hath hee given likewiſe to the Sonne to have life in himſelfe:* John 5.26. and yet the Scripture withall affirmeth, that both have their *originall of perſon* from the Father. For the Father begot *not the eſſence, but the perſon*, by communicating unto him his owne eſſence the ſame and whole.

4. *The faithfull are one with God, not in eſſence, but in conſent of wills. But the Father and the Sonne are in ſuch ſort one, as the faithfull are one with God. Father, keepe them, that they may bee one, as wee are one: Therefore the Sonne is one with the Father in conjunction of wils onely, and not in unity of eſſence.* John 17.11,21. Anſw. There is more in the concluſion, than in the premiſſes. For the particle, *onely*, which is ſtitched to the concluſion, is not in the Minor propoſition. Wherefore of a Minor, which is but particular, an univerſall concluſion is ill inferred, after this manner: There is a certaine unity betweene the Father and the Sonne, ſuch as is betweene God and the faithfull: Therefore all unity which is betwixt them, is ſuch. Wherefore wee ſay, that the faithfull are one with God and among themſelves, *in will onely*, or *conformity*, or *conjunction of* mindes. The Father and the Sonne are one *both in will, and furthermore in unity of eſſence. I and the Father are one. I am in the Father, and the Father is in me. Who is the ingraved forme of his Fathers ſubſtance.* John 10.30 & 14.10. Hebr. 1.3. Wherefore if a wider and more ample conjunction be put, a ſtraiter conjunction is not thereby excluded.

5. *Hee that is the whole Godhead, is not any one perſon of the Godhead, or there is not any one beſides him, in whom likewiſe the whole Godhead is. But the Father is the whole Godhead: Therefore the Father is not any one, but even all the perſon that is of the Godhead, neither are there moe perſons, wherein that Godhead is.* Anſw. Wee deny the Major: becauſe the ſame Godhead which is in the Father, is whole alſo in the Sonne and the holy Ghoſt. For by reaſon of the immenſity and undividableneſſe thereof, that is communicated of the Father, even the ſame entire and whole both to the Sonne and to the holy Ghoſt, ſo that there is neither more nor leſſe of the Godhead in every perſon, than either in two, or in all three.

6. *The divine eſſence is neither begotten, nor proceeding of another. But the Sonne is begotten, and the holy Ghoſt proceedeth: Therefore they are not the ſame divine eſſence, which the Father is.* Anſw. Of meere particulars nothing can follow or bee concluded.

6. God *abſolutely* named in the Scripture, is never meant, but of *very God himſelfe*.

7. Whereas the Son and the holy Ghoſt are of the Father; and the Father worketh by the Son and the holy Ghoſt, neither was humbled as the Son; the Scripture doth oftentimes, eſpecially in Chriſts ſpeeches, underſtand by the name of *the Father*, the Son alſo and the holy Ghoſt.

8. When God is conſidered *abſolutely*, or by himſelfe, or is oppoſed to the creatures, the *three perſons* are comprehended: but when hee is oppoſed to the Son, the *firſt perſon* of the Godhead is underſtood, which is the Father.

9. The name of God being put ſimply or abſolutely, is *eſſentially* taken, that is, for the *Godhead* it ſelfe, and compriſeth all three perſons: but when the property of any perſon is joyned therewith, it is taken *perſonally*.

10. The Scripture *diſtinguiſheth* the perſons, when it oppoſeth, or compareth them among themſelves, or expreſſeth their perſonall properties, whereby it reſtraineth the name of God, common to them all, to one certaine perſon: and it *ſometh them altogether*, when it oppoſeth the true God, to creatures or falſe gods, or conſidereth them abſolutely, according to his owne nature.

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13. The Sonne is ſaid to ſee, learne, heare, and worke, as *from* the Father in reſpect of *both natures*, yet not without a difference ſtill remaining. For unto his *humane* underſtanding, the will of God is made knowne, by *revelation*: But his *Godhead* doth by it ſelfe, and of his own nature, know and behold from everlaſting and perfectly the Fathers will.

14. The *externall operations* of the three perſons, if they were *diſtinct*, they ſhould make verily *diſtinct eſſences*: becauſe one working, and another ceaſing, there ſhould be diverſe eſſences: but the *internall operations*, becauſe they are the communicating of one and the ſame whole eſſence, make not a *diverſity*, but a *unity of eſſence*.

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18. As often as in Scripture *one perſon* of the Deity is oppoſed to creatures, or feigned gods, & is diſtinguiſhed from them, the *other perſons* are not excluded from the Deity, but the creatures onely, between whom and the true God compariſon is made. This we muſt alſo obſerve in all *excluſive* and *ſuperlative* ſpeeches.

The principall arguments againſt the Divinity of the Son and the holy Ghoſt, together with the anſwers unto them.

1. ONe eſſence is not three perſons: for, one to be three, doth imply a contradiction. *God is one eſſence: Therefore there cannot be three perſons of the Godhead.* Anſ. The Major is true of an eſſence *created* and *finite*: that cannot, being one, be the ſame and whole ſubſtance of three, or be three: but it is falſe of the infinite, moſt ſimple and individuall eſſence of the Godhead. For this, as it exiſteth one and whole together in many, nay in infinite places and things; ſo may it bee, remaining one, the ſame and whole eſſence of moe: yea, and moreover it is neceſſary ſo to bee: ſeeing the *generation* of the Son, and the *proceeding* of the holy Ghoſt, is the *communicating* of the eſſence of the Father.

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Anſw. The Major is a falſe ground. For the Scripture doth plainly teach both of them, namely, both the Son & holy Ghoſt, *to bee Jehovah. As the Father hath life in himſelfe; ſo hath hee given likewiſe to the Sonne to have life in himſelfe:* and yet the Scripture withall affirmeth, that both have their *originall of perſon* from the Father. For the Father begot *not the eſſence, but the perſon*, by communicating unto him his owne eſſence the ſame and whole. John 5.26.

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5. *Hee that is the whole Godhead, is not any one perſon of the Godhead, or there is not any one beſides him, in whom likewiſe the whole Godhead is. But the Father is the whole Godhead: Therefore the Father is not any one, but even all the perſon that is of the Godhead, neither are there moe perſons, wherein that Godhead is.* Anſw. Wee deny the Major: becauſe the ſame Godhead which is in the Father, is whole alſo in the Sonne and the holy Ghoſt. For by reaſon of the immenſity and undividableneſſe thereof, that is communicated of the Father, even the ſame entire and whole both to the Sonne and to the holy Ghoſt, ſo that there is neither more nor leſſe of the Godhead in every perſon, than either in two, or in all three.

6. *The divine eſſence is neither begotten, nor proceeding of another. But the Sonne is begotten, and the holy Ghoſt proceedeth: Therefore they are not the ſame divine eſſence, which the Father is.* Anſw. Of meere particulars nothing can follow or bee concluded.

ded. The Major cannot be expounded generally. For it is falſe, That *whatſoever is the divine eſſence, he is not begotten or proceeding.*

7. *The divine eſſence is incarnate. The three perſons are the divine eſſence: Therefore the three perſons are incarnate.* Anſw. Of meere particulars there followeth nothing. The Major ſpeaketh only of the Son: For it is falſe, being taken generally: as, *Whatſoever is the divine eſſence, is incarnate*; this generall propoſition is falſe. For the divine eſſence is incarnate only in one of the perſons, which is the Sonne: not in all three.

8. *The Mediatour betweene God and man is not God himſelfe. But the Sonne is the Mediatour betweene God and man: Therefore hee is not God.* Anſw. The Major is apparently falſe, becauſe by the ſame reaſon it might bee argued, that the Mediatour between God and men, is not *man*. Repl. The Major is thus proved. *God cannot bee leſſe than himſelfe, or inferiour to himſelfe. But the Mediatour with God is leſſe and inferiour unto God: Therefore hee is not God.* Anſw. The Minor is true onely in reſpect of Chriſts *office*, in which ſenſe Chriſt is inferiour unto God, not in reſpect of his *eſſence* and *nature*: according to the fourth Rule; *The inequality of office doth not inferre inequality of nature or perſons.* Repl. 2. *The Sonne is Mediatour with Jehovah. But the Sonne is Jehovah: Therefore Jehovah is Mediatour with himſelfe.* Anſw. Nothing followeth of meere particulars. For the Sonne is not Mediatour with all that is Jehovah, but with the Father. Repl. 3. *Therefore the Father onely is pacified towards us: and by a conſequent hee alone is the true God, not the Sonne, or the holy Ghoſt. For hee is the true God, who is pacified by the Mediatour.* Anſw. Wee deny this ſequele: For there is but one will of the three perſons, and that agreeing in all things. Wherefore, the Father being pleaſed and pacified for the Sonnes ſatisfaction in our behalfe, the Sonne alſo and the holy Ghoſt are pacified, and receive us into favour, for the ſame ſatisfaction. Repl. 4. *When the Sonne pacifieth, with him hee is Mediatour. But the Sonne pacifieth not onely the Father, but himſelfe alſo: Therefore hee is Mediatour with himſelfe; which to grant were abſurd.* Anſw. Firſt, wee anſwer to the Major: that the Sonne is properly ſaid to bee Mediatour with him whom hee ſo pacifieth with his ſatisfaction, that the decree and purpoſe of attonement may ſeeme to have originally iſſued from him. Now this is the Father alone: Therefore in this ſenſe the Sonne is not Mediatour with himſelfe, but with the Father alone. Secondly, we anſwer to the Minor: That it is not abſurd to ſay, that the Sonne is Mediatour *to*, or *with himſelfe*. For it is no inconvenience, that he ſhould manage both functions, namely, of God *admitting* the reconciliation, and of the Mediatour *making* the reconciliation, each in a divers reſpect. The former of theſe, by vertue of his divine nature; the later, by reaſon of his office of the Mediatourſhip.

9. *Chriſt doth every-where diſcerne and ſever himſelfe from the Father: hee hath a Head, he hath a God, he is leſſe than the Father: Therefore he is not the ſame God with the Father: or, he is not equall and conſubſtantiall with the Father.* Anſw. He diſerneth and diſtinguiſheth himſelfe from the Father, 1. *In perſon.* 2. *In office*, as hee is Mediatour, but not in Godhead. So, *Hee hath a Head, and a God, and is leſſe than the Father.* 1. As touching his humanity, *in nature and office*: 2. As touching his Godhead, *not in nature, but in office only, and in the manifeſtation of his Godhead.* For they which are in nature equall, may be unequall in degree of office.

John 17. 3. 10. *This is* (ſaith Chriſt) *life eternall, that they know thee to bee the onely very God: Therefore the Sonne and the holy Ghoſt are not very God.* Anſw. In this place are oppoſed, not the Father, and the Sonne, or the holy Ghoſt, but God, and Idols, and Creatures: Therefore theſe are excluded, not the Sonne, or the holy Ghoſt. 2. There is a fallacy of ſevering and diuiding clauſes of mutuall coherence and neceſſary connexion. For it followeth in the Text: *And whom thou haſt ſent, Jeſus Chriſt:* Therefore, herein alſo conſiſteth life eternall, that Jeſus Chriſt, ſent

1 John 5. 20. of the Father, bee likewiſe knowne to bee very God: as it is ſaid; *The ſame is very God and life everlaſting.* 3. There is a fallacy in transferring the particle *Only*

unto

unto the subject *Thee*, unto which it doth not belong, but unto the predicate *God*, which the Greeke Article, in the originall doth shew. For the sense is, that they know thee the Father to bee that God, who onely is very God. Repl. *But this Argument followeth: Maximilian is Emperour: Therefore Rodulph is not. Why then doth not this follow: The Father is God: Therefore the Sonne is not God?* *Answ.* These persons are finite, and their essence cannot belong to moe: but the Father and the Sonne are persons infinite, and their essence may be of moe, namely, of three persons. ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεόν.

11. *Jehovah, or the true God is the Trinity. The Father is Jehovah: Therefore the Father is the Trinity, that is, all three persons.* *Answ.* Meere particular propositions conclude nothing. And if the Major bee expounded generally, after this manner; *Whatsoever is Jehovah, is the Trinity*, it is false: for that which is Jehovah, may bé some one person of the Trinity. The Syllogisme therefore is faulty, because Jehovah is not taken in the same signification in both the premisses. For the name Jehovah in the Major is taken *absolutely and essentially* for the three persons (for one and the same Jehovah or true God, is the Father, and Son, and holy Ghost joyntly) but in the Minor it is taken *personally*, for one person of the Godhead, that is, the Father, who is Jehovah of himselfe. Repl. *Jehovah is one in number: Therefore it is always taken in Scripture after the same manner.* *Answ.* Jehovah is one in number of essence, not of persons.

12. *Where are three and one, there are foure. But in God are three and one, to wit, three persons and one essence: Therefore there are foure in God.* *Answ.* The Major is to be distinguished. *Where are three, and one really distinct, there are foure.* But these three in God are not another thing distinct in the thing it selfe from the essence: but each is that one essence, the same and whole, as they differ from their essence only in their manner of subsisting or of being. The manner of existing, is not a diverse substance from the existence, beeing, or essence.

13. *Christ according to that nature, according to which in Scripture hee is called Sonne, is the Sonne of God. But according to his humane nature onely hee is called Sonne: Therefore according to that onely, and not according to his divine also, hee is the Sonne of God: and so by a consequent, the Sonne is not very God.* Answ. The Minor is false. For Christ is called *the onely begotten and proper Sonne of the Father*, and *equall with the Father*. *The Father hath created all things by the Sonne. The Sonne from the very beginning worketh all things likewise, which the Father doth. The Sonne revealed the Fathers will*, of receiving mankinde into favour, unto the Church, before his flesh was borne. *The Sonne was sent into the world, descended from heaven, and tooke flesh.* But the *Word*, which is God, is the onely begotten and proper Son of God, and tooke flesh. And not the humane, but the divine nature of Christ is Creatresse, and worketh with equall authority and power with the Father, and descended from heaven; Therefore God, or the Godhead, or divine nature of Christ, is both called in the Scripture, and is *the Sonne*: and by a consequent, the Sonne is that one true and very God. These objections we may compare with those that are before set downe in the Common place, concerning the Trinity of the persons. For with whatsoever Sophismes the *Trinity* it selfe and *divine essence* is impugned, with the selfe-same also is each *Person* assaulted: and contrariwise, with whatsoever Sophismes one person is impugned, with the same the whole essence of the Deity is assailed. Besides, some objections were there onely proposed, which are here more fully assoiled. You may reade more of this point, Vol. 1. Ursin. from page 115. to page 125. John 3.16. & 5.18. Rom. 8.32. John 5.17, 19. John 1.18. Hebr. 1.10. John 3.13, 17. John 1.14.

Quest. 34.

Queſt. 34. *Wherefore calleſt thou him our Lord?*

*1 Pet. 1.18,19. and 2.9. 1 Cor. 6.20. 1 Tim. 2.6. John 10. 28.

Anſ. Becauſe he, redeeming and ranſoming both our body & ſoule from ſins, not with gold nor ſilver, but with his precious bloud, and delivering us from all the power of the Divell, hath ſet us free to ſerve him.*

The Explication.

Here we are to obſerve theſe two things:

1. *In what ſenſe Chriſt is called Lord.* | 2. *For what cauſes hee is our Lord.*

1. *In what ſenſe Chriſt is called Lord.*

TO *bee a Lord, is, to have right and power granted by Law, either divine or humane, over ſome thing, or perſon, as to uſe and enjoy it, and to diſpoſe thereof at thy owne will and pleaſure.* Chriſt therefore is our Lord: 1. Becauſe hee hath dominion over all things, and over us alſo; and hath care of all things, and of us eſpecially; that is, ruleth, preſerveth, and keepeth us to his owne, to eternall life and glory, as being bought with his precious bloud. *Now of them is loſt, whom thou gaveſt me. None ſhall pluck them out of my hand.* 2. Becauſe all things are ſubject unto him, and wee are bound to ſerve him both in body and ſoule, that he may be glorified by us. *Ye are bought with a price, therefore glorifie God in your body and in your ſpirit, for they are Gods.*

John 17. 12. John 10, 28.

1 Cor. 6. 20.

Queſt. *To which nature then is the name of the Lord to be referred? Anſ.* To both: like as alſo the names of Prieſt, King, and Prophet. For, *the names of the office, benefits, dignity, & bountifulneſſe of Chriſt towards us, are affirmed of his whole perſon,* not by communication of properties (as the names of his natures and properties are) but properly in regard of both natures. For both natures of Chriſt will and worke our redemption. For the humane nature of Chriſt is made the price of our redemption, by dying for us: his divine nature doth give and offer that price unto his Father, and doth, by the vertue of his Spirit, effectually apply it unto us, ſanctifie, rule, ſave and defend us againſt our enemies; and doth all theſe things, the humane nature being privie thereunto, and moſt earneſtly willing it. *Chriſt then is our Lord,* not onely in reſpect of his *Divinity*, which created us; but alſo in reſpect of his humanity, which redeemed us. For the perſon of Chriſt, even as he is man, is Lord over all Angels and men.

Chriſt is our Lord according to both his natures.

2. *For what cauſe, and how many waies hee is our Lord.*

Chriſt is Lord, 1. *By right of creation and government.* Of this rule and dominion it is ſaid, *All things that the Father hath are mine. For by him, and in him are all things created, and by his mighty word,* that is, by his forcible pleaſure and will, or providence, *they are ſuſtained and governed,* and whatſoever good is in all the creatures, that wholly proceedeth from him. And this is a moſt generall dominion, which extendeth it ſelfe unto all creatures, even unto Divels and wicked men, albeit not altogether after the ſame manner to us, and to all the wicked and Divels. For, 1. *He created us to eternall life: but them to deſtruction.* 2. *The dominion which Chriſt hath over the wicked and Divels, conſiſteth in the right of requiring and commanding, of exercising his power, and bridling his enemies:* that is, he hath right and power over the Divels and the wicked, to doe with them what him liſteth, ſo that without his will and pleaſure they cannot ſo much as move themſelves; and if it were his will, to bring them to nought, as the hiſtory of the poſſeſſed man in the Goſpel teſtifieth. And

Chriſt our Lord, 1. By right of creation. John 1. 1, 3.

And he permitteth them, by bereaving and destituting them of the grace of his spirit, to run headlong into sinne and eternall destruction. Hee hath also over us right and power to doe with us what him listeth: but hee furthermore keepeth and gardeth us as his owne flocke and proper people, whom hee hath purchased with his bloud: he governeth us also, and guideth us by his spirit: he worketh in our hearts faith and obedience, that we may doe things acceptable unto him, and so fenceth us against all the temptations of the Divell, and the flesh, that wee may never fall from him. Therefore hee is our Lord after a farre other sort, than of the Divels and the reprobates. Mark 5.10.

2. *Hee is our Lord by right of redemption.* For hee alone, paying the ransome for us, deliereth us from the power of the Divell: by his Spirit regenerateth us, and causeth us to beginne to serve him: and in this liberty, whereunto hee hath brought us by his merit and power, hee also preserveth us, against all both outward and inward enemies, even unto the end: and being raised from the dead, hee fully enricheth and delivereth us from all sinne and misery, and endoweth us with eternall blisse and glory. The manner of our redemption is most precious, sith it it a thing of greater moment to redeeme us with his bloud, than with money. Therefore hee hath the greatest right of possession in us. And seeing hee hath delivered and freed us, it is manifest that wee were servants: and truely so wee were, and are by nature servants and bond-slaves of the Divell, from whose tyranny Christ hath delivered us; and hereupon now are wee the servants of Christ: because us, who were by nature his enemies, and deserved to bee destroyed of him, hee notwithstanding preserved and delivered. For **servi*, or servants, were first so named by the Romans, from *servando*, which is in signification *preserved*, because when in warres they might have beene slaine of their enemies, they were preserved. But this dominion of Christ over us is *speciall*, that is, extendeth it selfe onely to the Church. Object. *If wee bee redeemed from the power of the Divell, then a ransome hath been payd him for our redemption: For from whose power wee are redeemed, unto him is the price and ransome due. But God gave not him the ransome. Therefore wee are not redeemed from the power of the Divell.* *Ans.* From whose power wee are redeemed, as having beene supreme Lord over us, and holding rightly his dominion over us: unto him the price and ransome is due. But the Divell is no supreme Lord, but the executioner of the supreme Lord, which is God, who alone hath, and holdeth by right dominion over us. The Divell indeed hath enthralled us unto himselfe by the just judgement of God for our sin, and tooke us by force, and invaded us, though we were another right and possession. But Christ, that stronger armed man, satisfying for our sins, hath the power of the Divell, and enfranchised us being freed from the yoke of his tyranny. *Wherefore in respect of God, Christ redeemed us*; for unto him he hath paid the price: *But he hath delivered us, or set us at liberty in respect of the Divell.* For we are given unto Christ our redeemer to bee his owne: neither hath the Divell any more right or power over us. And this Christs dominion over us, cost him enough, who therefore also hath care of it, and preserveth it. Of that *dominion* wee dispute especially in this place. For the Divell doth not acknowledge Christ to bee such a Lord unto him, as we confesse him to be unto us, because he hath redeemed us, and because he guideth us with his Spirit.

2. By right of redemption.

*The reason of this derivation of the name *servant*, could not be expressed in English, as it is in Latin, from whence our English word commeth: *Servi* (which signifieth *servants*) cometh from *Servando*, that is, saved or preserved.

We are said to be redeemed in respect of God, wee are delivered in respect of the Divell.

3. *In respect of our preservation, Christ is our Lord*, because hee defendeth us unto the end, and keepeth and safegardeth us to eternall life: not onely by defending our bodies from enemies, but our soules also from sins. For our *preservation* must be understood not onely of our *first freedome* from the power of the Divell, but also of the *continuall guarding* of us, and the consummation of all his benefits. Of this dominion himselfe speaketh: *None of them are lost, which thou gavest me. No man shall pluck my sheep out of my hands.* He keepeth the wicked to destruction, and defendeth their bodies onely. Joh 17.12. & 10. 28. & 6.37.

3. By right of preservation.

4. *In respect of Gods ordinance*: because the Father ordained the *Word* and this person, Christ, unto this, that by him hee might worke all things in heaven and in earth. For Christ is not in this respect onely our Lord, in that hee saved us: that

4. In respect of Gods ordinance.

that is, delivered us from our enemies, and of enemies made us the ſonnes of God: but alſo becauſe the Father gave us unto him, manifeſted unto us, to bee our Prince, King, and Head, and hath made him heire of all. *Hee hath made him heire of all things. All that the Father giveth mee ſhall come to mee. Thine they were, and thou gaveſt them mee. Him hath God liſt up with his right hand, to bee a Prince and a Saviour, to give repentance to Iſrael, and forgiveneſſe of ſinnes. God hath made all things ſubject under his feet, & hath appointed him over all things to be the head of the Church.* Now whereas he is our Lord after a far more excellent manner than others: we alſo are far more bound to his allegeance & obedience. For he is ſo our Lord, that he doth indeed with us what he will, and hath full right and power over us: but yet he reſeth that his power to our ſalvation only. For we receive daily of this Lord, moe, & by infinite parts more excellent benefits, than doe any other throughout the whole world. And therefore we ought alwaies to acknowledge the dominion and power, which Chriſt hath over us. Which acknowledging of his dominion is, 1. *A profeſſion of ſo great a benefit of Chriſt, as that he hath vouchſafed to bee our Lord*, and who free us his enemies into this ſo fruitfull and glorious a liberty. 2. *A confeſſion of bond and duty.* For Chriſt being ſo mercifull a Lord unto us, wee ought both word and life to profeſſe our ſelves as his ſervants, to be bound to faithfull ſubjection and obedience unto him in all things, that he may be magnified of us for ever.

Hebr 2.2. Joh.6.37.& 7.5. Act 5.31. Epheſ.1.22.

Two parts of our acknowledging Chriſts dominion over us.

1

2

The meaning of the Article I beleeve in Chriſt our Lord.

What is then the meaning of this article, I beleeve in Chriſt our Lord? And here divers ſpeeches are here to be obſerved. 1. *To beleeve that Chriſt is Lord.* To beleeve this, is not ſufficient: for wee beleeve alſo that the Divell is Lord, but *not of us, but ours*, as we doe beleeve Chriſt to be *Lord of us all.* 2. *To beleeve that Chriſt is Lord and that of all, and alſo ours.* Neither is it enough to beleeve this. For the Divells beleeve alſo that Chriſt is their Lord, as he hath full right and authority, not only over all other things, but over them alſo, to determine of them whatſoever pleaſeth him. 3. *To beleeve in Chriſt our Lord*, that is, ſo to beleeve Chriſt to bee our Lord, that in him we place our truſt and confidence, and be throughly perſwaded, that by him we are wholly freed and delivered from all evill, and are defended and ſafegarded from all our enemies: and this is it, which wee eſpecially ought to beleeve. Whenas therefore we ſay, that *we beleeve in our Lord*, we beleeve, 1. *That the Son of God is the Creatour of all things, and therefore hath power over, and is Lord of all creatures. All things that the Father hath are mine.* 2. *But eſpecially of his Church, which being purchaſed with his owne bloud, he guideth, defendeth and preſerveth by his ſpirit.* 3. *And that I am alſo one of his ſubjects, whom, being redeemed from the power of the Divell, he daily preſerveth, ruleth, maketh obedient unto him, and at length enricheth with eternall glory*: that is, I beleeve that hitherto I have beene by and for Chriſt preſerved, and ſhall hereafter be preſerved of him through all eternity: and laſtly, that he hereafter will uſe his dominion and power, which he hath, as over all other creatures, ſo over mee, unto my ſalvation, and his owne glory.

Joh.16.5.

On the 24. Sabbath.

Queſt. 35. *What beleeveſt thou when thou ſaieſt, hee was conceived by the holy Ghoſt, and borne of the Virgin Mary?*

Anſ. That the Sonne of God, who is,[a] and continueth true and everlaſting God,[b] tooke the very nature of man, of the fleſh and bloud of the Virgin Mary,[c] by the working of the holy Ghoſt,[d] that withall he might be the true ſeede of David,[e] like unto his brethren in all things,[f] ſinne excepted.[g]

[a] John 5.20. Joh 1.1,& 17.3. Rom.1.3. Col.1.15. [b] Rom.9.5. [c] Gal.4.4. Luk.1.31,42, 43. [d] Mat.1.20. Luk.1.35. [e] Rom.1.3. Pſal.132.11. 2 Sam.7.12. Luk.1.32. Act.2.30. [f] Phil.2.7. Heb.2.14,17. [g] Heb.4.15.

The Explication.

THE Explication of this Queſtion is very neceſſary for the convincement and ſuppreſſion of ancient and late Heretikes, who denyed, and now deny that the fleſh of Chriſt was taken out of the ſubſtance of the Virgin. For the Eutychians argue thus: *Chriſt was conceived by the holy Ghoſt: Therfore the fleſh of Chriſt was produced out of the ſubſtance of the Divinity, or out of the eſſence of the holy Ghoſt, & by this means the divine nature was changed into the humane.* *Anſ.* The fallacy of this argument is drawne from an abuſe of miſconſtruing of a common phraſe of ſpeech. For the termes, *by* the holy Ghoſt, or *of* the holy Ghoſt, doe not ſignifie unto us a *materiall*, but an *efficient* cauſe; ſo that the fleſh of Chriſt proceedeth not out of the eſſence of the holy Ghoſt, as out of the matter whereof it was made, but the whole man Jeſus Chriſt was conceived in the Virgins wombe by the vertue and working of the holy Ghoſt, as appeareth out of the words of the Angel: *The holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall over-ſhadow thee.* Chriſt is called *the ſeed of Abraham, the ſonne of David*: Therefore he tooke his fleſh of theſe Fathers, not of the holy Ghoſt. And as wee are borne of God, becauſe he made us, not that we are of his ſubſtance: So Chriſt was conceived by the holy Ghoſt, that is, he was conceived by the vertue and operation of the holy Ghoſt, not that hee was conceived of the ſubſtance of the holy Ghoſt. Object. *If in this article, He was conceived of the holy Ghoſt, the particle Of imply not a materiall cauſe; then in like ſort, the Article which followeth, Borne of the Virgin Mary, the ſame particle Of cannot imply a materiall cauſe; and ſo Chriſt cannot bee ſaid to have taken his fleſh of the Virgin.* *Anſw.* The caſe is not alike in both of theſe: but in this latter Article it muſt needs ſignifie a *materiall* cauſe. The reaſon is, becauſe it was neceſſary that Chriſt ſhould come of the ſeed of David. But when it is ſaid, *Hee was conceived of the holy Ghoſt*, the particle Of intimateth no materiall cauſe. The reaſons are, 1. Becauſe if this were true, it could not bee true which followeth, that Chriſt was borne of the Virgin Mary. 2. Becauſe God is not changeable, and therefore the Deity is not changed into fleſh. 3. Becauſe the Word tooke fleſh, and was not changed into fleſh.

What then doth Chriſts conception of the holy Ghoſt ſignifie and import? Three things thereby are ſignified. 1. That the maſſe of his humane nature was created, or formed in the wombe of the Virgin *miraculouſly*, and beſides the order of things diſpoſed of God in nature, by the immediate working and operation of the holy Ghoſt, without the ſeede and ſubſtance of man. *The power of the moſt High ſhall over-ſhadow thee.* Object. *But wee are alſo made of God.* *Anſw.* Wee are made of God *mediately*, Chriſt *immediately*. 2. That the holy Ghoſt did the ſame moment, and by the ſame operation cleanſe this maſſe, and, from the very point of the conception, *ſanctifie* it in the mothers wombe: that is, (ſith it became not the *Word*, the Sonne of God, to aſſume unto himſelfe a nature polluted with ſinne) hee therefore cauſed, that originalll ſinne ſhould not iſſue into it: and that for theſe cauſes; 1. That hee might bee a pure ſacrifice, and a ſufficient ranſome for our redemption. *Hee hath made him to be ſinne for us which knew no ſinne, that wee ſhould bee made the righteouſneſſe of God in him.* 2. That hee might alſo ſanctifie us by his ſanctitie and holineſſe. For if Chriſt had beene a ſinner, hee could not have ſatisfied for us, but himſelfe ſhould have remained in death. Therefore could hee not have beene our ſanctifier, neither by merit, nor by his power and efficacy. *For hee that ſanctifieth, and they that are ſanctified, are all of one. Such an High Prieſt it became us to have, which is holy, harmeleſſe, undefiled, ſeparate from ſinners.* 3. It was not agreable unto the Word, the eternall Sonne of God, to unite perſonally unto him humane nature being ſtained and defiled, wherin hee dwelleth as in his owne Temple. For, *God is a conſuming fire.* 4. That wee might know that whatſoever this Sonne ſpeaketh, it is the will of God, and the truth. For *Whatſoever is borne of fleſh*, which is ſinfull, and not ſanctified, *is fleſh*, falſhood, and vanity. Object. *But hee was borne of*

The adverſaries againſt whom this doctrine of Chriſts taking fleſh of the Virgin is maintained.

The particle *by*, in the Article conceived, &c. implieth not a materiall, but an efficient cauſe.

Luke 1.35.

Three reaſons why the particle *ex*, ſignifying *by* or *of*, though in the Article Borne of &c. it import a materiall cauſe, yet it doth not ſo in the Article conceived of &c.

Three things to be obſerved in the Conception 1. The forming of Chriſts fleſh.

Luke 1.35.

2. The ſanctifying of Chriſts fleſh.

Three cauſes of this ſanctifying 1

2 Cor. 5.21.

2

Heb. 2.11. and 7.26.

3

Deut. 4.24.

4

of

of a mother, which was a sinner. Why then should not Christ have sinne? Answ. The holy Ghost doth best know how to sever *sinne* from mans *nature*: For sinne is not the nature of man, but came else-whence, even from the Divell. Mary therefore was a sinner: but the masse of flesh, which was taken out of her substance, was by the operation of the holy Ghost at the same instant sanctified, when it was taken.

3 The uniting of his flesh to his God-head.

3. The third thing which is sanctified, in that Christ is said to bee conceived by the holy Ghost, is *the union of the humane nature with the Word.* For the flesh of Christ was together both created or formed, and also sanctified and united to the Son, *of* the holy Ghost immediately, but of the Father and the Son *by* the Spirit.

The full meaning of the Article, conceived by the holy Ghost.

The sense and meaning then, of this Article, *Which was conceived by the holy Ghost*, is, 1. *That the holy Ghost was the immediate author of the miraculous conception of the flesh of Christ.* 2. *That he separated all uncleannesse and contagion of originall sinne from this conceived off-spring.* 3. *That he united, in the very moment of the conception, the flesh with the Word in a personall union.*

Five causes why Christ was borne of the Virgin Mary; namely, that we might know him to be, 1. True man. 2. The seede of David.

It is added further in the Creed, that he was *borne of the Virgin Mary*; that is, of the Virgins substance: and that chiefly for these causes: 1. That the truth of the humane nature, assumed by the Sonne of God, might hereby bee signified unto us: to wit, that hee was conceived by the power of the holy Ghost, and borne true man of the substance of Mary his Mother; that is, Though the flesh of Christ were miraculously conceived, yet it was taken and borne of the Virgin. 2. That wee might know Christ our Mediatour to bee the true seede of David, that is, to be true man and our brother, who hath humane flesh, made not of nothing, neither else-where, but issued from the seede of David, Isaac, and Abraham, of whom also the Virgin Mary her selfe came, yea of the very selfe same masse of Adam, whereof both they and wee are. 3. That it may certainely appeare unto us, that this Jesus borne of the Virgin, is that Messias promised unto the Fathers. *Behold a Virgin shall conceive and beare a Sonne. The seede of the woman shall breake the head of the Serpent.* For it was foretold by the Prophets, that the Messias, the redeemer of mankinde, should bee borne of the stocke of David, and that by a miraculous conception and birth, having a Virgin for his Mother. Wherefore seeing both (that is, both the prophecies, and the miracles) are in this Jesus fulfilled, there can bee no doubt, but that this is the Messias, true man, and true God, the reconciler of God and man. 4. That this Christs birth of a Virgin might bee a testimony that hee is pure and without sinne, sanctified in the wombe of the Virgin, by the vertue of the holy Ghost. 5. That wee might know the analogie which is betweene Christs nativitie and the regeneration of the *faithfull.* For Christs birth of the Virgin is a signe of our spirituall regeneration, which is *not of bloud, nor of the will of the flesh, nor of the will of man, but of God.*

3. The Messias.
Esay 7.14.
Gen 3.15.
4. Without sinne.
5. A signe of our new birth.
John 1.13.

Quest. 36. *What profit takest thou by Christs holy conception and nativitie?*

[a] Heb. 7.26,27.
[b] 1 Pet. 1.18,19.
1 Pet. 3.18.
1 Cor. 1.30.
Rom. 8.34.
Esa. 53.11.
Psal. 32.1.

Ans. That he is our Mediatour,[a] and doth cover with his innocency and perfect holinesse my sinnes, in which I was conceived, that they may not come in the sight of God.[b]

The Explication.

Two benefits of Christs conception and nativity. 1. Confirmation of faith. 2. Consolation.

TWO benefits wee reape from Christs conception and nativity. 1. *A confirmation of our faith, that hee is the true Mediatour.* 2. *A consolation, that we through this Mediatour are justified before God.* The reason hereof is: because hee cannot be a Mediatour betweene God and men, who is not himselfe man, who is not righteous, who is not united with the *Word*, that is, who is not by nature true God and true man, and of sufficiency and ability to bestow on us his salvation purchased for us. *For such an High Priest it became*

became us to have, which is holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. What is the meaning then of this Article, *I beleeve in Jesus Christ, which was conceived by the holy Ghost, borne of the Virgin Mary?* The meaning thereof is, 1. I beleeve that this naturall Sonne of God, conceived and borne after this manner, was made true man after a marvellous order, and the same to bee one Christ, having two natures united by personall union, one to another, which are his divinity and his humanity; and to be sanctified from his mothers wombe by the holy Ghost. 2. I beleeve farther, that he *being true God and true man, but one Christ,* was holy from his mothers wombe, to redeem and sanctifie me, *(which he could not doe, unlesse sanctification and union were in him)* and that I, for his Sonnes sake so conceived and borne, have the right of the adoption of the sons of God.

Heb 7.26.

The meaning of the Article, I beleeve in Jesus Christ, conceived by the holy Ghost, borne of the Virgin Mary.

THE COMMON PLACE OF THE TWO NATURES IN CHRIST.

NExt after the Article of the Conception and Nativity of Christ, for the better understanding thereof, followeth not unfitly the Common place, *Of the incarnation of the Son of God,* or, *Of the two natures in Christ, and their personall union,* wherein these questions following are more copiously to be discussed.

1. *Whether there bee two natures in the Mediatour.*
2. *Whether they bee one, or two persons.*
3. *If they be one person, what manner of union that is of them, and how made.*
4. *Why this personall union was necessary to be made.*

1 *Whether there be two natures in Christ our Mediatour.*

THat there are two *natures* in Christ, this one reason shewes by good demonstrance: Essentiall properties which are opposite, cannot bee in the same, nor be affirmed of the same thing in respect of the same nature or cause. Vigil. *One nature doth not receive in it selfe a thing contrary and diverse.* But in one and the same Christ are, and are affirmed of him properties diverse & contrary, divine and humane, finite, infinite, passible, impassible, & such like: Therefore there must needs be divers natures in him, humane & divine. And that the very divine nature, Creatresse of all things, is in Christ, hath bin already proved. It remaineth that we shew, *a true humane nature to be in him, & that such as ours is, & perfect, consisting of a body, and a reasonable soule, of which, as of essentiall parts is made a third substance, to wit, this particular humanity, which the Word, having taken once into the unity of the person, doth never lay away againe.* Which wee are to hold against Heretikes both old and new, Marcionites & Swenkfieldians, whereof some deny Christs flesh to have been formed of the Virgins substance, but will have it brought down from heaven into the Virgin, or begotten in her of the substance of the holy Ghost. Others *fancy Christ to have instead of true flesh, the likenesse, semblance, and apparency of a mans body.* Others *acknowledge indeed, that he hath a true body, but not an humane soule, the roome whereof is supplied by the Word united unto the body.*

Two natures in Christ.

Vigil. lib. 4.

Christ true man and of our kinde and nature.

Against these and the like errours, the sentence and doctrine of the Church is confirmed, 1. *By plaine places of Scripture,* which testifie, Christ, Maries Son, to have been *made like unto us in all things,* that is, in essence, in properties, in infirmities, *sin onely excepted. Loe, thou shalt conceive in thy wombe, and beare a sonne.* Seeing then the Virgin conceived this her Sonne in her wombe, bare it untill the usuall time of delivery, and was delivered of it, as other women use to be of their children; it followeth that his flesh was not brought from heaven, or else-where taken, wch should but passe onely through the wombe of the Virgin, but was formed in the Virgins

The truth of Christs humane nature is proved. 1. By Scripture. Luke 1.31.

Hebr. 2. 11. 14, 15, 16.

wombe, of her seed and substance. *Hee that sanctifieth, and they which are sanctified, are all of one: Wherefore hee is not ashamed to call them brethren.* And a little after: *Forasmuch as the children were partakers of flesh and bloud, hee also himselfe likewise tooke part with them.* Againe, *In all things it became him to bee like to his brethren:* Therefore he hath a humane nature of the same kinde wholly with ours. Hereof he

Luke 1. 42. & 2. 7. Gal. 4. 4. & 3. 16. Rom. 1. 3. & 9. 5. Luke 3.

is called, *The fruit of Maries wombe, The first begotten sonne of Mary, Made of a woman, The seed of Abraham, Made of the seed of David, Borne of the Jewes concerning the flesh, The Sonne of Abraham, of David,* and *the Sonne of man.* And also his pedegree and stocke concerning the flesh, is deduced unto Adam: Therefore hee was begotten of the substance of his mother, and issued from the same seed of Adam, from which we did. Christ proveth himselfe to bee a true man, and not a spirit, by this, that *a spirit hath no flesh and bones as hee hath and retaineth,* even after his resurrection. Apollinaris the Heretike said, *That Christs body indeed was a true body; but instead of a soule, he had the Word onely.* But this man is easily refuted, because Christ should not then haue been *like unto his brethren in all things, except sinne.* And Christ himselfe doth plainly confesse, *My soule is very heavie even unto the death.* He is said *to have increased in wisedome, and stature, and in favour with God and men:* And, *to lay downe his soule, and to take it againe.* But, to increase in wisedome, and, To bee heavie and sad, doe neither agree unto a *body*, which is a reasonlesse thing: neither unto the *Godhead*, which is not obnoxious to changes and passions. Hitherto belongeth also that, *Father, into thine hands I commend my spirit. And when he had thus said, he gave up the ghost.* This cannot be said of Christs Godhead: For that being immense and infinite, is every-where, neither doth a removing from one place to another agree unto it, it is not laid downe, and taken up againe: that is, it never departed, or was severed from the body, but remaineth alwaies united unto it. Wherefore there must needs bee in Christ, besides his body and his Godhead, a true humane soule, which did truly suffer and abide in Christ these changes and the like.

Luke 24. 39. The errour of Apollinaris refuted.

Mat. 26. 38. Luke 2. 52. John 10. 18.

Luke 23. 46.

2. By divine promises and prophecies

2. It is confirmed by divine promises and prophecies. For the Messias in the Old Testament was promised to be such a one, as should be the *seed of the woman, of Abraham, Isaac, Jacob, &c.* But this Jesus, the Son of the Virgin Mary, is that promised Messias: Therefore he must needs be the true man, issuing of the bloud and posterity of the Woman and the Fathers, and therefore to have been indeed begotten of the *substance of Mary*, and to have taken *true flesh*.

Gen. 3. 15. Esay 7. 14. Matth. 1. 1. Luke 1. 42. Rom. 1. 3.

3. By his office of Mediatourship.

3. The office of the Mediatour confirmeth the same. The sinne of men, in respect of Gods truth and justice, could not bee punished in any other nature, than in a *humane nature*, which should bee of the same kinde with ours. But in the Mediatour, which is Jesus Christ alone, our sinnes were to bee punished: Therefore hee must needs bee true man who hath humane flesh, not created of nothing, or borne else-whence, but sprung from the bloud of Adam, as well as ours. Moreover, It was necessary for Christ not onely *to take*, but also *to retaine* our nature for ever: because God hath decreed to bestow, and doth bestow the benefits, which Christ by his death hath purchased for us, by this man Christ, upon them onely whom he and remaine ingrafted into his masse and flesh, as members into their head, or branches into their Vine. *For since by man came death, by man came also the resurrection of the dead. If a man abide not in mee, hee is cast forth as a branch, and withereth.* Lastly, *It behooved Christ to bee made, and to continue our brother for ever*, that as he is flesh of our flesh, so wee also of the other side might bee flesh and bones of his flesh and bones, by the same Spirit dwelling in us. *Wee are members of his body, of his flesh, and of his bones.* Wherefore, except Christ had indeed taken our nature, without which he cannot be our brother, we should lose that comfort ever needfull and necessary for us, which consisteth in the brotherhood only of Christ with us: I am of his flesh, and of his bones.

1 Cor. 15. 21. John 15. 6.

Ephes. 5. 30. John 1. 16. Ephes. 4. 12. 16. Rom. 8. 11.

Object. 1. *The flesh of Adam (that is, humane flesh issuing from Adam by generation unto his posterity) is sinfull. The flesh of Christ is not sinfull: Therfore the flesh of Christ is not the flesh of Adam.* Answ. The Major proposition hath a fallacy of the accident. For it is not necessary, that of whatsoever the accident of a thing is denied, of the same

same the thing also or subject of the accident should be denied: because an accident doth so cleave to the thing wherein it is, as it may bee separated from it. Sinne is not of the essence and nature of humane flesh (for that was created pure of God) but sinne came otherwise; by the defection and falling of our first Parents from God. Seeing then the flesh of Adam is sinfull onely by an accident, it followeth that the flesh of Christ is *onely in respect of that accident not the flesh of Adam*, but *is touching the substance, the same flesh with the flesh of Adam*. Wherefore, they deale like Sophisters, who deny the flesh of Christ, for that it is voide of sinne, to be the same in substance, or essence, or kinde, with the flesh of Adam. For hee that could in the beginning create humane flesh pure of nothing, hee is able also by his omnipotent power, and speciall working, so to forme it of the substance of the Virgin, being a sinner, as withall to let and stop any issuing of sinne thereinto; that is, to make it pure and holy. There is no new or strange thing therefore, if the omnipotent Lord hath taken *humane substance*, without the accident *sinne*, into the unity of his person. Wherefore this their argument shall be rather thus inverted: *The flesh of Adam is true flesh. Christs flesh is the flesh of Adam: and therefore Christs flesh is true flesh, and by a consequent Christ is true man.*

Sin is not of the nature of mans flesh, but an accident only thereof.

Obiect. 2. *That which is conceived and begotten of another, is of the same substance with him. The flesh of Christ was conceived of the holy Ghost: Therefore the flesh of Christ is no creature, but came downe from heaven, issuing from the substance of God.* Ans. There is a fallacy in the diverse understanding of the particle *of*. For that in the Major signifieth the matter or materiall cause, in the Minor the efficient cause onely; that is: That which is conceived or begotten of another, *transfusing or passing his substance, or part of his substance into the thing begotten*: this is of the same essence with him who begot it: Christs flesh was conceived by the holy Ghost; not that he transfused or passed his substance into flesh begotten, but because in miraculous sort he formed in the Virgins wombe of her substance the body of Christ, so that it should not be contaminated or polluted with originall sin.

See the explication of the 31. Question of the Catechisme.

Obiect. 3. *In God are not two natures. Christ is God: Therefore there are not two natures in him.* Answ. Meere particulars doe inforce nothing. For if the Major bee taken universally, it is false: *Whosoever is God, in him are not two natures*: this generall proposition is false. The Major therefore is true, as touching God the Father, and God the holy Ghost, but not as touching God the Son incarnate. Repl. 1. *But nothing can be added unto God, by reason of the great perfection and simplicity of his nature. Christ is God: Therefore the humanity could not bee added to his divine nature.* Ans. Nothing can be added to God by way of *perfection*, that is, whereby his essence may bee changed and perfected: but by way of *copulation or union*. Now in that, God the Word joyned the humane nature unto him personally, there came no change or great perfection thereby to the Word, which tooke it, but to the nature which was taken. Repl. 2. *Humane nature cannot come unto him, who dwelleth in the light that none can come unto.* Ans. This is true, if so God of speciall grace doth not assume and take it unto him. Repl. 3. *But it is ignominious for God to bee a creature. Christ-man, is God,* Answ. The *changing* of the Godhead *into* a creature, would have been ignominious and reproachfull unto the *Word*, but that the Godhead should bee *united unto* a creature is most glorious unto God, as who by that meanes hath demonstrated and made knowne his infinite both goodnesse, and wisedome, and justice, and power, to the whole world.

1 Tim. 6. 16.

2. *Whether Christ be one person, or moe.*

IN Christ are *two perfect natures*, whole and distinct: and double properties also and operations naturall: but *one person*, which subsisting in both these natures, divine, and humane, is truely designed by the concrete termes or voyces of both natures. For it was requisite that one and the same should bee Mediatour both by merit, and by power or efficacy. But they who make *two persons*, make also

See Iren. Lib. 3. cap. 19. adverſ. hæreſ.

two Christs with Marcion and Neſtorius, *The one a man paſſive and crucified, the other God not crucified, and onely aſſiſting the man Christ by his grace.*

Object. 1. *In whom are two things, which in themſelves make two whole perſons, in him alſo are two perſons. But in Christ are two things which make two whole perſons:* (namely, *the Word*, which is by it ſelfe a perſon, ſubſiſting from all eternity, and *the body and ſoule*, which being united make likewiſe a perſon) *Therefore in Christ are two perſons.* Anſw. We deny that part of the Minor, to wit, That the body and humane ſoule doe, as in other men, ſo alſo in Chriſt, concurre to make a created perſon of the humane nature, and diverſe from the perſon increate and eternall of the Word. For albeit the humane nature in Chriſt, compounded of a body and reaſonable ſoule, is an individuall and particular or ſingular ſubſtance, as being from other individuals of the ſame nature diſtinguiſhed by certaine properties and accidents: yet neither was it, or is it a perſon of ſubſiſtence. For, 1. *A perſon* is that which is not onely a particular or ſingular thing, but alſo it ſelfe conſiſteth and ſubſiſteth in it ſelfe, and by it ſelfe, not ſuſtained in, or of any other: but Chriſts humane nature now from the very firſt beginning thereof, dependeth and is ſuſtained by the perſon of the Word. For it was at once both formed and aſſumed of the Word unity of perſon, and made proper unto the *Word*: before and without which aſſumption or perſonall Union, it neither was, nor had been, nor ſhould bee: ſo that this Union being diſſolved and looſed, it muſt needs follow, that this ſoule and this ſoule ſhould bee brought to nothing: Therefore Chriſts humane nature had not any ſubſiſtence or perſon proper unto it ſelfe. 2. It belongeth to the nature or definition of *a perſon*, that it be *an individuall, incommunicable, and alſo no part of another.* But the nature, which the *Word* tooke and aſſumed, belongeth to the ſubſtance of one Chriſt, *a part alſo of whom it is after a ſort*: Therefore in it ſelfe, and by it ſelfe it is no perſon.

Repl. *That which appertaineth to the ſubſtance of a perſon, and is a part thereof, cannot bee a perſon. The Word appertaineth and belongeth to the ſubſtance of Chriſt, and is after a ſort a part of him, as well as the humanity: Therefore neither did the Word bee by this reaſon a perſon.* Anſw. That which is *part only* of a perſon (that is ſo a part, that beſides of it ſelfe it is no perſon) is no perſon: or, that which is part of a perſon, is not a perſon; true, it is not that perſon, whoſe part it is. The Major propoſition, if it be underſtood ſimply, or univerſally, is falſe. For a reaſonable ſoule exiſting in the body, is not a perſon, but a part of a humane perſon, which the ſoule together with the body doth make: yet notwithſtanding the ſame ſoule being looſed from the body, is a perſon by it ſelfe; not that compound and morall perſon, whereof it was a part, that is, an humane perſon, but a perſon moſt ſimple and immortall, as are the Angels; becauſe it ſubſiſteth out of the body by it ſelfe, neither is a part of another: So may it be ſaid of the *Word*, if it be conſtrued aright, and with indifferency, *That the Word in it ſelfe, and by it ſelfe, is not the whole perſon of Chriſt, or the Mediatour, as he is Chriſt and Mediatour*: that is, is not that whole thing, which is Chriſt, who is not only God, but alſo man: *and yet is in it ſelfe, and by it ſelfe, the perfect and whole perſon of the Godhead, truly ſubſiſting before the flеſh was, that is, the onely begotten Sonne of God.* For this ſelfe ſame perſon exiſting in it ſelfe from everlaſting, and remaining for ever moſt ſimple and *uncompound*, is, by the aſſuming of mans nature, made in time after a ſort *compound*, that is, *the Word incarnate*. Wherefore in reſpect of the *perſon* conſidered in *Union* or *incarnate*, the *Word* is rather conſidered as *a nature*; and both it ſelfe, and the humane nature may bee called as it were the *parts* of whole Chriſt, and are ſo called alſo of many of the ancient Fathers, which were ſound in faith; not that the fleſh aſſumed did adde any part to the ſubſiſtence of the *Word*: or as if of the perſons of the *Word* & the humane nature, as being imperfect parts, were made another perfect perſon of a certaine third eſſence, conſubſtantiall with neither of thoſe two natures, of which it is compounded; but becauſe the perſon of the *Word* altogether one and the ſame, which before the fleſh was taken, conſiſted in the divine nature onely, doth now after the

the taking of the flesh, subsist in two perfect natures, divine and humane, suffering no commixtion, confusion, or mutation: that is, The person of the Mediatour is said to be constituted of two natures, divine and humane, as it were of *parts, because these two are necessarily required, and doe concurre to the absolving and accomplishing of the work of our redemption*. In this sense therefore, both by ancient and later Divines, and also by the Schoolemen, are used well and without danger these phrases and speeches: Christs person is compounded: The two natures are as it were the parts of Christ: The person of Christ is, consisteth, is constituted, is made of, or in the two natures of God and man: The two natures concurre or come together into one person and subsistence: They make one hypostasis or subsistence: Both natures belong and concurre to the substance of one Christ: Both are of the substance of Christ: The humanity with the Word; or contrary, The divine person or subsistence with the humane nature, doth constitute or make the substance of one Christ. Of the Word and the flesh assumed, as of substantiall parts, doth one Christ consist. By these and the like phrases of speech used of this mystery, singular and surpassing all capacity of mans wit, the Orthodoxall, that is, men of a right and sound judgement in points of faith, will signifie, and some way expresse this only: That the two natures *are so united and linked in that one person of Christ, as that they exist wholly in that one person, or subsistence, which is, perfect and whole, proper to the Word from everlasting by nature; and is, whole, made in time the person of humanity also now assumed and destitute of the proper personality thereof: and this is made by grace of union; so that the divine subsistence or person of the Word, being in it selfe most simple and most perfect, doth notwithstanding subsist truely and individually in the two natures*. Wherefore, seeing the thing it selfe is cleere, and agreed upon among them who are of right judgement, and sound in faith, we are not odiously to jarre about words; especially sith that concerning these supernaturall things, no words of humane speech can bee found, which may at all suffice for the expressing of them. But as it is not well said, *The person tooke the person, or the nature tooke the person*: So these speeches are true, and agreeable to faith; *The person tooke the nature*. Likewise, *The nature tooke the nature*. For the divine Nature is not here considered absolutely or essentially, but in person of the *Word*, or personally.

Object. 2. *God and man are two persons. Christ is God and man: Therefore there are two persons in him*. Answ. The Major is true, if we understand it of God and man, *as they are not united*. But Christ is God and man by *Union*. In this therefore there is a fallacy of *mis-joyning some words, and dis-joyning* others. For in the Major *God and man* are taken *dis-junctively*, or, both apart: but in the Minor *con-junctively*, or, both together. Repl. *The Word united to it selfe a body and soule: Therefore a person*. Ans. True it is, he united them to himselfe, but this hee did by a *personall union*: not that this body and soule should as a person subsist apart, or by themselves, but that they might subsist in his person. Repl. 2. *If hee united the essentiall parts of a person, hee also united a person. But hee united the essentiall parts of a person: Therefore also a person*. Answ. The Major is true only of such parts, as subsist *by themselves*: but Christs body and soule had not subsisted at all, nor doe subsist now, save in this union of the Word with them. Repl. 3. *That which subsisteth not by it selfe, is more imperfect than that which subsisteth by it selfe. Christ his humanity doth not subsist by it selfe: Therefore Christs humanity is more imperfect than ours*. Ans. 1. *If that which subsisteth by it selfe* be opposed to this, *To be an accident, which existeth by being in another*, this part of the Minor proposition is false, That *Christs humanity doth not subsist by it selfe*: because that also is a substance. But in this disputation, *Subsisting by it selfe*, is opposed to that, which is indeed substance, but yet dependeth of another, and consisteth in another. So wee say, that mankinde, and the universall or generall kindes of all things doe not subsist in themselves, but in their singulars, as the common nature of all men subsisteth not by it selfe, but in particular men. Wherefore, for further answer wee say, that the Major proposition, being simply and generally taken, is false. For the soule of man being loosed from the body, doth subsist by it selfe: the same, while it remaineth in the body, subsisteth not by it selfe, but united with the body: neither

yet is it therefore to be thought more imperfect, when this rather doth most make to the perfection thereof. For it is created of God to this purpose, that it should together with the body constitute and absolve the essence of man, and should be a part thereof. So the soule and body of Christ were created to that end, as to be the proper soule & body of the Son of God, and to depend personally of him. That therefore Christs humanity hath his subsistence not in a created person proper unto it by nature, but in the eternall hypostasis and person of the Word: it is so far from bringing any imperfection thereunto (for the subsistence or manner of subsisting doth not change the nature or essence of a thing) that rather the greatest ornament, glory, and eminency commeth thereby unto it: and this is the chiefe and principall difference, whereby it differeth and is discerned from all men, and also from the blessed Angels.

Revel. 1.18. Object. 3. *A dead and an everliving thing are not the same subsistent, or person. Christ was dead, and yet everliving: Therefore he is not one person. Anſ.* The Major is either particular: or being taken generally, it is false. For one and the same subsistent, truly and individually subsisting in divers natures, even as Christ is, may bee said to be dead and everliving: as one and the same man, is both mortall and immortall in respect of divers natures, whereof he is made and doth consist.

3. *What manner of union this is of the two natures in Christ, and how made.*

THe Union of the flesh with the *Word* was not made in the essence or nature, or in any essentiall property, but in the person of the *Word*. That this may be the better understood, we must observe:

1. *What it is to bee united in nature, or into nature.*
2. *What likewise to be united in person, or unto, or unto one person, or according to subsistence.*

1. *What it is to be united in nature.*

Twofold union in nature.

1 FIrst, Those things are said to be united in nature or essence, *which as essentiall parts are coupled to the full perfection or constitution of one nature, or essence, or kind*; that is, which make a perfect & whole essence or kind, & are one essence or substance. So the soule and body are united to constitute or make the kinde, or essence, or nature of man; that is, are some one & perfect man. *Whatsoever things then are essentiall parts of a perfect thing, they are said to be united in nature, & unto, or into one nature.* Secondly,

2 those things also are said to be united in nature or essence, *which are one in nature, essence, or kind*; or, *which are one essence, or of one essence & nature*: or, *have one communion essence or unity of nature*; or, *are joyned and agree in one essence*. So two men are said to be united *in nature*, that is, are one in kinde, or of the same humane nature. The three persons of the Godhead are united *in essence*; that is, are one in essence, or are of one and the same divine essence in number, or have the same Godhead in common. So likewise, *To be united in properties or perfections naturall, or essentiall*, is to get or have the same, or like equall properties essentiall. Which is indeed nothing else, than to be made, and be *one nature*, or *moe substances of the same nature and essence*. So two men are united in naturall properties and perfections, because they have the same in kinde, or the like, and therefore are of the same humane nature. The aire in the chimney, which getteth the perfections or qualities of the fire, as being now become a flame, and the fire of the burning coales, which fireth and inflameth the aire next unto it, are two substances of the same properties, and fiery nature, and therefore are said to be united *in nature and essentiall properties*; that is, they are two fires in number, but in kinde and nature they are one. Likewise the three divine persons are united *in essentiall properties*; that is, have the same essentiall properties: which is nothing else, but that they are one essence, one and the same God.

Union in properties.

2. *What it is to be united in person.*

THose *things are said to bee united in person, which are one person*; that is, which although they differ in *naturall properties*, yet exist in *one and the same individuall subsistence*: or have altogether the same subsistence. So the soule and body of man are united and concurre unto one person, because they being united, doe make one person, or one subsistent, incommunicable, not sustained in another, or of another. The Father, the Sonne, and the holy Ghost are not united in person, or personall properties: because they have these, not the same, but distinct. By this which hath been said, it is manifest, That the *Union in nature and naturall perfections*, is an equality of properties and nature; but the *personall union* is, when two unlike natures are coupled, so that each retaineth his naturall properties and operations whole and distinct, but yet have both one and the same subsistence wholly: or, it is the joyning of two natures different in properties, to constitute the substance of one individuall, or person; that is, such a connexion or knitting of them together, as they are one individuall subsisting by it selfe, or the substance of one individuall.

But that in Christ *the Union of the flesh with the Word is not essentiall, made in the nature, or any essentiall property of the Godhead*, is shewed by these reasons. 1. Of the Godhead and flesh assumed, there ariseth not any third Essence: but each is, and abideth an Essence so perfect and whole, as neither (especially the Divine, as being in it selfe a person and simply voide of all change) commeth into the composition or compounding (as we properly take this word) of the other. 2. If the Union of the flesh with the word were *essentiall*, it would follow, that the humanity, once assumed and taken, was *equalled with the Godhead in essentiall properties*, and so by a consequent, to bee made of the same nature and essence with the Word. So Vigilius sheweth, that the Eutychians held *two substances to bee in Christ of the same nature*. Wherefore, they who will have the essentiall properties of the Godhead to be really communicated and common with the flesh, so that the flesh should truely and really be, & be called *omnipotent, omniscient*, & whatsoever else the Godhead is: they indeed (howsoever in words they mightily stand against it) hold this Union to be made in essentiall properties & in nature, and both with Eutyches and Swenckfield, they confound both natures, & take away the difference between the creature & the Creatour: and also with Nestorius, they frame and make two persons, and so bring in quaternity. For albeit they say, that they in their *confusion*, or (as themselves call it with their Master Swenckfield) *deifying and majesticall exaltation of the flesh*, doe retaine the substance of the flesh: yet two substances, having really the same and like perfections, are two *subsistents* or persons of one nature, as are two men, and whatsoever other individuals of the same kinde or nature. Lastly, with *Sabellius* and the *Patripassians* they incarnate the whole Trinity. For there is one and the same essence in number of the divine person, and the same essentiall properties. Wherefore that which is united, and equalled with one of these three according to essence, must needs be also united, and equalled with the rest.

Why the union of the flesh with the Word cannot be essentiall.

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Lib. 4. The ancient heresies into which they fall, who maintaine an Essentiall Union.

Wherefore the *Union* of both natures in Christ is *personall*, or according to the subsistence proper unto the Word, both natures keeping and retaining in that Union, their properties whole and unconfounded. For the *Word* did not, by uniting humane nature unto it, make the same Godhead, or God, and omnipotent, immense, and infinite: but it tooke the manhood, which retaineth still the properties belonging unto it, and so did joyne and knit it unto it selfe, as to be one person with it, and the substance of one Christ. Neither is it absurd, that a thing which neither is made, or is one with another in kinde, neither any *Homogeneall* part thereof, should yet exist in the same subsistence with it, or should subsist in it self, wherewith it is united. For a graffe hath his subsisting in a tree of another nature or kind. The same is the subsistence both of the sprig ingraffed, and of the tree sustaining the sprig: that is, they are one and the same individuall tree; yet have they, and so doe retaine

natures

natures in properties most diverse. The like reason is there in the two natures of Christ, both subsisting in, or of the same person of the Son. Object. *The humane nature is united with the Word in person, but not in nature: Therefore the person is divorced and sundered from the nature.* Againe, *The person onely of the Sonne is united with the humane nature: Therefore not the divine nature it selfe of the Word.* Ans. In both these arguments is a fallacy from that which is no cause, as if it were a cause, and both offend in this: for that they, who so reason against the maintainers of true doctrine, and men sound in faith, either know not, or are not willing to distinguish between these two phrases of speech, *To bee united in nature, and to bee united to, or with a nature:* when notwithstanding the difference is very great, and most familiar, and knowne unto the Schoolemen. For, *To be united in nature,* is to be equalled, that is, to bee made one essence or nature with another: *To bee united to, or with a nature,* is to bee coupled and joyned therewith to one subsistence or personality. Wherefore the flesh is united *to, or with the Word, not in nature, or in Essentiall properties*; that is, it is not made with the *Word* one essence, neither made equall unto it in omnipotency, wisedome, and nature (for so should the whole Trinity bee incarnate) *Yet it is united to the omnipotency, wisedome, nature, and glory of God, not simply, but of God the Word.* Now this is nothing else, than the flesh to be united to the person of the Sonne, or to the *Word* in person, which person is the very divine nature or essence, omnipotent, wise, and whatsoever else is proper to the Godhead.

But albeit the flesh taken or assumed is truely united, both to the person, and to the nature of the Word (For the person is not any severall thing, or really differing from the essence, but is the essence it selfe): yet is it well said, that the flesh is united to the Word *in person onely*: and likewise, that the *person onely of the Word is incarnate.* The reasons hereof are, 1. Because not *the Father, nor the holy Ghost* were incarnate, but *the Sonne onely.* 2. Because the first and neerest terme of this union is *the person* only of the Word, assuming and taking the flesh, but not *the Godhead.* For *the person* onely is proper unto the Word: *the essence of the Godhead* is common to him, and the same with the Father and the holy Ghost. This is plainly taught by the sixth Toletan Councell, in these words: *The Sonne onely tooke the humanity in singularity of person, not in the unity of divine nature; that is, in that which is proper unto the person, not which is common to the Trinity.* And Rusticus in his Dialogue against the Acephalists: *Not God the Word by the divine nature; but the divine nature by the person of God the Word, is said to bee united to the flesh.* And a little after: *Wherefore both God the Word and his nature is incarnate: hee by himself, and in that hee is himselfe: his nature not so, but by the person. God the Word not touching himselfe, is united to the flesh; for hee is made one person, and one subsistence with the flesh: but as touching his nature, hee is conjoyned rather than united; and there remaine still two natures.*

Concil. Toletan. 6. capt.

Wherefore either foule and shamefull is the folly, or notorious the malice and slander of certaine smatterers, that of this very Orthodoxall and sound position not of the Schoolemen onely, but of Councels also and ancient Fathers, (viz. *The flesh is united to the Word, in person onely, or according to subsistence, and this only maketh the proper difference of personall union*) they inferre, *that by this meanes the divine nature of the Word is drawne away from the personall union.* But let them againe and againe looke unto it, lest by that their reall communicating of the essentiall properties of the Godhead (which are the very divine Essence common to the Sonne with the Father and the holy Ghost) which communication they will have to be the personall union, which they define by it, they overthrow as well the eternall Godhead of Christ, man, as also the manhood it selfe; and withall plainly include the whole Trinity.

That then one and the same Christ is, and is called truly and really *the very eternall God, immense, omnipotent, Creatour; and true naturall man, finite, weake, subject to passion, and sufferings, and a creature:* the only cause is the unity of person subsisting in two natures perfect, whole, and really distinct, divine & humane. For every individuall

vidual and person is denominated or named of the natures or formes, and their properties and operations, concurring or subsisting in it. Wherefore, seeing in the same individuall person of the *Word* doe truely subsist, and belong to the substance of one Christ, these two most divers *natures*; unto one and the same Christ, of which soever nature hee bee called, doe agree, and are affirmed of him all the *attributes* and properties both divine and humane, but after a diverse manner. For the *attributes* which agree to Christ in respect of the *personall union*, are of two sorts: some are attributes or properties of the *natures*, others of his *office*. The *naturall attributes* are those, which are proper to each nature; whether the same be *essentiall*, belonging to the essence of the thing, or which necessarily follow and accompany it, without which the nature cannot consist: or *accidentall*, which may bee away and wanting without the destruction of the nature. The *essentiall* properties & perfections of the god-head are, *To be eternall, uncreate, immense, every-where present, not to be circumscribed in place, omnipotent, omniscient, and the like*; which are the very essence of the god-head, as also *to create, to give the holy Ghost, to regenerate*. The *essentiall attributes* of the humanity are, *To have a sole understanding, immortall, and a body compounded of the elements, consisting of skin, blood, flesh, bones, veines and sinewes, having a certaine and definite greatnesse, figure, proportion, and collocation or locablenesse of parts: and therefore to be circumscribed in one place, to be solid, visible, palpable, and such like*. These Christ retaineth for ever, because without these, nothing can be a humane nature. The *accidentall properties* of the humanity are *those infirmities which ensued upon sinne*: which infirmities, Christ, together with the humane nature it selfe, assumed and tooke *without sinne*. For hee tooke the forme of a servant, which by his Resurrection and Ascension hee laid downe againe. The attributes *of his office* are called those, *which agree not to one nature onely, but to both together*; that is, it agreeth to the whole person, according to both natures, as being the compound of both.

A rule to bee observed, as touching the attributes or properties of both natures in Christ.

Both natures, and their properties are truly and really affirmed of the person and of themselves interchangeably, in concrete termes or voyces: yet so, that the proper predicate, which is proper unto one nature, is attributed to the person, not according to both natures, but according to that onely, to which it is proper. The reason is, for that one and the same person subsisting in two natures, hath, and retaineth for ever, really the properties of *both natures*: and also because one and the same person is signified by the concrete voyces of *both natures*. And therefore one and the same man is living and corporeall according to diverse natures, and the corporeall is living by the soule only; & contrarily, the living is corporeall by the body only (for both soule and body are of the substance & essence of the same man): so likewise *one and the same Christ, is God eternall, immense, omnipotent*, according to the god-head onely: *is man, the true Son, created, finite, infirme, and did suffer* according to his humanity only: so likewise, *God is man, borne of a Virgin, annointed with the holy Ghost; and suffered*, according to the flesh; And, *man is God, eternall, creatour, omnipotent, giveth the holy Ghost*, not according to the humane nature, but according to the divine. For the sense and meaning of these speeches is: The person which is God, Creatour of all things, omnipotent by reason of the godhead; the selfe same person is man, a creature infirme, by reason of the flesh subsisting in it.

Notwithstanding, *one nature and the properties thereof, whether they be uttered in abstract or in concrete voyces, cannot bee affirmed of the other nature or forme, truly and really*. The reason is: *Because the union is not made in the nature; that is, two natures do not made one nature: and because in neither nature the properties of the other do really exist, neither can exist*. For the natures doe not communicate each to other their essentiall properties, as neither doe these impart their essence; that is, one nature doth not receive the properties of both natures. Wherefore these kindes of speeches are false: *The god-head is the man-hood, or man; was conceived, borne, did suffer,*

ſuffer, was dead: and againe theſe: *The man-hood is the Godhead, or God, is eternall, immenſe, uncircumſcribed in place, omnipotent, giveth the holy Ghoſt, doth regenerate.* For all theſe are no more true and to be admitted, than thoſe: A ſoule is a body, or corporeall, mortall, viſible; and a body is a ſoule, or a ſpirit, inviſible, immortall.

Object. 1. *The whole perſon of Chriſt is really omnipotent, every where, eternall, &c. The humanity and the God-head are the whole perſon of Chriſt. Therefore both are really omnipotent, every where, eternall, &c.* *Anſw.* This argument the Ubiquitaries, who moſt of all ground upon it, and often uſe it, have borrowed from Swenkefieldians, who commonly in their bookes reaſon thus: *Whole Chriſt is the naturall and onely begotten Sonne of God, is the true and the ſame God, of the ſame infinite power and majeſty with the eternall Father, conceived, borne of the Virgin, ſuffered, was dead, roſe againe, aſcendeth into heaven, ſendeth the holy Ghoſt. But both natures belong to the whole perſon of Chriſt. Therefore Chriſt according to his humanity alſo is the naturall Sonne of God, begotten of the ſubſtance of the Father from everlaſting, and conſubſtantiall with the Father, and the ſame God with the Father, who is Creatour of all.* If then the Ubiquitaries collection be lawfull alſo and ſound, this doubtleſſe of the Swenkefieldians, is lawfull alſo and ſound: but if the Swenkefieldians collection be corrupt and ſmelling of Eutiches hereſie, then that of the Ubiquitaries cannot be at all good and ſound. But indeed, both collections are Eutychian and Sophiſticall. They are *Eutichian*, becauſe two natures, which are made *equall in properties eſſentiall*, or which get and have the ſame or equall eſſentiall properties, are indeed made *one nature* and ſubſtance, or are *two ſubſtances of one nature*; both which opinions take cleane away the nature of the humanity, and tranſ-formē it into the God-head: but the latter doth further make two perſons in Chriſt of the ſame nature. They are alſo *Sophiſticall*: becauſe whether the perſon of Chriſt bee conſidered in it ſelfe, *as it was perſon being but one and perfect, and before the incarnation, ſubſiſting in one nature only*; or whether it be conſidered, *as it is incarnate, and now ſubſiſting in two natures*; yet ſtill the tranſition and paſſing from the *perſon* to the *nature* is faulty and Sophiſticall. For neither is it neceſſary that what is truly in, and attributed unto a perſon, the ſame alſo ſhould be really in all things concurring in that perſon, and bee affirmed of all. The reaſon is, *becauſe the parts or natures, though united in the ſame perſon, yet retain their properties and operations unconfounded.* Wherefore, that which is proper to the God-head, cannot agree unto the perſon, in reſpect of the fleſh alſo, but only in reſpect of the God-head. Whole man underſtandeth, diſcourſeth, and hath motion of will: yet he doth not this by his finger or body, but by his minde onely: whole man is mortall, and doth goe, eat, and drinke, yet none but a mad man, or an Epicure, will therefore ſay, that the ſoule alſo is mortall, or doth goe, eat, and drinke. Some halfe, but the whole perſon of Chriſt was before Abraham, and from everlaſting did create, and doth preſerve all things, and tooke fleſh: But the fleſh neither was from everlaſting, neither did create, nor doth preſerve all things, nor tooke fleſh, but was created; and being aſſumpted and taken, is ſuſtained of the *Word*, and in it. So whole Chriſt was wounded and dead, yet not his God-head, nor his ſoule. This is well and learnedly declared and explicated by Damaſcene, in theſe words, *Whole Chriſt is perfect God, but not* The Whole of Chriſt, that is, not both natures, *are God. For he is not God onely, but alſo man.* *And* Whole *Chriſt is the perfect man, but not the* Whole *of Chriſt is man. For he is not man onely, but God too. For* The Whole, *ſignifieth the nature:* Whole, *the perſon.*

Lib. 3. Cap. 7.

Wherefore if the Ubiquitaries will at all have the illation and enforcing of their concluſion on theſe premiſſes to bee neceſſary; the Major propoſition muſt bee expounded after this ſort: The *perſon is God, creatour, omnipotent, every where, wholy, that is, as concerning all that, which it is, or in which it doth ſubſiſt, or which doth belong unto it.* But the Major taken in this ſenſe, is falſe and moſt abſurd, as was ſhewed a little before. For the true ſenſe thereof is this: the perſon is every where whole, that is, without diviſion or ſundring of natures, or ſubſiſting undividably in two natures. But the humanity is not that whole ſubſiſting in two natures. Not every thing then that agreeth really to the perſon, agreeth alſo really to the fleſh. And albeit the

the person doth subsist & the God-head mutually, united one to the other: yet as it hath been said, it is not hereof enforced; that because the person is every where, therefore the humanity should bee in proper substance, present every where. For this is proper to the God-head, neither is it really communicated to any creature, or is in any. Rep. *The divinity is one person in all places, but especially with the Church. The divinity is but halfe Christ: therefore onely halfe Christ is present with the Church.* *Answ.* 1. There is an ambiguity and doubtfulnesse in the words, *halfe Christ.* For if by *halfe Christ*, they understand one nature which is united to the other in the same person, the whole reason may bee granted: namely, that not both, but one nature onely of Christ, though united to the other, that is, his God-head, is present with us, and all things, in his proper substance, in all places, and at all times. But they by *halfe Christ*, understand craftily and sophistically the one nature, separated from the other: as if the God-head were made to bee with us bare and naked, and not incarnate. But in this sense the Minor is false, and the Ubiquitaries owne invention. For the same *Word*, by reason of the immensnesse, and infinity of his essence, *is whole every where, without his manhood*, yet so that hee withall is and abideth *whole in his manhood*, personally united thereunto, Wherefore, the *Word* neither is, nor worketh any where not united to the flesh; albeit the flesh, because it hath not an infinite essence, but retaineth it circumscribed in place, is not made to be present substantially in all those places, in which the Word incarnat, or the *Word* man is. 2. There is an ambiguity also, and double signification in the word *Presence*. For *the presence*, whereby Christ is present with his Church, is not of one kind. Wherefore, if the Major bee understood of the *presence of his substance* in all places, and of his being amongst us and all other things, it is true. For the substance or essence of the God-head onely, and not of the man-hood too, is immense and exceeding all measure, alwaies existing and being the same and whole in all things. But it is false, if it be understood of the *presence of his vertue or efficacy*. For according to this, not onely *whole Christ*, but also *the whole of Christ* is present with his Church onely: that is, not onely his divinity, but his humanity also: but so, as the difference notwithstanding is kept of both natures & operations. *The humanity therefore of Christ is present with all the elect, in whatsoever places they bee dispersed through the whole world*; not by any presence substantiall of the flesh in the bread, and within their bodies: but, 1. *By the efficacy and perpetuall value of his merit.* For God the Father doth even now behold the sacrifice of his Sonne, once accomplished on the Crosse, and receiveth us for that, as a sufficient ransome and merit, into his favour. *The blood of Jesus Christ his Sonne, purgeth us from all sinne*; that is, both by his merit, and the efficacie or vertue of his merit. 1 John 1.7. 2. *By the efficacy also of his humane will*: because Christ according to his humanity also earnestly both would and will, that wee bee of God received into favour, quickned, and glorified through that his one onely sacrifice. *Thou art a Priest for ever*: and *also* whatsoever he will, yea with his humane will, that he powerfully effecteth and worketh, not by the power of his flesh, but of his God-head, or spirit omnipotent; whom, not the flesh, but the God-head of Christ only leadeth into the hearts of the elect and chosen: *It is the spirit that quickneth, the flesh profiteth nothing. God shall quicken your mortall bodies by his spirit dwelling in you.* Psal. 110.4. Heb. 5.6. John 6.63. Rom. 8.11. 3. *He is present with us by conjunction and union.* Because all those that are to be saved, must needs be engrafted and knit together even into Christs humane nature; that being engrafted into his humane masse, they may be quickned, as branches live fastned to the Vine, and members coupled and joyned to the head: which joyning yet of us with the flesh of Christ, is not made by any naturall connexion of Christ & our flesh, or by any existence of Christs flesh within our substance, or of ours within his, but by faith and the holy Ghost, in Christ our head, & dwelling in us his members. *That Christ may dwell in your hearts by faith. If any man hath not the spirit of Christ, the same is not his. We are members of his body, of his flesh, and of his bones: and they twain shall be one flesh: This is a great secret, &c.* Eph. 3.17. Rom. 8.9. Ephes. 5.30.

Object. 2. *Whatsoever is to bee worshipped and adored, is omniscient, omnipotent, and every where present, that is, hath the essentiall properties of the God-head really communicated*

nicated with it. Christs flesh is to bee adored, or is adorable, because whole Christ is adored. Therefore Christs flesh is really omniscient, and omnipotent, and present every where. *Ans.* This very same reason is among the principall arguments whereby the Swenkfieldians endeavour to frame, after Eutiches manner, a Majesty, and deifying of the flesh of Christ: but both these, and the Ubiquitaries are deceived, and deceive by the ambiguity and diverse taking of the word, *adored*. That is omnipotent and omniscient which is adored; that is, *which is adored in respect of it selfe, or for it selfe.* The humane nature is adored, not for it selfe, or according to the proper nature of it selfe (for that were idolatrous) but it is adored for the God-head united therewith personally. Wherefore of the adoration of whole Christ, is but ill inferred the omnipotency also of his flesh. For the reason doth not follow, from the honour of the person, to the properties of the natures. Repl. *That which is adored by reason of another, is also really omnipotent, and omniscient by reason of another. Christs flesh is adored by reason of the God-head, in whose person his flesh subsisteth: Therefore Christs flesh is also really omniscient, and omnipotent by reason of the God-head.* *Anf.* The Major is false, as is this: *That which is made base and humiliated by reason of another thing, is also by reason of another thing obnoxious and subject to alteration.* For the *Word* was made base, or humiliated by reason of the flesh, and in the flesh, neither yet the *Word* it selfe, or the God-head, felt any change or alteration: but is humiliated, and so said to bee after another manner, because the *Word* doth not shew his God-head in the flesh, which he tooke in the forme of a servant. So then albeit the *adoration* of Christ, God and man, doth presuppose in him omnipotency, omniscience, presence every where, and the searching of hearts and reines: yet is it not of necessitie that the humane nature also, which by reason of the God-head, united to it in the same person, is adored, should bee really omnipotent, omniscient, and every where. For the adoration of Christ, is the honour and worship which agreeth and is yeelded one and the same to whole Christ, man and God, keeping notwithstanding the differences in natures, of the properties, and operations, whereon Christs office and honour doth depend. For, *to adore and worship Christ*, is, by the agnizing and knowledge of his person and office, to crave of him with a true trust and confidence, that those blessings which hee hath promerited and promised, he will, as our Mediatour, performe and give to us, according to the proper will and operation of each nature. This adoration consisteth of divers parts, compriseth both natures; and keepeth their properties and operations, though united, yet still distinct; and craveth, that whole Christ in performing his promised benefits, will worke those things by his God-head, which are proper to his God-head, and by his flesh those things which are proper to his flesh. For his benefits are no otherwise to bee craved and asked of him, than as himselfe will and doth performe them to us: and hee performeth them still, keeping the difference of both natures. Wherefore they who crave of Christ the Mediatour the benefits promised in the word, doe necessarily acknowledge him omniscient, the searcher of hearts, omnipotent, present every where, of himselfe beholding and hearing our necessities and complaints. This agnizing and this honour is *proper to God*, and agreeth, and is yeelded to Christ-man, in respect of his *God-head onely*, and not of his *humanity*. For in one act, or view unchangeable, to behold, know, and understand, from everlasting of himselfe, all things past, present, and to come, but chiefly the needs, wants, necessities, and desires of his whole Church; againe, to send the holy Ghost into the hearts of all the elect and chosen, who have beene even since the beginning of the world, and by his spirit to teach them within, to justifie, regenerate, comfort them, and to give to them eternall life; these, I say, are not proper to flesh created and finite, but to a nature infinite, omnipotent, and existing from everlasting. Therefore Christ promiseth the holy Ghost to his Disciples, which is the spirit of truth, wisdome, feare, prayer, grace, &c.

But although after that manner which hath beene spoken of, the God-head onely, and Christ by reason of his God-head, doth behold and doe all things, and is adored of us: yet *his humanity also* doth behold, understand, and heare our necessities, desires,

desires, complaints, and prayers; yet after another sort, that is, *not of it selfe, but by the Godhead*, revealing and shewing our desires to the humane understanding, which is united to it. And further, it *performeth* those things which we crave, both *by the efficacy of his merit*, and *by intercession made incessantly to the Father for us*, whereby hee will, and obtaineth of his Father all blessings for us: and by *the force and omnipotency*, not of his flesh, but of his Godhead united thereunto, by which Christ-man doth effectually apply to us those benefits which hee hath obtained for us of his Father. Now to acknowledge, when wee worship Christ the Mediatour, these things in him, and to professe the same both in words, gestures, and actions, is the honour which is due, and is exhibited by us to his humanity by reason of the Godhead united thereto: yet so, that this veneration of his humanity is not separated from the honour which agreeth to Christ, according to his Godhead. For *with one and the same particular and individuall invocation and worship* wee speake to, and honour whole Christ, God and man, according to the properties of both natures, which he retaineth, and will have also now in his glory, and for ever to be attributed to him *unitely*, but yet *distinctly*; that is, As the *person* and *office* of the Mediatour, so the *adoration* or worship is compound, having parts, whereof some agree to the *Godhead*, some to the *flesh*: and as in the *office*, so also in the *honour* of the person, the properties and operations of the natures are not separated, neither yet confounded; but being united, are distinguished. Wherefore, as it doth not follow, *The Godhead in Christ is Redemptresse by reason of the flesh assumed: Therefore it is alwaies subject to sufferings, and mortall, did suffer, and was dead*: So there is no necessity in this Ubiquitary argument: *Christs humanity is adored by reason of his Godhead: Therefore the same is also really omniscient, omnipotent, and after the same manner to be adored, as is the Godhead.* The reason is, because of the *fellowship or conjunction of office and honour in the person*, the same properties and operations in natures are wrongly and heretically inferred. The summe of all is: That Christs humanity is adored by reason of his Godhead, commeth not thereof, as if his humanity also were really omniscient, and omnipotent, as is the Godhead: (For by reason of these and other like properties is the Godhead onely invocated) but because it doth truely know, understand, heare our necessities, cogitations, desires, prayers, the divine intelligence and understanding, which is united to it, revealing and opening them unto it: and also because what we crave at Christs hands, the same it effectually performeth, not by the bones, sinewes, hands, fingers, feet; but by the force and power of the same Godhead.

Furthermore, that manner and forme of speaking, *whereby the properties of one nature are really attributed to the person denominated of the other nature, or of both natures*, is usually called *the communicating of the properties*: Likewise, *The communicating of names*: because the names and attributes of both natures are affirmed of the same person, and of themselves interchangeably, by reason of the unity of person consisting of both natures. *The communicating of properties* hath some resemblance of the figure in speech called *Synecdoche*, and is termed by many *Synecdoche*, because that is affirmed of *the whole person*, which agreeth unto it *onely in respect of one of the natures, as a part*. It is also called *a mutuall and interchangeable attribution*, because as *humane* properties are attributed unto God, in respect of the *humanity*: so *divine* are attributed unto man, in respect of the *divinity*: As, God suffered, Man is omnipotent. So likewise, *the communicating of names*. For, *Man is God*, and *God is Man*, by reason of the *personall union* of both natures.

A rule to be observed concerning the attributes or properties of the office of Christ Mediatour.

The names of *Office* and *Honour* agree unto the *whole person*, in respect of *both natures*; keeping still the difference in natures of properties and operations. These attributes are rightly affirmed of subjects both concrete and abstract, that is, both

of the *person* and of the *natures*. For it is well said, *The Godhead quickneth, the manhood quickneth*; and, *God or man quickneth*.

The attributes of office are, To be Mediatour, to make intercession, to redeeme, to save, to justifie, sanctifie, purge from sinnes, to be Lord and Head of the Church, to bee worshipped, to heare, and such like. These offices require the properties and operations of both natures not separated, neither yet confounded, but conjoyned and distinct. For even for this very cause was it necessary that the two natures should be united in Christ Mediatour, that, what neither nature could doe, being set apart, in the work of our Redemption, that Christ, subsisting in both joyned together, might doe and accomplish by both. As therefore the natures themselves, so their properties also or faculties of working and operations are proper, and remaine divers and distinct; yet so, that they concurre to the effectuating and working of one *effect*, or worke, and benefit, as parts and communicated labours. For albeit the natures doe alwaies labour and worke together in the office and benefits of the Mediatour, and neither without other: yet doth not therefore one worke the same which the other doth: But each worketh, according to his property and force of working, onely that which is proper to each nature, and not that also which belongeth unto the other. As neither the soule doth that which is proper to the body, neither the body that which is proper unto the soule, each doing their proper function: So likewise the humanity accomplisheth not that which is proper to the Godhead, nor the Godhead that which is proper to the manhood: but the same Christ executeth and performeth one and the same office and benefit, by both natures, which hee hath in him as parts of his person; the Word working according to the property thereof, what belongeth to the Word; and the flesh in like manner executing according to the peculiar and proper faculties thereof, and not according to others, that which belongeth to the flesh. For the properties and operations proper to each nature, are not common to both natures, but to the same person consisting of both natures.

Wherefore in such like phrases of speech concerning Christs office, which are called of the ancient κοινωτικοὶ, (that is, communicatings, or such as make things common) *the properties and operations of natures are to be distinguished from the office of the person, and from the honour which in respect of the office is due unto the person*: likewise, *one effect, or act Theantropall, (that is, both of God and man) or worke, or benefit, from one operation or action, as the whole from a part*. The office is common to both natures: but the natures proper faculties of working, and actions in executing that office, are not common to both natures. For that the same should bee both *proper* and *common*, doth imply a manifest contradiction. So the worke and benefit of whole Christ, is a certaine whole thing, and is as it were compound, and common to both natures: but there are two parts hereof, and diverse operations, proper to each nature, which are wrought joyntly, and belong to the same person, which is Christ, God and man, that is, both are wrought of one person according to diverse causes and originals of working, or according to diverse natures, but not by one and the same nature.

By these grounds it is easie to dissolve and assoile most of the sophismes and cavils, with which at this time both the Swenckfieldians, and Ubiquitaries are wont to glose and blanch that their reall *communicating* of essentiall properties in natures, and their Eutychian *deifying* of Christs flesh, and to thrust the same upon the simple for the true majesty of Christ himselfe. For thus they reason: *The office and benefits of the Mediatour, his Redemption, intercession, purging from sins, quickning, sitting at the right hand of the Father, his dominion and Lordly power over all creatures, his presence with the Church, beholding, ruling all things, raising the dead, judging both quicke and dead, all these agree to Christ according to both natures: Therefore the humanity, as well as the divinity, is also it selfe really omniscient, searcher of hearts, omnipotent, present in the substance of his body, at the same moment, in all places, doth of it selfe know all things, heare our complaints and prayers, give the holy Ghost, and worke*

by

by him in the hearts of the chosen, faith and conversion: and to conclude, in respect of these things, the humanity it selfe also is for it selfe adorable, and to be adored, as well as the Godhead. To these and the like there is one and a ready answer, namely: *That is still going from the person, and from the office and honour of the person, to the properties and operations of the natures:* Or, *The society and conjunction of the office and honour, doth not cause or inferre the same properties or operations of both natures.* Or, *In the information of the office and honour are not signified the same properties of both natures, nor the working of the same operations, but the conjunction or concurrence of distinct operations, proceeding from distinct properties, to the same effect or action Theantropall, that is, of God and man.* The reason is, *Because of redemption, quickning, adoration, and the like, which are the functions, benefits, and worship of the whole person, there are moe and diverse manners and parts, which all agree really to one and the same person, but not to one and the same nature, but some to the Godhead only, some only to the manhood.* Wherefore this Major of the reason is false: *Whatsoever things agree unto Christ, God and man, according to both natures, the same also doe agree after the same manner, and as touching all parts to both natures.* For it doth not follow, Because the Godhead is Redemptresse, therefore also it suffered, and was dead.

Now, *That those things which in the person and office of the Mediatour are and alike proper unto one nature, neither are made, nor are by reason of the union, common to both natures,* may bee shewed at large: but now let these few suffice. 1. Such as is the union of the natures, such is the communicating of the properties. But the union of the natures was not made in the natures, or into one nature, but in the person, or in one person: Therefore the communicating of the properties was made in the person, not in the nature: that is, the union maketh the properties of both natures common, not to one nature, but to one person. For not one nature, but one person, hath truly, as two natures, so also double properties and operations, and these infinitely differing; created and increate, finite and infinite. Wherefore, as by reason the manhood was not made the Godhead or God; so neither is it immense, infinite, and omnipotent. But contrariwise, man is truly and really as God eternall, omnipotent also, and every-where, and giver of the holy Ghost. The reason is, because not the *manhood*, but the *man-Christ* hath indeed in his substance the eternall and immense Godhead. 2. That which is proper to one, cannot be common to moe, that is, cannot exist or bee found together in other subjects also of divers natures. For, To be proper, and, To be common, are contradictory, and therefore in farthest repugnancy. 3. There cannot be made one omnipotency, and one omnipotent operation to be of both natures, whereby as well the manhood, as the Godhead, should be really omnipotent, and worke divine things, but there must needs be also one essence of both, whereby the manhood also must bee really God. For the omnipotency, which they will have one and the same to be communicated to the flesh, is the Godhead it selfe. 4. If Christs humanity, in the office of the Mediatour, doth it selfe really and effectually performe not onely that which belongeth unto the flesh, but also those things which are proper unto the Godhead, then either his Godhead shall be idle, and doe nothing in the worke of our Redemption, or surely the flesh assumed shall doe more, and more shall bee due and yeelded unto it, than unto the Word, which assumed and tooke it. 5. If the flesh, because it is said to bee quickning, is also omnipotent, and doth by proper vertue regenerate mens hearts; after the same sort also may it be said, that the Godhead also, because it is Redemptresse, is subject to suffering, and did suffer. For both *quickning* and *redeeming*, are properties of the office, common to both natures; but not after one and the same manner. 6. The whole Majesty of the Godhead is that it is, an essence existing, not of another, but of it selfe, and subsisting by it selfe, spirituall, or incorporeall, eternall, immense, unchangeable, of infinite power, wisedome, goodnesse, &c. That is, the whole Majesty compriseth all the perfections and operations proper unto the Godhead. *But omnipotency is the whole Majesty of the Godhead*, according to the supposition of the Ubiquitaries: For so Schmideline writeth in the 142. conclusion of his disputation *of the Lords Supper, and of the communicating of the properties*, had at

Tubing, in the yeere 1582. *In the word omnipotency I comprise the whole Majesty of the Godhead.* And in his 143. conclusion, *Omnipotency is the very essence it selfe of the Godhead, &c.* Therefore, *If Gods omnipotency bee really communicated to Christs humanity, so that this also is by reason of the omnipotency communicated unto it, really omnipotent; of necessity then by reason of the same omnipotency really communicated, Christs humanity shall be indeed an essence subsisting of it selfe, and by it selfe, incorporall, eternall, immense, Creatresse of all things:* that is, God himselfe blessed for ever, and so by consequent, the divine person. For an essence intelligent, subsisting by it selfe, and which also is God, must needs be the person. And these are the fruits of reall communicating of properties in natures.

The participation of the Godhead, exaltation and majesty of the flesh, and such like, is not *a reall communicating of the essentiall properties of the Godhead* made into the humane nature, or *an omnipresence, omniscience, omnipotency*, that is, a Godhead of the manhood. (For such a communicating should not perfect, but destroy the manhood, and convert it into the Godhead, and dissolve the personall union of distinct natures) but it is, 1. The very *union of* the humanity with the *Word*, in such sort, as it, being created and finite, doth together with all the essentiall properties thereof, subsist, not in a created person of the same humane nature, but in the increate and eternall person of God the *Word*: by reason of which union, *God the Word* (but not the Godhead) *is and is called truly man*: and contrary, *man* (but not the manhood) *is and is called truly eternall God*. No dignity and eminency can bee imagined greater than this, neither doth it agree to any, but to the flesh of Christ only. 2. It is the *excellency of gifts*. For, these Christs humanity received *without measure*; that is, all whatsoever, and most great, and most perfect, that may fall into a created and finite nature. 3. *The office of the Mediatour:* to the performing whereof, the united, but yet distinct, properties and operations of both natures doe necessarily concurre. 4. *The honour and worship, which, by reason of the Mediatourship, agreeth, and is given to whole Christ according to both natures*, keeping still, as was before said, the difference of properties and operations in natures.

Now whatsoever testimonies some bring either out of the Scriptures, or out of the Fathers which were sound in faith, thereby to prove that their *Eutychiana mutation*, and a third kinde of communicating forged by themselves, that is, confusion or equalling of natures; all those testimonies indeed belong either to the *grace of union* of the natures, which is signified by *the communicating of properties*; or *to the grace of Christs headship*, which compriseth the office and honour of the Mediatour, which are affirmed of whole Christ by way of communicating: or to the *habituall grace*, that is, the created gifts, which Christ received without measure, which are properly affirmed of the flesh or humanity. *These gifts*, which are also called *graces, are not properly effects of the personall union*, as are the actions or properties of the natures and office. 1. Because they are communicated to the manhood, as well of the Father and the holy Ghost, as of the Word or Son. For he is said *to have received of the Father, the spirit without measure*, that is, abundantly: likewise, *to bee annointed with the holy Ghost*. And, if the gifts were effects of the union, it would follow of necessity, that the flesh was united, not to the Son only, but to the Father also, and the holy Ghost. 2. *The union of the flesh with the Word was from the very moment of the conception alwaies most perfect. But the consummation and perfection of gifts was not untill the accomplished time of his resurrection and ascension.* For he was indeed *humble, weake, and contemned:* he was indeed *ignorant of some things:* he did indeed *increase in wisedome, stature, and in favour, not with men only, but also with God himselfe.* 3. *The flesh, when it was in the state of humility, had not immortality, or a nature not subject to sufferings or the like, and yet remained it alwaies united with the Word.* Wherefore the habituall gifts or graces of the humanity, for which it is also in it selfe really wise, mighty, just, holy, follow not the personall union in respect of *dependency*, as the effect followeth, and dependeth of his cause; but only in respect of *order:* Because, indeed, the humane nature was first to subsist and be, before it were inriched with gifts: and it subsisted united to the *Word* in the very

very first moment of the conception. But *after what manner the humanity is united unto the Sonne of God*, hath been said before. For by the speciall and miraculous working of the holy Ghost, in the wombe of the Virgin, of her bloud was the flesh of Christ formed, sanctified, and united according to subsistence, or personally unto the *Word*.

4. Why it was necessary, that the two natures should be united in the person or subsistence of the Sonne of God.

FOr what cause Christ our Mediatour was to be together both a true and perfect just man, and true (that is, by nature) *man*, and withall true *God*, hath been declared of us before in the Common place of the Mediatour. For the works of our redemption could not have bin compassed and finished by the Mediatour, without the concurrence of divers natures and operations in the same person. For albeit hee suffered and died in the flesh, yet his passion and suffering could not have that force and efficacy to redeem, justifie, and sanctifie us, neither could Christ have applyed those benefits unto us, except he had bin withall true and naturall God.

Of the incarnation of the Word, the confession made by the Fathers of Antioch, against Paulus Samosatenus.

This confession is taken out of the Acts of the first Ephesine Councell.

WEe confesse our Lord Jesus Christ begotten before all worlds of his Father, but in the last times borne according to the flesh of the Virgin by the holy Ghost, subsisting in one person onely, made of the celestiall Godhead and humane flesh. Whole God, and whole man, Whole God also with his body, but not according to his body, God; whole man also with his Godhead, but not according to his Godhead, man. Againe, whole adorable also with his body, but not according to his body adorable. Whole adoring also with his Godhead, but not according to his Godhead adoring. Whole increate also with his body, but not according to his body, increated. Whole formed also with his Godhead, but not according to his Godhead, formed. Whole consubstantiall with God also with his body, but not according to his body, consubstantiall: as neither also, according to his Godhead hee is co-essentiall with men: but hee is according to the flesh consubstantiall unto us, existing also in his Godhead. For when wee say he is according to the spirit consubstantiall with God, wee doe not say hee is according to the spirit co-essentiall with men. And contrarily, when wee affirme him to be according to the flesh consubstantiall with men, wee doe not affirme him to be according to the flesh consubstantiall with God. For as according to the spirit hee is not consubstantiall with us (for according to this hee is consubstantiall with God): So of the other side he is not according to the flesh co-essentiall with God; but according to this he is consubstantiall with us. And as wee pronounce these to be distinct and divers one from the other, not to bring in a division of one undivided person, but to note the distinction and unconfoundablenes of the natures and properties of the Word and the flesh: so we affirme and worship those as united, which belong to the manner of the undivided union or composition.

Vigilius Lib. 4. against Eutyches.

IF there bee one nature of the Word and flesh, how then, seeing the Word is every-where, is not the flesh also found every-where? For when it was in the earth, it was not verily in heaven: and now because it is in heaven, it is not verily in the earth: and insomuch it is not, as that, as touching it, we looke for Christ to come from heaven, whom, as touching the *Word*, wee beleeve to bee in the earth with us. Wherefore according to your opinion, either the *Word* is contained in place with the flesh, or the flesh is every-where with the Word; whereas one nature receiveth not any contrary or divers thing in it selfe: and it is a thing diverse

and farre unlike, to bee circumſcribed in place, and to bee every-where: and ſeeing the Word is every-where, and the fleſh is not every-where; it is apparent, that one and the ſame Chriſt is of both natures, and is every-where as touching the nature of his Godhead, but is not every-where as touching the nature of his manhood: is created, and hath no beginning: is ſubject to death, and cannot die: the one he hath by the nature of the *Word*, whereby hee is God; the other by the nature of his fleſh, whereby the ſame God is man. Wherefore that one Sonne of God, and the ſame made the Sonne of Man, hath a beginning by the nature of his fleſh, and hath no beginning by the nature of his Godhead: was created by the nature of his fleſh, and was not created by the nature of his Godhead: circumſcribed in place by the nature of his fleſh, and not contained in any place by the nature of his Godhead; is lower alſo than the Angels by the nature of his fleſh, and is equall with the Father according to the nature of his Godhead: died by the nature of his fleſh, and never died by the nature of his Godhead. This is the Catholike faith and confeſſion, which the Apoſtles delivered, the Martyrs eſtabliſhed, and the faithfull hitherto hold and maintaine.

On The 15. Sabbath.

Queſt. 37. *What beleevest thou when thou ſaiſt, He ſuffered?*

Anſw. That he, all the time of his life which he led in the earth, but eſpecially at the end thereof, ſuſtained the wrath of God both in body and ſoule, againſt the ſinne of all mankinde, [a] that hee might by his paſſion, as the onely propitiatory ſacrifice, [b] deliver our body and ſoule from everlaſting damnation, [c] & purchaſe unto us the favour of God, righteouſneſſe, and everlaſting life. [d]

[a] Eſay 53.4. 1 Pet.1.24. & 3.18. 1 Tim.2.6. [b] Eſay 53.10. Epheſ.5.2. 2 Cor.5.5.

1 John 2.2. Romanes 3.25. Hebrewes 9.28. & 10.14. [c] Galat.3.13. Coloſ.1.13. Hebrewes 9.12. 1 Pet.1.18,19. [d] Iſa. 3.25. 2 Corinth.5.21. John 3.16.& 9.51. Hebrewes 9.15.& 10.19.

The Explication.

NOw have wee in few words expounded thoſe Articles of the Apoſtolike Creed, which intreate of the *perſon* of Chriſt; and have withall declared in the expoſition thereof, thoſe things which are neceſſary for us to know, both of the Divinity of Chriſt, and of his humane nature, which was taken by the *Word* of the ſeed of David, united perſonally with the *Word* by the vertue of the holy Ghoſt, and begotten in marvellous manner of the Virgins ſubſtance: The courſe of order requireth, that now conſequently wee expound and declare thoſe Articles which treat of the *office* of Chriſt: and firſt of all of his *Humiliation*, or humbling, which is the former part of Chriſts *office*, whereunto belong thoſe Articles; *Hee ſuffered under Pontius Pilate, was crucified, dead, and buried: He deſcended into hell.* After wee have expounded theſe, wee will come unto the reſt of the Articles, which ſpeake of his *Glorification*; which is the other part of Chriſts office. *The Paſſion* of Chriſt doth follow next his Conception and Nativity: 1. *Becauſe in his Paſſion and Death conſiſteth our ſalvation.* 2. *Becauſe his whole life was a continuall paſſion, ſuffering, and calamity.* Yet notwithſtanding, many things may, and ought to bee profitably obſerved out of the ſtory of the whole race of his life on earth, ſet downe by the Evangeliſts. For that doth ſhew, 1. *This perſon to be the promiſed Meſſias*, ſeeing in him concurre, and are fulfilled all the prophecies. 2. *That ſtory is a conſideration or meditation of that humility or obedience, which he performed unto his Father.* Hither belong thoſe things, which are eſpecially to be conſidered in Chriſts Paſſion: 1. *The hiſtory it ſelfe of Chriſts Paſſion* agreeing with Gods ſacred Oracles & Prophecies. 2. *The cauſes or fruits of Chriſts Paſſion.* 3. *His example*, that we are alſo to enter into eternall life & heavenly glory by.

Two cauſes why Chriſts paſſion followeth his nativity immedially in the Creed.

The fruits to be gathered out of the ſtory of Chriſts life.

by suffering death, as did Christ. But for fuller explication, these foure questions touching Christs Passion are to be considered:

1. *What is understood by the name of Passion, or what Christ suffered.*
2. *Whether hee suffered according to both natures.*
3. *What was the impellent cause of Christs Passion.*
4. *What the finall causes or ends and fruits thereof.*

1. *What is meant by the name of Passion, or what Christ suffered.*

BY the name of *Passion* is understood *the whole humiliation*, or the obedience of Christs whole humiliation, all the miseries, infirmities, torments, ignominies, paines, and griefes, unto all which Christ for our sakes was subject and obnoxious, as well in soule, as in body, from the point of his nativity, untill the houre of his death and resurrection. For the chiefe part of his paines and dolours, were the torments in his soule, wherein he felt the ire and wrath of God against the sin of mankinde. But principally by the name *Passion* is signified *the last part of his humiliation*, even the last act of his life, wherein hee suffered extreme torments of soule and body for our sinnes. *My soule is very heavie, even unto the death. My God, my God, why hast thou forsaken me? Surely he hath carried our sorrowes. The Lord hath laid upon him the iniquity of us all. The Lord would breake him, and make him subject to infirmities.* What then did Christ suffer? He suffered, 1. A privation and want of incomparable happinesse, joy, and all other heavenly blessings, which he should have injoyed. 2. All the infirmities of mans nature, sinne onely excepted: hee hungred, thirsted, was weary, was stricken with sadnesse and griefe, &c. 3. Extreme need and poverty: *The sonne of man hath not whereon to lay his head.* 4. Infinite injuries, contumelies, slanders, layings in wait for him, backbitings, reproaches, blasphemies, annihilating, and contempt. *I am a worme and not a man. Hee hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him.* 5. The temptations of the Divell. *He was in all things tempted in like sort, yet without sinne.* 6. The death of the body; and that, reproachfull and contumelious, even the death of the Crosse. 7. The most grievous torments of soule: that is, hee found the sense and feeling of the wrath of God against the sins of all mankinde to bee laid upon him. Hereof it was that he cried with a loud voice; *My God, my God, why hast thou forsaken me?* as if he should say; Why doest thou not drive and put away from me such torments? Weesee then what and how great things Christ hath suffered for us. Quest. *But whereas the divine nature was united to the humane, how could it bee that the humane nature should be so broken and weakened, that he should breake forth into such out-cries: especially seeing other Martyrs have been much more stout and courageous in their torments?* *Ans.* The cause hereof was the diversity of the punishment which Christ indured, from that which other Martyrs abide. Saint Laurence lying on the grid-iron, felt not Gods dreadfull wrath against his owne sins, and the sins of mankinde (the whole punishment whereof was laid on the Sonne of God, as Esay saith, Christ was stricken, and humbled for our iniquities) Saint Laurence, I say, then felt not God angry and striking, but reconciled and appeased with him, and gracious and favourable towards him: neither sustained hee (as Christ sustained) the horrours of death and hell; but had great comfort in that he suffered for the confession of the Gospel, and was assured of remission of his sins by and for the Son of God, on whom God laid them as it is said: *Behold the Lambe of God, which taketh away the sins of the world.* Hence is it that S. Laurence may seem to have bin more stout and courageous in his martyrdome, than Christ in his Passion. And hereof it was that the humane nature of Christ, though united to the Godhead, did sweat blond in the Garden, and brake into that out-cry: *My God, my God, why hast thou forsaken me?* not that there was any separation of the natures, but because the humanity was for a time forsaken of the Divinity.

Mat 16.38. & 27.46. Esay 53.4.6.10. Christs sufferings.

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Mar. 8.17. John 4.7. & 19.28. Hebr. 4.15.

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Luke 9.58. Mat. 12.24.

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Psal 22.7. Esay 53.4.

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Hebr. 4.15.

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Mat. 27.46.

Why Christ was more weakened in his Passion, than other Martyrs in theirs.

John 1.29.

Mat. 27.46.

Lib. 3. adverſ. hæreſ.

Divinity, in aſmuch as *the Word* (as Irenæus ſpeaketh) *was at quiet, and aſſiſted not, nor delivered the afflicted manhood, untill a ſufficient Paſſion was finiſhed and fulfilled.*

Three differences betweene Chriſts Paſſion and mens ſufferings.

Chriſts Paſſion therefore differeth from the torments of other men, 1. *In the very forme:* for Chriſt felt the whole wrath of God, both in his body, and in his ſoule; others not ſo. 2. *In the impulſive cauſe:* for Chriſt ſuffered not for his owne ſins, but for ours. 3. *In the end:* for Chriſts Paſſion is the ranſome and onely propitiatory ſacrifice for our ſins; the ſufferings of other men are no *ranſome*, but either *puniſhments, or trialls, or witneſſings of the truth.*

Object. 1. *The order of Gods juſtice, permitteth not that the innocent and righteous ſhould ſuffer for the unrighteous. For it is the point of juſtice to puniſh the guilty offendors. But Chriſt was an innocent. Therefore Chriſts Paſſion ſeemeth to overthrow Gods juſtice.* Anſ. *The righteous may not ſuffer for the unrighteous*, unleſſe theſe conditions concur in his Paſſiō: 1. That of his own accord he offer himſelf to puniſhment. 2. That he ſo voluntarily offer himſelfe to puniſhment, that he be able alſo to pay a ſufficient ranſome for the offendors, whoſe puniſhment he undergoeth. 3. That he be able to preſerve himſelfe from periſhing therein, and able to recover thence. 4. That his effect in thoſe for whom he ſatisfieth, that they offend no more hereafter. 5. That he be of the ſame nature which the offendors are, for whom he ſatisfieth. If ſuch a ſatisfier bee deputed, Gods juſtice is no way impaired. For thus, both hee that ſuffereth, and they for whom he ſuffereth, are ſaved. Now Chriſt is ſuch a ſatisfier. For Chriſt both performed all the forenamed conditions, and is not onely a man of the ſame nature with us, but we in a nigher degree of conjunction with him are his very members. In regard whereof, his puniſhment becommeth our puniſhment: and the Apoſtles every where teach, that wee all ſuffered and died in Chriſt. For when the head is afflicted, all the members ſuffer with it. More of this argument ſhall be ſpoken hereafter in the Article of *the remiſſion of ſinnes.* In a word, theſe conditions muſt concur to this, that one ſhould ſatisfie for another. 1. The ſatisfaction muſt be ſufficient. 2. It muſt be voluntary. 3. It muſt content him to whom it is due. That all are found in Chriſts ſatisfaction.

Object. 2. *Betweene the ſatisfaction and the crime there muſt bee ſome proportion: But betweene one mans Paſſion, and the ſinnes of infinite numbers of men there is no proportion: How then may the ranſome of Chriſt alone anſwer for the ſins of an infinite number of men?* Anſw. It may, and that for theſe two cauſes: 1. *For the dignity of the perſon ſuffering*, becauſe hee is true God, and a pure and unſpotted man. 2. *For the grievouſneſſe of his puniſhment*; becauſe he ſuffered that which we ſhould have ſuffered for ever. His paſſion therefore is equivalent to everlaſting puniſhment; yea it ſurpaſſeth it. For that God ſhould ſuffer, is more than that all the creatures ſhould periſh everlaſtingly. It was the ſtrangeſt miracle that ever hapned, that the Sonne of God ſhould cry on the Croſſe, *My God, my God, why haſt thou forſaken me?* Repl. *God cannot die and ſuffer: Chriſt ſuffered and dyed: Therefore hee is not God.* Anſ. God, that is, the perſon which is *onely God*, cannot ſuffer, or is impaſſible, according to that whereby he is God. But Chriſt is not *onely God*, but man withall. Or we may grant the whole reaſon: For Chriſt was not God according to that wherein he ſuffered and dyed, that is, his humanity. Repl. *If Chriſt bee not God according to the whole he ſuffered, then is it falſe which is ſaid; God hath purchaſed the Church with his owne bloud.* Anſ. This was ſpoken by a communicating of the properties; but not as in the *perſon*, not in the *nature*: that is, that perſon, which is God and man, purchaſed the Church by his bloud which hee ſhed in his manhood. The *communicating of the properties*, is, to attribute that to the *whole perſon*, which is proper unto the *nature*, and this is attributed in a *concrete* voyce, not in an *abſtract*: becauſe the former voyce ſignifieth the *perſon* in which are both natures, and the property of that nature whereof ſome thing is affirmed. But the *abſtract* name ſignifieth the *nature* which is in the perſon, but not the perſon. And therefore it is, that nothing hindereth, why that which is proper to one nature, may not be affirmed of the whole perſon; ſo that property it ſelfe be in the perſon: but contrariwiſe of the abſtract name, only the properties of that nature are affirmed, unto which they properly belong. As of the God-

Mat. 27. 46.

What the communicating of properties is.

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head (which is the abstract name) no property of the *man-hood* may be affirmed, but onely the properties of the God-head; because the God-head signifieth not the person which hath both names, but onely the divine nature it selfe. But of *God* (which is the concrete name) the properties not of the God-head onely, but of the man-hood also may bee affirmed: because *God* signifieth not the divine *nature*, but the person which hath both the divine nature, and the humane.

Object. 3. *There is no proportion betweene temporall punishment and eternall. Christ suffered onely temporall paines and punishments: therefore hee could not satisfie for eternall punishment. Ans.* There is no proportion betweene temporall and eternall punishment, if they be considered as being both in the same subject: but in diverse subjects there may be. The temporall punishment of the Son of God is of more value and worth, than the eternall punishment of the whole world, for divers causes heretofore alledged.

Object. 4. *If Christ satisfied perfectly for all, then all must be saved. But all are not saved. Therefore he satisfied not perfectly for all. Ans.* Christ satisfied for all men, as concerning the *application* of his merit and satisfaction. True it is that Christ fulfilled the Law two waies. 1. *By his owne righteousnesse.* 2. *By satisfying for our unrighteousnesse*; and both these hee performed most perfectly. But the satisfaction is made ours by our private application, which is two-fold: the former is wrought by God, when he justifieth us for his Sons merit, and causeth us to cease from sin: the latter is effected by us through faith. For wee then apply unto our selves the merit of Christ, when by a true faith we are perswaded, that God remitteth our sins for his Sons sacrifice and satisfaction: and without this application, Christs satisfaction availeth us nothing.

Object. 5. *There were also propitiatory sacrifices in Moses Law. Answ.* There were no sacrifices which might properly bee termed expiatorie: but those that were, were shadowes onely of Christs sacrifice, which onely is propitiatory. *For it is impossible that the blood of Buls and Goates should take away sinnes. The blood of Jesus Christ cleanseth us from all sinne. Hee is the propitiation for the sinnes of the whole world.* Heb. 10.4. 1 John 1.7. 1 John 2.2.

2. *Whether Christ suffered according to both natures.*

CHrist suffered not according to both natures, neither according to his God-head, but *according to his humane nature onely, both in body and soule.* For his divine nature is immutable, impassible, immortall, and very life it selfe; which cannot die. Now hee so suffered according to his humanity, that by his death and passion hee made satisfaction for infinite sinnes of men. And the divinity sustained and upheld the humanity in the griefes and paines thereof, and raised it againe to life, when it had beene dead. *Christ was put to death concerning the flesh, but was quickned in the spirit. For Christ also hath once suffered for sinnes, the just for the unjust, that he might bring us unto God. Destroy this Temple, and I will raise it up againe in three daies. I was dead, and loe I am alive. I have power to lay downe my life, and to take it up againe.* These testimonies prove that there was another nature in Christ besides his flesh, which other nature neither suffered nor dyed. 1 Pet. 3.18. & 4.1. John 2.19. Rev. 1.18. John 10.18.

Irenæus saith: *As Christ was Man, that so hee might bee tempted: so hee was the Word, that so hee might bee glorified: the Word indeed and Deity so resting in him, that hee might be tempted, crucified, and suffer death; and yet united to his humanity, that so hee might overcome temptation, death, &c.* Object. *God purchased the Church with his owne blood: therefore the God-head suffered. Ans.* It doth not follow: because an argument from the *concrete* (which is *God*) to the *abstract* (which is the *God-head*) is of no consequence. Againe, the kind of affirmation is altered. *God is said to have dyed by a figurative speech, which is Synecdoche* (used when we signifie the whole by a part, as whole Christ by *God*) *and by a communicating of the properties.* But when it is said, *The God-head died*, this affirmation admitteth no figure, seeing the subject in it is a meere abstract. The concrete signifieth *the subject or person having the nature* Lib. 3. cont. hæres. Act. 20.28.

ture or forme: but the abstract signifieth *the bare nature and forme onely*. Wherefore, as the argument doth not follow, *A man is compounded of the elements, and is corporeall*: *Therefore his soule also is corporeall*; (this cannot follow, because all things agree not to the forme, which agree to the subject; the soule is the forme of man, man is the essentiall subject of the soule) So neither doth it follow; *Christ-God died*: *therefore Christs God-head dyed*. For, from the concrete to the abstract the reason doth not follow.

3. *The causes impellent, or motives of Christs Passion.*

John 3.16. Titus 3.5.

1. THE love of God towards mankind. *So God loved the world, that hee gave his onely begotten Son.* 2. The mercy of God towards man fallen into sinne. *Of his mercy hee saved us.* 3. The will of God to revenge the injury of the Divell, who in reproach and despight of God averted us from him: and maimed the image of God in us, in despight of the Creatour.

4. *The finall causes or ends of the Passion.*

THE finall causes and fruits of Christs Passion are all one, save that they differ in divers respects. For in respect of Christ, who suffered, they are termed *finall causes*: in respect of us, they are called *fruits*. The finall causes or ends of his Passion are, 1. *The manifesting of the love, goodnesse, mercy, righteousnesse of God, while hee punisheth his Sonne for us.* 2. *That his Passion might bee a sufficient ransome for our sins*, or the redeeming of us. The chiefe finall causes then are, *The glory of God, and our salvation.* To the former finall cause belongeth the knowledge of the greatnesse of sinne, that wee may know how great an evill sinne is, and what it deserveth. To the latter belongeth our justification, wherein all the benefits are comprehended, which Christ merited, by dying, and by his freeing himselfe from death. Hence know wee that death is not now pernicious and hurtfull to the godly, and therefore not to bee feared.

Quest. 38. *For what cause should he suffer under Pilate as being his Iudge?*

[a] John 18.38. Mat.27.24. Luk.23.14,15. John 19.4. [b] Psal.69.5. Esay 53.45. 2 Cor.5.21. Gal.3.13.

Answ. That hee being innocent and condemned before a civill Judge,[a] might deliver us from the severe judgement of God, which remained for all men.[b]

The Explication.

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Back.21.27. Gen.49.10.

MEntion is made of Pilate in Christs Passion. 1. *Because Christ did receive from him a testimony of his innocency*; that thereby we might know that hee was pronounced innocent by the voyce of the Judge himselfe. 2. *That we might know that he*, though innocent, was notwithstanding solemnely condemned. 3. *That we might bee advertised of the fulfilling of the prophecy*: *I will overturne, overturne, overturne it, and it shall bee no more, until he come whose right it is, and I will give it him. The Scepter shall not depart from Iudah, nor a Law-giver from betweene his feete, untill Shilo come.* For then was the Scepter taken from Judah, when Christ was a little after condemned of Pilate a Roman governour, of whom before hee was absolved. This circumstance therefore is diligently to be considered *in Christs passion*, that we may know him to be the Messias, because all conditions are fulfilled in him, which are required in the Messias. Whereof this Prophecie, *of the taking away of the Scepter from Judah*, was one. Quest. *But why was it requisite that Christ should suffer under a Judge; and bee condemned by order of law?* 1. *That wee might know that Christ was condemned of God himselfe also, and there-*

Why Christ was to be solemnely condemned.

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therefore that he satisfied God for us, that wee might not bee condemned in Gods severe judgement; even as he also suffered death for us, that wee might bee delivered from the power of death. For the head and governour of ordinary judgement is God himselfe. 2. That Christ might obtaine a testimony of his innocency from that Judge, by whom hee was condemned. Wherefore Christ was not to have been privily taken away by the Jewes, neither to bee drawne to death by tumult, and disorderly, but by lawfull order, and judgement, and by inquisition, made concerning all the accusations of Christ. God would have him, 1. *To bee examined*, that his innocency might appeare. 2. *To be condemned*, that it might appeare, that hee being before pronounced innocent, was now condemned, not for his owne fault, but for ours; & so his unjust condemnation might be in stead of our most just condemnation. 3. *To be put to death*, both that the Prophecies might be fulfilled, and also that it might appeare that both Jewes and Gentiles did put Christ to death. 2

Quest. Now what is it *to beleeve in Jesus Christ, which suffered under Pontius Pilate?* Ans. *To beleeve that Christ suffered*, is so to beleeve, as to have an historicall faith onely of Christs passion, and not repose any confidence in him. *To beleeve in Christ which suffered*, is to beleeve not onely that Christ suffered, but also to repose and place our trust and confidence in Christs suffering and passion. Thus to beleeve, is, 1. To beleeve that Christ, from the very moment of his conception, sustained calamities and miseries of all sorts; but especially that at his last time of life hee suffered all the most bitter torments both of body and soule, & felt the horrible & dreadfull wrath of God to this end, to satisfie for the sins of the whole world, and to appease Gods wrath against sin. 2. To beleeve that hee suffered all these for my sake; that is, that by his passion he hath satisfied for my sins, hath merited for me remission of sins, the holy Ghost, and life everlasting. 1 2

What it is to beleeve in Christ which suffered under Pontius Pilate.

Quest. 39. *But is there any thing more in it that he was fastned to the Crosse, than if he had suffered any other kind of death?*

Ans. There is more. For by this, I am assured that hee tooke upon him-selfe the curse which did lie on me.[a] For the death of the crosse was accursed of God.[b]

[a] Gal. 3. 13.
[b] Deut. 21. 23.

The Explication.

THE death of the Crosse is an exaggeration or aggravation of Christs punishment, and a confirmation of our faith. For if Christ bee crucified, then, 1. *He tooke the curse*; for this death was a type of the curse. 2. *Hee bare it for us*, seing in himselfe hee was just. Now for these causes would God have his Sonne to suffer the punishment of so ignominious a death. 1. That wee might know the curse due for our sinnes to have layen upon him. For the death of the Crosse was cursed of God: *Cursed is every one that hangeth on a tree*. 2. That it might bee an exasperating of the punishment, and so we much the more confirmed in a true faith, when wee consider Christ, by this kind of punishment, to have taken upon him our guilt, and even our punishment also our curse, to free us from it. This Paul teacheth: *Christ hath redeemed us from the curse of the Law, when he was made a curse for us: for it is written, Cursed is every one that hangeth on a tree*. 3. To stir us up to greater thankfulnesse, considering how detestable a thing sinne is, to wit, so great, that it could not bee expiated and satisfied for, but with the most bittter and most opprobrious and shamefull death of the only begotten Sonne of God. 4. That the truth might answer according to the types and figures, and so we might know the types to bee fulfilled in Christ. For the old sacrifices, which shadowed the sacrifice of Christ, were laid on the wood, and before their burning were lifted up on high by the Priest, thereby to signifie that Christ should

Foure causes why God would that Christ should die the death of the Crosse. 1 2 3 Gal. 3. 13. 3 4

Ancient types of this death of Christ on the Crosse.

ſhould be exalted and lifted up on the Altar of the Croſſe, there to offer himſelfe an holy ſacrifice unto his Father for us. The ſame was ſhadowed in Iſaac, who being laid on the wood, was to have beene ſacrificed of his Father. Laſtly, the braſen ſerpent which Moſes ſet up upon a pole in the wilderneſſe, depainteth this kind of puniſhment. Chriſt himſelfe interpreteth of himſelfe this type of the braſen ſerpent: *As Moſes lift up the ſerpent in the wilderneſſe, ſo muſt the Son of man be lift up. And I, if I were lift up from the earth, will draw all men unto me.*

John 3.14. and 12.32.

The meaning of the Article, I beleeve in Chriſt crucified.

What is it then *To beleeve in Chriſt crucified? Anſ.* It is to beleeve that Chriſt was made obnoxious for my ſake to Gods curſe, to redeeme me from the ſame.

On The 16. Sabbath.

Queſt. 40. *Why was it neceſſary for Chriſt to humble himſelfe unto death?*

[a] Gen. 2. 17. [b] Rom 8.3,4. Heb 2.14,15.

Anſ. Becauſe the juſtice and truth of God [a] could by no other meanes be ſatisfied for our ſins, but by the very death of the Son of God.[b]

Here wee are to conſider,

1. *How Chriſt is ſaid to have bin dead.*
2. *Whether it was requiſite and neceſſary that Chriſt ſhould dye.*
3. *For whom hee died.*

1. *How Chriſt is ſaid to have been dead.*

Marcions hereſies.

IT is needfull to move this queſtion, becauſe of the heretikes who have depraved the ſenſe of this Article. Marcion denied that hee dyed *indeed:* as alſo hee affirmed the whole ordinary diſpenſation and miniſtery of the humane nature in Chriſt, and all thoſe things which hee did undergoe for us, to have been but *imaginary*, and that hee *only ſeemed* to bee as a man, but was not a man. Neſtorius *ſeparated* the two natures in Chriſt; neither would have *the Sonne of God*, but *man onely* to have died. *Do not boaſt thou Jew* (ſaith Neſtorius) *thou haſt not crucified God, but man.* *The* Ubiquitaries *beleeve that the humanity of Chriſt, from the moment of his incarnation, was endowed with all the properties of the God-head, as that onely in this the humanity differeth from the God-head, that the humanity hath by an accident, whatſoever the God-head hath by and of it ſelfe.* Hereof it commeth, that they imagine that Chriſt was in the time of his death, yea when he was incloſed in the Virgins wombe, *in heaven and every where*, not only as touching his *God-head*, but with his *body too*. This is it which they call *the forme of God.*

Neſtorius hereſie.

The Ubiquitaries hereſie.

Phil. 2.6.

Wherefore, againſt all theſe we affirme, and in the Creed beleeve *that Chriſt died truly and corporally*, even by a true divulſion and ſeparation of his ſoule from his body, and that a locall ſeparation, ſo that not onely his ſoule and body were not together every where, but were not together in one place; the ſoule was not where the body was, nor the body where the ſoule was. *Then Jeſus cried againe with a lowd voyce, and yeelded up the Ghoſt. Jeſus cryed with a lowd voyce, and gave up the Ghoſt. Father, into thy hands I commend my ſpirit. And when he had ſaid theſe words, hee gave up the Ghoſt. Hee bowed his head, and gave up the Ghoſt.* Object. *But a vertue, that is, his divinity, is ſaid to have gone out of him, ſo alſo he gave up the Ghoſt. Anſw.* There is a diſſimilitude in theſe: Becauſe the divinity remaining united with the humane nature, yet did worke abroad without it. The ſoule did depart from the body. The reaſon of this diſſimilitude is, becauſe the act of his divinity is *uncreate and infinite*, but the act and power of his ſoule *finite and created.* But yet this is further to be added, *that although his ſoule was truly ſeparated from his body, yet the Word notwithſtanding did not forſake neither body nor ſoule*, but remained nevertheleſſe joyned both to body and ſoule: and therefore the two natures in Chriſt were not divelled or ſundered by that divulſion of the ſoule and body. Object. *Why then cryed he, My God, my God, why haſt thou forſaken mee? Anſ.* Becauſe of his delay and defer-

1. Chriſt died truely.

Mat. 27.50. Marke 15.37. Luke 23.46. John 19.30.

2. Chriſt died without breach of the union of his two natures.

Mat. 27.46.

deserring of help and succour. For the two natures in Christ ought not to have been divelled or sundred, because it is written, *God hath purchased the Church with his owne blood.* Acts 20.28. And he was to bee the Son of God, who should die for our sins, that hee might be a sufficient price for them. Hereby also it doth cleerly appeare, that *The union of both natures in Christ is no Ubiquity.* For the soule being separated from the body, was not in the grave with the body, and by a consequent not every where, because that which is every where, can never be separated: and yet in death, and in the grave the union of both natures remained and continued.

2. *Whether it was requisite and necessary that Christ should die.*

IT was requisite and necessary that Christ, to make full satisfaction, not only should *suffer*, but also should *die*: 1. *In respect of the justice of God*, that so his justice might bee satisfied, which required the death of men, by whom it was violated. For the hurting and offending of the greatest good, is to bee expiated with the greatest punishment, or with the utmost destruction of nature, that is, with the death of the guilty condemned for sinne, according to that, *The wages of sinne is death.* Rom. 6.23. But Christ succeeded in our stead, and tooke on him our person, who had sinned, and had deserved death, not onely eternall, but temporall also. For wee deserved destruction, which is the dissolution of the soule from the body, whereon ensueth the dissolution of the body, as a house is said to bee subverted and destroyed, when one part is separated from another. Now it was requisite that the Sonne of God should die, that he might be a sufficient ransome for our sins. For no creature could have sustained such a punishment, as should have been equivalent to eternall punishment, and yet withall should have been temporall. Object. *They have deserved eternall punishment, whosoever are not reconciled to God by Christ*; therefore *the soules ought not to be separated from their bodies, that they might suffer eternal damnation. An.* It doth not follow, but this rather, *That therefore both body and soule must be together, that they may suffer it*, which at length shall so come to passe. Therefore it was necessary that Christ should die for us, and his soule be separated from his body. 1

2. *in respect of Gods truth*, that the truth of God may bee satisfied. For God threatned and denounced death, when ever we sinned: which denouncing was to be fulfilled after sin was once committed. And this is that commination or threatning pronounced by God himselfe, *In the day that thou eatest thereof, thou shalt die the death.* Ob. *But Adam did not presently dye.* Gen. 2.17. *Ans.* Truely, he forth-with died not a bodily death, howbeit he became mortall straight upon it, and by little & little he daily died, & even now already had he died spiritually eternall death, & now was dead; *I heard* (saith he) *thy voice & I was afraid, because I was naked.* There was a terrour in him, & a feeling of Gods wrath, a strife with death, the losse of all the gifts both of body and mind. Gen. 3.10. But there followed the equity, moderation and lenity of the Gospel. For God had not expressly said, that he should certainly die wholly, and presently. For so had he perished for ever. Wherefore the Son offered a mitigation and lenifying, raised him up to a new life, that notwithstanding hee should remaine subject to the corporall death, which yet should not be deadly and pernicious unto him. 2

3. *In respect of the promise made to the Fathers*, both by words, *He is brought as a sheep to the slaughter, and as a sheep before the shearer is dumbe, so openeth he not his mouth*: and by sacrifices, whereby God promised that Christ should die such a death, as should be an equivalent price for the sinnes of the whole world. This could not bee the worke of a meere creature, but of the Sonne of God onely: and therefore it was requisite and necessary, that the Sonne of God should suffer so grievous a death for us. Ob. *Then they doe not satisfie Gods justice, who are punished, because their punishment is endlesse and eternall. Ans.* They satisfie by eternall punishment. Rep. *So then might we also bee delivered from the curse by our selves. Ans.* So then shall we never be delivered, but shall sustaine punishment eternall, which is without end. 4. Christ also himselfe hath foretold, that it was necessary that he should die: *Except I goe away, the Comforter will not come unto you.* Isay 53.7. John 9.7.

John 13.8. *If I wash thee not thou shalt have no part with mee.* In this question therefore three memorable circumstances concur: 1. That it was necessary that Gods justice should be satisfied. 2. That this satisfaction was to be made by death. 3. That it was to be accomplished by the death of the Son of God alone. Out of this which hath bin said, we may draw these doctrines: 1. That sin is most of all to be eschewed of us, which could not be expiated but by the death of the Sonne of God. 2. That wee ought to bee thankefull to the Sonne of God, for this his so great a benefit of unspeakable grace and favour bestowed upon us. 3. That all our sinnes, how many, how great, and how grievous soever they bee; are expiated and done away by the death alone of Christ.

3. *For whom Christ died: or, whether hee died for all.*

Testimonies of Scripture alledged on both sides. 1. That Christ died for all. 1 John 2.2. Heb. 2.9. 2 Cor. 5.14.15. 1 Tim. 2.6. 2. That Christ died not for all but for many. John 17.9. Mat. 20.28. Mat 15.24. Mat. 1.21. Mat. 26.28. Heb. 9.28. Esa. 53.12. Ephes. 5.25.

WEe must answer this question by distinguishing the termes thereof, that so we may reconcile such Scriptures as carry a shew of contrariety. For in some places Christ is said to have died *for all*, and *for the whole world*: as, *Who is a reconciliation for our sinnes, and not for our sins only, but for the sins of the whole world. That by Gods grace he might taste of death for all men. We thus judge, that if one bee dead for all, then were all dead. And hee died for all, that they which live should not henceforth live unto themselves, but unto him, which died for them, and rose againe. Who gave himself a ransome for all men.* Contrariwise, in as many places Christ is said to have died, prayed, offered up himselfe, &c. only *for many*, only *for the elect*, for his peculiar people, for his Church, for his sheep, &c. *Not for the world, not for the unfaithfull. I pray for them: I pray not for the world; but for them which thou hast given me, for they are thine*: that is, for the elect alone. *The son of man came not to be served, but to serve, & to give his life for the ransome of many. I am not sent but unto the lost sheep of the house of Israel. He shall save his people from their sins. This is my bloud of the new Testament, that is shed for many for the remission of sins, Christ was once offered to take away the sins of many. By his knowledge shall my righteous servant justifie many: for he shall bear their iniquities. Christ loved the Church, and gave himselfe for it.*

A twofold reconciliation of such Scriptures as plead for All. 1. By restraining All, to all that beleeve.

What shall wee say then? Is Scripture disagreeable with Scripture? No verily. Howbeit it seemeth so, unlesse these generall and particular Aphorismes be reconciled by some pithy & plausible distinction. The distinction & reconcilement of these places is twofold, either of which is true and sound. 1. Some interpret these generall allegations, of *the whole number of the faithfull*, or of all the beleeving: because the promises of the Gospel doe properly appertaine to all the faithfull, and because the whole course of Scripture restraineth those promises to the beleeving. *Whosoever beleeveth in him shall not perish. The righteousnesse of God by the faith of Jesu Christ, unto all, and upon all that beleeve. Through his name all that beleeve in him shall receive remission of sins.* Saint Ambrose expoundeth these generall texts of Scripture on this wise. *The people of God, saith hee, have their fulnesse, and although a great number of men neglect or cast from them the grace of their Saviour, yet there is a certaine speciall university of the elect and foreknowne of God, severed and discerned from the generality of all, to this intent, that a whole world might seeme to bee saved out of a whole world; and all men might seeme to be redeemed from out of all men.* Thus is there no repugnancy, no contrariety betweene these Scriptures. For all true beleevers are those many, that *peculiar people*, that *Church*, those *sheepe*, those *chosen*, which were *given* unto Christ, and for whom Christ *gave himselfe*.

John 3.16. Rom. 3.22. Acts 10.43.

Lib. 1. cap. 3. de vocat Gent.

2. By the distinguishing between the sufficiency & efficacy of Christs death;

2. Others reconcile these Scriptures by a distinction of the *sufficiency* and *efficacy* of Christs death. For certaine wrangling Sophists there are, who admit not this restriction of these generall promises to the faithfull alone: that is, they deny that the letter of Scripture enforceth any such restriction: and for proofe of their conceit, they quote and alledge certaine places, which seeme to impart redemption and salvation not onely to the faithfull, but to Hypocrites also and Apostates: as that of Peter; *Denying the Lord which hath bought them.* And, *Hath forgotten that hee was purged from his old sinnes*: all which Scriptures it is manifest are to be understood

2 Pet. 2.1. 2 Pet. 1.9.

stood and interpreted either *of the vaine glorying of Hypocrites of their redemption and sanctification*, or of the *extent and sufficiency of Christs satisfaction*. Wherefore, that wee bee not forced to maintaine frivolous contention, with such crabbed perverse disputers, touching the restriction of these generall promises before specified; and for more sound and ample answer unto those places concerning the redemption of Hypocrites, some chuse rather (and not unfitly as I suppose) to interpret those Scriptures in shew contrary one to the other, partly of the *sufficiency*, & partly of the *application* and *efficacy* of Christs death. They answer therefore that Christ *died for all*, and againe, *died not for all*, in a divers respect. 1. *Christ died for all men absolutely and without exception, as touching the sufficiency of the price which he paid.* 2. *Christ died not for all men, but for the elect alone, and the faithfull, as touching the application, participation, and efficacy of his merit and Passion.* The reason of the former is, because Christs ransome is of such weight and worth, that it may serve and be sufficient to purge and cleanse all the sins of all men; *if at least all men would apprehend by faith this salve of sin.* For it can no way bee said that it is insufficient, lest this blasphemous inconvenience (which God forbid) should follow: *That sure cause of the destruction of the wicked, resteth in the defect of the merit of the Mediatour.* The reason of the latter is, because all the elect and faithfull, and they alone, doe by faith apply unto themselves the merit of Christs death, and by his application obtaine the efficacy therof, even their justification and salvation: according to that saying of Scripture; *He which beleeveth in the Son hath life everlasting.* The rest are excluded from this *efficacy* of Christs death by their own infidelity, according as it followeth in the same place; *He which beleeveth not, shall not see life, but the wrath of God abideth on him.* Wherefore, whom the Scripture cancelleth from the participation of the efficacy of Christs death, for them Christ cannot bee said to have died with respect of the *efficacy* of his death, but in respect only of the *sufficiency* of his office: because the death of Christ is sufficient to save them, if they beleeved: but it saveth them not, because they beleeve not.

How Christ is said to have died for all men; & againe not to have died for all men.

Joh. 3. 36.

If any demand what the *will* of Christ herein was, *whether hee had a will to die for all*, hee is answered by the same distinction. For as hee *died*, so *would* hee die. As therefore hee *died* for all, in respect of the *sufficiency* of his ransome; but for the faithfull alone, in regard of the *efficacy* of the same: so *would he also die* for all in generall, as concerning the *sufficiency* of his merit; that is, hee would in most sufficient manner demerit for all, by his death, grace, righteousnesse, and life everlasting; seeing he would that nothing should be wanting on his part, that there should be no defect in his merit, that so all the wicked and reprobate might perish without excuse: But for the elect alone hee would die, as touching the *efficacy* of his merit; that is, hee would not onely sufficiently merit grace and salvation, but also effectually impart them on the elect alone; namely, hee would give unto them faith and the holy Ghost, and accomplish or effect in them, that they should apply unto themselves by faith, the benefits of his death, and so obtaine the fruits thereof. In this sense Christ is well said to have died in a different manner for the faithfull and unfaithfull. Neither hath this interpretation any inconvenience consequent thereon; but accordeth not onely with Scripture, but even with very experience also: both which testifie unto us, that the salve of sinne and death is most sufficiently and plentifully offered in the Gospel unto all; but it is applied, and it cureth the faithfull alone. The whole current of Scripture restraineth the efficacy of redemption to some particulars onely, as to Christs *sheepe*, to the *elect*, and to the *beleeving*: whereas on the other side it apparently abandoneth and sequestreth from the grace of Christ the reprobate and unfaithfull, as long as they remaine such: *What concord hath Christ with Belial? or what part hath the beleever with the infidell?* Againe, Christ prayed for the elect onely and beleeving, and such as hereafter should beleeve on him: *I pray not for the world, but for those whom thou hast given mee.* If Christ would not pray for the world, to wit, for the unfaithfull; much lesse would he so die for them, as by his death to effect their salvation. For it is a lesse thing to pray for a man, than to die for him: and *intercession* and *suffering of death*, are the two individuall or inse-

Whether Christ would die for all men.

2 Cor. 6. 15.

John 17. 9.

inseparable parts of Christs sacrifice; of which if Christ deny the ungodly the one, who is he that dareth reach out unto them the other?

The opinion of Fathers herein *Aug ad cap ob. cap. 1 in Ioh. tract. 52. & serm. 137. de temp. Cyr. in Ioh. lib. 11. cap. 19. Prosper. ad cap. Gallorum Lumbert lib. 3. dist. 22. Summ. de vita Mat. 26. Rupert. 7.*

Lastly, the founder Fathers and Schoole-men doe thus restraine these texts of Scriptures, and distinguish on them as we doe: especially Augustine, Cyrill, and Prosper. Lombard thus writeth; *Christ offered up himselfe to God the Trinity for all men as touching the sufficiency of the price paid: but for the elect alone, as touching the efficacy; because he wrought salvation onely for the Predestinate.* Thomas saith, *The merit of Christ, as concerning the sufficiency thereof, equally belongeth unto all, but not concerning the efficacy: which happeneth, partly by reason of free-will, and partly by reason of Gods election, whereby the effects and fruits of Christs merits are mercifully bestowed on some; and by the just judgement of God are with-held from others.* This is the language of other Schoole-men also. Whence it is evident that Christ so died for all, that notwithstanding the benefits of his death properly concern the faithfull alone, to whom onely they are availeable. Object. 1. *The promise of the Gospel is universall*, as appeareth, in that Christ saith, *Come unto me all.* And againe, *That every man might be saved.* Also, *That hee might have mercy on all. Therefore it concerneth not the faithfull alone.* *Answ.* The promise indeed is universall, but in regard of the *faithfull* and penitent. For to extend it unto filthy dogs and hogs, that is, to the reprobate, were open blasphemy. *There is* (saith Ambrose) *a certain speciall university of the elect, and fellowship of God, severed and discerned from the generality of all.* This manner of restraint is deduced out of the very letter of the promise: *That every one which beleeveth should not perish, but have everlasting life. The righteousnesse of God by the faith of Christ Jesus unto all, and upon all that beleeve. Come unto mee all yee which labour and are loaden, and I will refresh you. Hee is rich unto all that call upon him. Whosoever shall call upon the name of the Lord shall bee saved. Hee is made the author of salvation unto all that obey him.* And out of the words of Christ, *Give not that which is holy unto dogs, neither cast pearles before swine.* Ob. 2. *Christ died for all. Therefore his death appertaineth unto the faithfull onely. Ans.* Christ died for all, as touching the *merit* and *sufficiency* of his ransome: for the faithfull only, as touching the *application* and *efficacy* thereof, in asmuch as the death of Christ is imparted unto them, and profiteth them only, and rightly said to appertain properly unto them alone, as before hath bin proved.

John 3. 16. Rom 3. 22.

Matth. 11. 28. Acts 2. 21. Heb. 5. 9. Mat. 7. 6.

Quest. 41. *To what end was he buried also?*

Ans. That thereby he might make manifest that he was dead indeed.[a]

a Act. 13. 29. Mat. 27, 59, 60. Luk. 23. 52.

The Explication.

1 THe causes of Christs buriall are many: For, 1. *He would be buried to testimony of his true death, that wee might know that hee was dead indeed.* For the living are not buried, but the dead onely. As then after his resurrection he offered himselfe to be seene, handled, &c. for evident proofe of the truth of his body, raised from death: so after his death he offered his body to be felt, and buried, that men might know it to be a dead corps. Hither belong some parts of the story penned by the Evangelists, as that Christ was pierced with a lance, that hee was taken downe from the Crosse, that hee was annointed, and wrapt in linnen clothes, &c. For these are good evidences of the truth of his death. We therefore by his buriall are ascertained of his true death, and by his death assured of our redemption. For our salvation consisteth in his death, the testimony whereof is his buriall. 2. *That the last part of his humiliation, whereby hee did abase himselfe for our sakes, might be accomplished.* For buriall was a part of the punishment, curse, and ignominy which we had deserved: as it is said, *To dust shalt thou return.* A dead body is indeed voide of sense and feeling; but yet notwithstanding ignominious it was for the body to be committed to the earth, as any other dead corps.

2

Gen. 3. 19.

As then Christs resurrection from the dead and death is a part of his glory: so his buriall, that is, the debasing of his body to bee in the same state with other dead carkases, is a part of that humiliation which he sustained for our sakes. 3. *He would bee buried, that we might not be affraid of the grave*, but might know that our head Christ had sanctified our graves by his buriall, that now they are no longer graves unto us, but chambers of quiet repose, untill we be raised againe unto life. 4. *That it might bee apparent or manifest, as concerning his resurrection*, that hee had truly overcome death in his body, that by his owne power and vigour he had shaken off death from himselfe, and that his resurrection was not imaginary, but a resurrection of a reviving corps. 5. *That hee might confirme in us an hope of the resurrection*: to wit, that the time shall once come, when we after his example shall be buried, and by his power shall rise againe; knowing that Christ our head hath laid open the way unto us, by the grave and death, to celestiall glory: and therefore shall wee be raised out of the grave, though we die and give up the Ghost. 6. *That we being spiritually dead, that is, to sinne, might rest from sinne. We are buried with Christ by baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newnesse of life.* 7. That the truth might bee answerable to the type of Jonas, and the prophecies might bee fulfilled concerning the buriall of the Messias. *Thou shalt not leave my soule in hell. Hee made his grave with the wicked.*

3

4

5

6 Rom. 6. 4.

7 Psal. 16. 10. Esay 53. 9.

Quest. 42. *But since that Christ dyed for us, why must we also dye?*

Ans. Our death is not a satisfaction for our sins, [a] but the abolishing of sin, and our passage into life everlasting. [b]

(a) Mar. 8. 37. Psalm. 49. 8.
(b) Phil. 1. 23. John 8. 24. Rom. 7. 14.

The Explication.

Here is answer made unto that objection, *If Christ died for us, why then die wee too? For hee should not die for whom another hath already died: otherwise the satisfaction would seeme double. Answ.* Hee, for whom another hath died, should not die, as thereby to satisfie, that is, so that his death should be any merit or satisfaction: but there are other causes why wee must die. For wee die, not to satisfie the justice of God, but by death, as a meane, to receive those gifts, which Christ by his death hath merited for us. For this our temporall death, is 1. *An admonition of the remnants of sinne in us.* 2. *An admonition of the greatnesse of sin.* 3. *A purging and cleansing of us.* For by death are purged out the reliques and remaines of sinne in us. 4. *A translating into eternall life.* For by corporall death is the passage of the faithfull made into eternall life. Repl. *If the cause bee taken away, the effect is taken away; but the cause of death in us, which is sinne, is taken away by Christ: therefore the effect also, which is death it selfe, ought to bee taken away. Answ.* Where all cause is taken away, the effect also is taken away: but in us all cause of death is not taken away, *As concerning the purging out of sinne*: albeit it bee taken away, *as touching the remission of it.* Or we may answer unto the Minor proposition; that sin is indeed taken away *as touching the guilt*, but it is not taken away *as touching the matter of sinne*, which as yet remaineth to bee purged by little and little, that we might bee exercised in prayer, and repentance in this life, untill in another life we be perfectly discharged from the reliques of sinne.

What our temporall death is.

Queſt. 43. *What other commodities receive we by the ſacrifice and death of Chriſt?*

Anſw. That by the vertue of his death, our old man is crucified, ſlaine, and buried together with him,[a] that henceforth evill luſts and deſires may not reigne in us,[b] but wee may offer our ſelves unto him a ſacrifice of thankſgiving.[c]

a Rom. 6. 6.
b Rom. 6. 6. 12.
c Rom. 12. 1.

The Explication.

THis Queſtion concerneth *the fruits and commodities* of Chriſts death. Here alſo the end of Chriſts death, and the fruits of the ſame, are all one thing (as wee have before ſhewed in his *Paſſion*) conſidered with diverſe reſpects. For thoſe *ends* which Chriſt propoſed unto himſelfe in dying, they become *fruits* unto us in receiving and apprehending them. The fruit therefore and commodity of Chriſts death is the whole worke of our Redemption. 1. *Juſtification or remiſſion of ſins:* becauſe the juſtice of God requireth, that God ſhould not puniſh a ſinner twice: but he hath puniſhed our ſins in Chriſt: Therefore he will not puniſh again the ſame in us. *The bloud of Jeſus Chriſt purgeth us from all ſinne*, as well *originall* as *actuall*; as well *of fact*, or doing what we ſhould not; as *of omiſſion*, or not doing what we ſhould. So then wee are juſtified, that is, we are freed from the guilt as well of *puniſhment* as of *crime*, by the death of Chriſt. The cauſe of this effect is the death of Chriſt. 2. *The gift of the holy Ghoſt, and, through his working, regeneration, and a new life:* becauſe Chriſt by his death hath not only obtained for us pardon of our ſinne, and reconciliation with God, but alſo the gift of the holy Ghoſt, that by his working and vertue the old man might bee crucified with Chriſt: that is, that by the holy Ghoſt, through the efficacy of Chriſts merit, and our engraffing into him, our corrupt, and as yet not regenerate nature might be aboliſhed in us: and that of the contrary, righteouſneſſe might bee begun in us, the image of God (deſtroyed by the Divell in us) might bee reſtored, and we, by the ſame ſpirit, moved to ſhew and yeeld all thankfulneſſe for ſo great a benefit. *Chriſt is made unto us righteouſneſſe, wiſedome, ſanctification, and redemption. Ye are compleat in him, which is the head of all principalitie, &c. The death of Chriſt* is the impellent or motive cauſe in effectuating as well our juſtification, as our regeneration, in two reſpects. 1. *In reſpect of God:* becauſe for the death of Chriſt God pardoneth us our ſins, and giveth us the holy Ghoſt, and reſtoreth in us his image. *Being juſtified in his bloud. Being reconciled to God, through the death of his Son. Becauſe ye are ſonnes. God hath ſent forth the ſpirit of his Sonne into your hearts, which cryeth Abba, Father.* 2. *In reſpect of us alſo* it is an impellent cauſe: becauſe they, who apprehend Chriſts merit by a true faith, and apply his death unto themſelves; for them it is impoſſible to bee unthankfull, or not indeavour to live to the praiſe and honour of his name, which is, to begin newneſſe of life. The application of Chriſts death, and the conſideration thereof, will not ſuffer us to be ungratefull, but forceth us to love Chriſt againe, and prove therein our thankfulneſſe for ſo ineſtimable a benefit. No man therefore may imagine any remiſſion of ſins without regeneration: and he lieth unto himſelfe and the world, who boaſteth of Chriſts death applied to himſelfe, yet hath no deſire to live godlily & holily to the honour of Chriſt. For all, after they are once juſtified, prepare and addreſſe themſelves to doe thoſe things which are gratefull unto God: For *regeneration*, or the deſire and endeavoring of obeying God, cannot be ſeparated from the *applying of his death* unto us, nor the benefit of regeneration from the benefit of juſtification. All who are juſtified, are alſo regenerated and ſanctified: and all who are regenerate, are alſo juſtified. Object. *The Apoſtle attributeth our regeneration to Chriſts reſurrection: why then is regeneration here attributed to his death?* Anſw. It is attributed unto Chriſts *death, as touching his merit:* for he merited regeneration for us by dying. And it is attributed to

1. Juſtification or remiſſion of ſins.
1 John 1. 7.
2. The gift of the holy Ghoſt and regeneration.
1 Cor. 1. 30. Coloſ. 2. 9.
Rom. 5. 9, 10. Galat. 4. 6.
1 Pet. 1. 3.

to Christs *resurrection, in respect of the applying of it*; for by rising from the dead, he applieth unto us regeneration, and giveth us the holy Ghost. 3. *Eternall life* is also the fruit of Christs death. *God so loved the world, that he gave his onely begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life. God hath given unto us eternall life, and this life is in his Sonne.*

3 Eternall life. John 3.16. 1 John 5.12.

Now what is it, *To beleeve in Christ dead?* Answ. It is to beleeve, that Christ hath not onely suffered extreme torments for my sake, but also death it selfe, and hath by his death obtained for mee remission of sinnes, and reconciliation with God, and consequently also the holy Ghost, who beginneth in me a new life, that I may again be made the Temple of God, and at length attaine unto everlasting life, wherein I shall worship and magnifie God for ever.

The meaning of the Article, I beleeve in Christ dead.

Quest. 44. *Why is there added, He descended into Hell?*

Answ. That in my greatest paines and most grievous tentations, I may support my selfe with the comfort, that my Lord Jesus Christ hath delivered me, by the unspeakable distresses, torments, and terrours of his soule, into which hee was plunged both before, [a] and then especially when he hanged on the Crosse, from the straits & torments of hell. [b]

a Psal. 18. 5, 6. & 116. 3. Mat. 26. 36. & 27. 46. Hebr. 5. 7.
b Esay 53. 5.

The Explication.

Two things are here to be handled: 1. *The true sense and meaning of this Article.* 2. *The use.*

1. *What the true sense of this Article is, or what the descent of Christ into Hell signifieth.*

HELL in Scripture is taken three waies. For it signifieth, 1. *The Grave. Then yee shall bring my gray head with sorrow unto hell. Thou wilt not leave my soule in hell: neither wilt thou suffer thine holy one to see corruption.* 2. *The place of the damned:* as in the story of the rich man and Lazarus. *The Glutton being in hell in torments, lift up his eyes, and saw Abraham a farre off, and Lazarus in his bosome. If I lye downe in hell, thou art there.* 3. *The paines of hell,* that is, the terrours & torments of the soule and conscience. *The paines of hell gate hold upon mee. The Lord bringeth down to hell, and raiseth up:* that is, into exceeding paines and torments, out of which afterwards he againe delivereth. In this third sense it is taken in this Article: For it cannot be understood in the first sense, of the *Grave.* 1. *Because it is said before, He was buried:* If any say, that this latter Article is an exposition of the former, he saith nothing. For as often as two speeches expressing the same thing are joyned together, so that the one is an exposition of the other, it is meet that the latter be more cleere and open than the former, which here is cleane contrary. For, *To descend into hell,* is more obscure than *to bee buried.* 2. *It is not likely in this so briefe and succinct a confession, that the same things should be twice spoken in other words.* Neither can this place be understood of the *place of the damned*; as is proved by this division: 1. *If Christ did locally descend into Hell, he descended either as touching his Godhead, or as touching his soule, or as touching his body. Not as touching his Godhead:* (For this is every-where.) *Nor as touching his body:* (For that rested in the grave three daies, as was prefigured by Jonas, the type of Christ, neither rose it from any other place, but from the grave.) *Nor as touching his soule,* 1. *Because Scripture no where expresseth and mentioneth it.* 2. *Because Christ, dying on the Crosse, said of his soule: Father, into thy hands I commend my spirit: And to the Theefe, This day shalt thou be with me in Paradise:* Therefore the soule of Christ after his death, was in the hand of his Father, in Paradise, not in Hell.

Three significations of hell in Scripture.
1 Genes. 42. 38. Psal. 16. 10.
2 Luke 16. 23. Psal. 139. 8.
3 Psal. 116. 3.

Why hell is not here taken for the grave.

Why hell is not here taken for the place of the damned.

1 Because no parte of Christ could be in hell.
2 Luke 23. 46. & 23. 43. Christs soule descended not locally.

And that cavill little steadeth the Adversaries of this doctrine, that *hee might bee*

also

also in the hand of his Father, that is, in his Fathers protection, even in Hell: according
Psal.139.8. *to that, If I lye downe in Hell, thou art there*, that is, there also will God have care of me, and there also will he keep me, that I perish not; for one place interpreteth
Luke 23.43. another: And he had said before unto the Theefe, *This day shalt thou bee with mee in Paradise*, that is, in the place and state of the blessed, where both of us shall bee free from these paines; that is, he speaketh of felicity and liberty, which is not in hell. For his meaning is; Both of us, who now suffer, shall this day be in paradise, a place of everlasting salvation or happinesse, where, being delivered from all torments, we shall injoy most pleasant quiet, and repose. But Paradisse is neither hell, nor in hell, which is the place of torment: Whereupon also it is cleere, that Christ spake this to the Theefe, not of his Godhead; but of that which suffered, which was his soule. For the Godhead was not with the Theefe, neither did Christ suffer, or was delivered as touching his Godhead, but as touching his soule. 2. *If Christ did locally*

2 Because there was no cause why Christ should descend. John 19.30. 1 Not to suffer. 2. Not to free the Fathers out of the *Limbo*. Wisd. 3.1. Luke 16.26.

descend into hell, he descended either to suffer, or to deliver the Fathers thence, as the Papists affirme. But hee descended not to suffer; because now all things were finished on the Crosse: as Christ himselfe also hanging on the Crosse said, *It is finished. Hee descended not to deliver the Fathers.* 1. Because hee did this before in suffering for them on the earth. 2. Hee did the same by his power, and efficacy of his Godhead, from the very beginning of the world, not by the descension of his soule or body into hell. The Fathers were not in *Limbo*; Therefore they could not bee delivered thence: as it is said, *The soules of the just are in the hand of God. Between you and us there is a great gulfe set, so that they which would goe from hence to you cannot; neither can they come from thence to us.* And in the same place, Lazarus dying, is said to be *carried by the Angels into Abrahams bosome*, not into *Limbus Patrum*.

3. Not to triumph over Death and the Devell, and affright them. 1 Pet. 3.9.

Some thinke that Christ indeed descended not into hell either to suffer, or to deliver the Fathers thence, but *to shew there the Divell and death his victory, and to strike a terrour into them.* But that Christ descended for this cause, is no where found extant in Scripture. They object unto us first that place of Peter: *By the which he also went and preached unto the Spirits that are in prison, which were in time past disobedient.* Answ. Peters meaning in this place is not as these men conjecture, but is on this wise: He saith: *Christ went*; that is, being sent from the beginning of the Father, unto the Church: *By his Spirit*, that is, by his Godhead: *To the spirits that are now in prison*; that is, in hell: *He preached in time passed*, When as they lived, and were disobedient; namely, before the Floud. For then hee preached to the disobedient, when they were disobedient. But they were disobedient in the time of Noah: Therefore Christ preached by Noah, and by the Fathers, inviting the disobedient to repentance. Farther, if Peter here spake of the descension into hell, yet this were not their opinion who pretend the broaching of it, but the Papists, who affirme and teach, that Christ preached in hell unto the Fathers, and delivered them. They bring another place of Peter: *The Gospel was also preached to the dead.*
1 Pet. 4.6. Answ. That is, unto those which are now dead, or were then dead when Peter wrote this, and who then lived, when the Gospel was preached unto them.
Ephes. 4.9. They wrest and misconstrue also a place of Paul: *Christ descended into the lower parts of the earth.* Answ. Into the lowest parts of the earth, that is, into the earth, which is the lowest part of the world. For one part of the earth is not opposed unto another, but the earth is opposed unto heaven, and the humiliation of Christ is thereby signified. This interpretation is proved by the scope and drift of the Apostle, who maketh in that place an opposition of Christs great *glory*, and his great *humiliation*. So on the other side, *Christ ascended into the highest parts of heaven*; that is, into heaven, into the highest part of the world. These places therefore make nothing for the descension of Christ into hell: & were it so, that these places alledged to establish this opinion were to bee understood of *a locall descension* of Christ into hell, yet would they not make for them, but rather for the Papists, who teach that Christ preached unto the Fathers in hell, and thence delivered them. Now if these testimonies helpe not the Papists, much lesse will they helpe them. For, *it is certaine, that it cannot be thence proved, that Christ descended into hell, to strike a terrour*

into

into Death and the Divell. This opinion indeed is not impious or ungodly, and is approved by many of the Fathers, so that wee are not to contend maliciously with any therein: yet I leave it, because it is not grounded on any firme reasons, neither can be gained by witnesse of Scripture; and contrary reasons are at hand easie to bee find. For, 1. *After his death, when he had said, It is finished; the soule of Christ rested in the hands of his Father, into which hee had commended it.* And, 2. *If hee descended to triumph, this Article should bee the beginning of his glorification*: but it is not likely, that Christ tooke the beginning of his glorification in hell. For it is apparent by the opposition of the Article following, that Christs descension was the lowest degree of his humiliation. And yet I confesse withall, that Christ strooke a greater terrour into the Divels; but that was by his death, whereby hee disarmed and vanquished the Divell, Sin, and Death: and without doubt, the Divell perceived himselfe conquered by the death of Christ.

What meaneth then this Christs descension into hell? It signifieth, 1. *Those extreme torments, straights, and griefes which Christ suffered in his soule*; namely, the wrath of God against sinners, and that such as the damned feele, partly in this life, and partly in the life to come. 2. *The exceeding and extreme ignominy and reproach which Christ suffered.* That Christ suffered these things, is proved by the testimony of David before alledged. *The griefes of hell caught mee*: which is said of Christ in the person of David. There are other the like sayings, whereby the same is proved: *The Lord would breake him, and make him subject to infirmities, My soule is very heavie, even unto the death.* The same doe those his vexations also shew in the Garden, when *he sweat blood*: because, *The Lord hath laid upon him the iniquities of us all*: Therefore he crieth out; *My God, my God, why hast thou forsaken mee?* The same is also proved by these reasons. 1. Christ was to redeeme not onely our bodies; but also our soules: Therefore he ought to suffer not onely in body, but in soule also. 2. Christ was to deliver us from the paines and torments of hell: Therefore hee of force must suffer them: which being so, he either suffered them before his death, or after death. The Papists themselves confesse, that hee suffered not after death: Therefore it must needs be, that he suffered them before death. But these paines he suffered not in the body; for the sufferings of the body were only externall: Therefore he suffered those griefes in his soule. 3. It is very convenient, that the extremest and most grievous part of Christs Passion (which was these dolours of minde) should not be passed over without mention in the Creed. But if the Article of Descension into hell concerne them not, they should bee left unmentioned; sith that the former Articles treat only of the externall sufferings of the body, which Christ suffered without him. There is no doubt therefore, but that by this Article the ghostly passions, or sufferings of his soule are signified. This is the true meaning of the Descension into hell; and wee are to maintaine and defend against the Papists, that which is certaine, namely, that Christ so descended, as hath been proved in this discourse: Howbeit, if any man be able to maintaine with sure grounds and proofes, that Christ descended in any other sense, it is well: I cannot. Object. 1. *The Articles of faith are to be understood properly, and without any trope or figure.* Answ. True, except an Article, being taken according to the proper signification, be disagreeing from other places of Scripture. But this Article of Christs descension into hell, being taken properly, is much repugnant to that saying of Christ, *It is finished.* For if Christ fulfilled and finished all the parts of our Redemption on the Crosse, there was no cause why he should descend into hell, that is, into the place of the damned. Object. 2. *The terrours and torments of the soule in Christ went before his buriall. But the descension into hell followeth his buriall: Therefore the descension into hell concerneth not those torments.* Answ. The Minor of this Syllogisme is faulty, in alledging that for a cause which is no cause. For in the Creed, the descension into hell followeth the buriall, not that it was performed after the buriall, but because it is an illustration of that which went before touching the Passion, Death, and Buriall, lest any thing should be detracted from them: as if it were said, *He suffered not onely in body, he died not onely a bodily death, hee was not onely buried; but also suffered in soule*

Hell signifieth in this place the terrours and torments of the soule.

Psal. 116. 3.

Esay 53. 10. Mat. 26. 38.

Luke 22. 44. Esay 53. 6.

See D. Tho. Bilson Bishop of Winton in his Treatise intituled the redemption of mankinde. Page 154. &c.

John 19. 30.

soule the extremest vexations, and hellish dolours, such as all the reprobate shall suffer for ever. The chiefest therefore and weightiest part of Christs passion followeth in good order. For the Creed proceedeth from the griefes of the body to the vexation and anguish of the minde; and from the visible Passion to the invisible, as it were from a lesse to a greater matter and circumstance.

2. *The fruits and use of Christs descension into hell.*

CHrist descended into Hell: 1. *That we might not descend thither, but rather that hee might free us from the eternall paines and torments thereof.* 2. *That hee might transport and carry us triumphantly with him into heaven.* Wherefore, to beleeve in Christ, which descended into hell, is to beleeve, that Christ sustained for mee in his soule infernall and hellish paines and torments, and that exceeding ignominy, which is due unto the wicked in hell: that thereby I might not descend into hell, and that I might never be forced to suffer them; all which otherwise I should suffer in hell eternally: but that of the contrary rather I might ascend with Christ into heaven, and there injoy with him exceeding happinesse and glory for ever and ever. This is the use and profit of this Article of Christs descension into hell.

What it is to beleeve in Christ, who descended into hell.

On The 17. Sabbath.

Quest. 45. *What doth the Resurrection of Christ profit us.*

Answ. First, by his Resurrection hee vanquished death, that hee might make us partakers of that righteousnesse which hee had gotten us by his death.[a] Againe, wee are now also stirred up by his power to a new life.[b] Lastly, the Resurrection of our head Christ, is a pledge unto us of our glorious resurrection.[c]

a Rom. 4. 25. 1 Pet. 1. 3. 1 Cor. 15. 16.
b Rom. 6. 4. Colos. 3. 1. &c. Eph. 1. 3. & 2. 5.
c 1 Cor. 15. 20. 21.

The Explication.

THus farre have we continued the Treatise of Christs *humiliation*; it remaineth that we proceed unto his *glorification*, for which *hee rose the third day from the dead.* For the humiliation of the Mediatour was not to indure for ever; but it was enough that he suffered once and died: notwithstanding the efficacy and power thereof, in preserving and maintaining the blessings issuing and flowing thence with full streame, indureth for ever. Now in Christs Resurrection two things are especially to be considered; the *history*, and the *fruit* thereof. In the *history* wee are to observe, 1. *Who it was that rose from the dead*; to wit, Christ, both God and man, in that body in which he died. For this the *Word* never put off. 2. *The manner of his rising*: which was, that he, who was verily dead, revived from death, recalling his soule to his body, and gloriously came forth of his Sepulchre on the third day, according to the Scriptures; and that both by his Fathers, and his owne force and power, I say, not the power of his flesh, but of his Godhead. For he was raised *of* the Father *by* himselfe; because the Father worketh by the Sonne. 3. *The testimonies of his true resurrection.* Hee shewed himselfe openly to many women and Disciples; the Angels bare witnesse thereto, &c. The *fruits* of Christs resurrection are expressed in these questions following.

Two things to be considered in Christs resurrection.
1. The history, and therein,
2. Who rose. 2. How he rose.
3. The testimonies of his rising.
4. The fruits of Christs resurrection.

The chiefe questions of Christs Resurrection are:

1. *Whether Christ rose againe.*
2. *How he rose.*
3. *For what cause he rose.*
4. *What are the fruits of his resurrection.*

1. Whether.

1. *Whether Chriſt roſe againe.*

INfidels beleeve, that Chriſt died, but beleeve not that hee roſe from death. Nevertheleſſe, that Chriſt roſe againe, is proved by the teſtimonies of Angels, Women, Evangeliſts, Apoſtles, and other Saints, who after his reſurrection ſaw him, felt him, and talked with him. And wee were to beleeve the Apoſtles in reſpect of the authority which they had from heaven, although they had not ſeen him.

2. *How Chriſt roſe.*

THe manner of Chriſts Reſurrection is declared by theſe circumſtances following. 1. *Chriſt did riſe truly and indeed, ſo that his ſoule did truely and indeed return unto his body*, from which it was ſevered by death, and hee did truely come forth even out of the grave alſo, in diſpite of the Watchmen, they being withall amazed and ſtricken therewith. 2. *Hee roſe the ſame perſon which hee died*: the ſame Jeſus Chriſt, God and Man, according to the nature, wherein hee ſuffered, namely, *according to his humane nature*, even the true humane nature, and the ſame in eſſence and properties, and that not deified, but glorified, all infirmities thereof being done away. *Behold my hands and my feet: for it is I my ſelfe, handle mee, and ſee mee; for a ſpirit hath not fleſh and bones, as ye ſee mee have.* And truely nothing elſe could riſe againe, but that which had fallen. The ſame body therefore which fell, did riſe againe: which is the greateſt comfort unto us. For hee muſt have been one and the ſame Mediatour, who ſhould merit for us a communicating and participation of thoſe benefits which we had loſt by ſinne, and who ſhould reſtore the ſame unto us, and apply them to every one. Againe, except Chriſts fleſh had riſen, neither ſhould ours riſe. 3. *He roſe by his owne power*; that is, he put death to flight, and ſhooke it from himſelfe, quickned his dead body, re-united it to his ſoule, and reſtored unto himſelfe a bleſſed, heavenly, and glorious life, and that by the might and power of his Godhead. *Deſtroy this temple, and in three daies I will raiſe it up againe. I have power to lay downe my ſoule, and have power to take it up againe: As the Father raiſeth up the dead, and quickneth them, ſo the Sonne quickneth whom he will.* Object. *But the Father raiſed him. For it is ſaid, If the Spirit of him that raiſed up Jeſus from the dead dwell in you, &c. Therefore he raiſed not himſelfe.* Anſw. The Father raiſed the Sonne by the Sonne himſelfe, *not as by an inſtrument*, but *as by another perſon of the ſame eſſence and power with the Father*, by which perſon the Father doth ordinarily worke: The Sonne is raiſed *of the Father by himſelfe*, himſelfe hath raiſed up himſelfe *by his Spirit*. For, *Whatſoever things the Father doth, the ſame things doth the Sonne alſo.* 4. *He roſe the third day* by his Fathers and his owne power, 1. Becauſe the Scriptures, (in which are underſtood all the prophecies and types under the Law) doe ſhew that Chriſt ought to riſe the third day: as for example wee may inſtance in Jonas, who fore-ſhadowed Chriſt. 2. Becauſe his body was to riſe, not being tainted with any corruption: and yet not forthwith the firſt day, that his death might undoubtedly be knowne; but the third day after his Paſſion on the Croſſe. The circumſtance therefore of the *third day* is inſerted in the Creed, that the truth might be correſpondent to the type, and we aſcertained, that this Jeſus is the Meſſias promiſed to the Fathers, becauſe he alone roſe the third day.

1 Truely. Luke 24.39.

2 In his true body. John 2.19. John 10.18. John 5.21. Rom 4.24. & 8.11.

3 By his owne power. John 5.19.

4 The third day.

3. *For what cauſe Chriſt roſe.*

CHriſt roſe, 1. For his Fathers and his owne glory. *Declared to be the Son of God by the reſurrection from the dead. Father, glorifie thy Son, that thy Son may alſo glorifie thee.* For the glory of the Son is the glory of the Father.

1. The glory of the Father and the Son. Rom. 1.4. John 17.1.

2. In reſpect of the prophecies which were uttered of his death, and of his reſurrection. *Thou ſhalt not leave my ſoule in the grave, neither ſhalt thou ſuffer thine holy one to ſee corruption. When he ſhall make his ſoule an offering for ſinne, hee ſhall ſee his*

2. Becauſe of the prophecies. Pſal. 16.10. Acts 2.27.

Eſay 53.10. Mat.12,39. *his ſeed, and ſhall prolong his dayes. He ſhall ſee of the travell of his ſoule, and ſhall bee ſatisfied. No ſigne ſhall bee given unto it, ſave the ſigne of the Prophet Jonas. For as Jonas was three daies, and three nights in the Whales belly; ſo ſhall the Sonne of Man be*

Mat.26.54. *three daies, and three nights in the heart of the earth. As yet they knew not the Scripture, that hee muſt riſe againe from the dead.* In regard of theſe and other ſuch prophecies, it was neceſſary, that Chriſt ſhould die and riſe againe, that the Scriptures might be fulfilled. *How then ſhould the Scriptures bee fulfilled, which ſay that it muſt be ſo?* to wit, becauſe of Gods unchangeable decree revealed in the Scriptures: of

Acts 4,27.28. which decree the Apoſtles in the Acts ſpeake, ſaying: *Doubtleſſe, againſt thine holy Sonne Jeſus, whom thou hadſt annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, gathered themſelves together, to doe whatſoever thine hand and thy counſell had determined before to be done.* Hither alſo belong Chriſts own

Mat.17.23. John 2.19. predictions hereof. *They ſhall kill the Sonne of Man, but the third day hee ſhall riſe againe. I will raiſe up this Temple againe.*

3. The worthineſs of the perſon riſing. 3. For the worthineſſe and power of the perſon that roſe: For, for this cauſe it was impoſſible, that Chriſt ſhould bee held of death, as Peter teſtifieth: and that,

Acts 2.24. John 3.35. 1. Becauſe Chriſt is the beloved and onely begotten Sonne of God: *The Father loveth the Sonne, and hath given all things into his hands. So God loved the world, that he gave his onely begotten Sonne, &c.* 2. Chriſt is true God, and authour of life: *I am*

John 5.26. 21. & 10.18. *the reſurrection, and life. As the Father hath life in himſelfe, ſo likewiſe hath he given to the Son to have life in himſelfe. As the Father raiſeth up the dead, and quickneth them, ſo the Son quickneth whom he will. I give unto them eternall life.* It had been abſurd then, that he ſhould not bee raiſed, but ſleep in death, who giveth life to others.

3. Chriſt is righteous in himſelfe, and by dying, ſatisfied for our ſinnes, which were imputed to him. Now where ſin is not, there doth not death reigne any more. *With*

Heb.10.14. Rom.6.10. *one offering hath he conſecrated for ever them that are ſanctified. In that he died, he died once to ſin; but in that he liveth, he liveth to God.*

4. The office of the perſon. 4. In reſpect of the office of the perſon who roſe: which, had hee remained in death, he could not have diſcharged. For, 1. The Mediatour, who was true God and Man, ſhould reigne for ever: *Thy throne, O God, is for ever and ever, the Scepter*

Pſalm 45.7. 2 Sam.7.13,14 *of thy Kingdome is a Scepter of righteouſneſſe. I will ſtabliſh the throne of his Kingdome for ever: I will bee his Father, and he ſhall be my Sonne. I have ſworne once by my holineſſe, that I will not faile David. His ſeed ſhall endure for ever: and his ſeat is like*

Pſalme 89.34, 35,36. Ezec.37.23,24. *as the Sunne before mee. He ſhall ſtand faſt for evermore as the Moone, and as the faithfull witneſſe in heaven. They ſhall be my people, and I will be their God, and David my ſervant ſhall be King over them, and they all ſhall have one ſhepheard. The Kingdome and*

Dan.7.27. Eſay 9.7. Luke 1.33. *dominion, and the greatneſs of the kingdome under the whole heaven, ſhall be given unto the holy people of the moſt High, whoſe kingdome is an everlaſting kingdome, and all powers ſhall ſerve and obey him. The increaſe of his government and peace ſhall have none end. Of his kingdome ſhall be no end.* It was therefore needfull, that the humane nature, which was the ſeed of David, ſhould be raiſed, that it might reigne. 2. The Mediator, who was to be our brother and true Man, ſhould ever make interceſſion for us, and as an everlaſting Prieſt appeare for us before God. *Thou art a Prieſt for ever, according to the order of Melchiſedech. It is Chriſt which is dead, yea or rather which is*

Pſa.110.4. Rom.8,34. *riſen againe, who is alſo at the right hand of God, and maketh requeſt for us.*

3. Chriſt Jeſus the Mediatour, which is to be true Man, ſhould be Mediatour both by his merit, and by his efficacy or power. For it ſufficed not, that hee died for us: but hee was further to beſtow through his power, his benefits upon the Church and us all, who by dying or by his death, had obtained for us righteouſneſſe, that is, the holy Ghoſt, life, and glory eternall. For both belong unto the Mediatour, who therefore obtaineth them for us by his interceſſion and death. But he could not have beſtowed them, had hee remained in death; ſith then hee ſhould have had no being. And hee who is not, or hath no being, worketh nothing. In him alſo the ſame benefits are therefore placed by the God-head, that he ſhould make us partakers of them.

John 1.16. *Of his fulneſſe have all we received.*

Neither ought it to ſeeme any marvell, that Chriſt doth beſtow the ſame benefits on

on us, which he obtained of the God-head, by his death for us. For a man may both obtaine a thing of one for another, and alſo beſtow the ſame on him, for whom hee obtained it. As, bee it that one maketh requeſt for thee unto a Prince for a gift of a thouſand crownes: the Prince doth this for his ſake that requeſted it, and beſtoweth alſo that gift on him that hee may beſtow it on thee: hee then ſhall obtaine this gift for thee of the Prince, and withall ſhall beſtow the ſame on thee. Now, albeit Chriſt could have beſtowed the benefit of his death upon us *by his God-head*, by the meanes whereof wee are juſtified and regenerated, and beginne faith, and new life by the holy Ghoſt: yet notwithſtanding, as God decreed, by man to raiſe the dead (for *by man came the reſurrection*) and by man to judge the world; ſo alſo hath hee decreed to beſtow theſe gifts by Jeſus-Man, that the ſame might bee and continue Mediatour, who is true God and Man. Therefore alſo it was requiſite, that Chriſt ſhould remaine for ever our brother, and our head; and that wee of the other ſide, being engraffed into him by a true faith, ſhould alwaies remaine his members. *Abide in me, and I in you.* For in the ſeed of David is grounded our ſalvation. *My ſervant David ſhall feed them for ever.* Now hee had not continued our brother, neither had we bin his members, if his humane nature had continued in death. Which thing all the teſtimonies doe confirme, which attribute *an eternall kingdome* unto the ſeede of David. For on that kingdome is our ſalvation grounded: and the kingdome of Chriſt the ſon of David could by no meanes have been eternall, if his humane nature had continued in death. Ob. *But in the old Teſtament, before his incarnation, or humiliation of Chriſt, without his humanity, did beſtow the ſame benefits on the Fathers, which hee beſtoweth on us in the new Teſtament, & was no leſſe, before the taking of fleſh, Mediatour than ſince; alſo he did the ſame things before his comming, which he doth after his comming in the fleſh. Therefore it was not neceſſary that Chriſt for this cauſe ſhould become man, and ſuffer death.* *Anſ.* But neither had hee then done thoſe things, except hee ſhould have been afterwards man, and have continued alwaies man: ſo neither now ſhould he doe the ſame, if hee had not riſen, and if he did not retaine the nature which he took for ever. *The Father hath given the Son alſo power to execute judgement, in that hee is the Son of Man.*

1 Cor 15.21.

John 15 4.

Ezek.34.23.

John 5.27.

3. Hee roſe for our ſalvation: and that in three reſpects. 1. For our Juſtification. *Our Lord Jeſus Chriſt was delivered to death for our ſins, and roſe againe for our juſtification.* Now the reſurrection of our Mediatour was requiſite for our juſtification. 1. Becauſe, without the reſurrection, his ſatisfaction had not been perfect, nor his puniſhment finite: and except his ſatisfaction had been perfect, and his puniſhment finite, we could not have recovered out of everlaſting death, from which the Mediatour was ſo to deliver us, as that he ſhould utterly overcom it in us. If then our Mediatour was utterly to vanquiſh and overcome death in us, hee ought then ſo to die, as to overcome death firſt in himſelfe, and ſo to fulfill indeed that which was foretold; *Death is ſwallowed up into victory. O death, where is thy ſting? O grave, where is thy victorie?* and ſo ſhould confound his enemies, which caſt in his teeth: *He ſaved others, himſelfe he cannot ſave.*

5. Our ſa'vation.

Rom.4.25.

Hoſ.13.14. 1 Cor.15.54. Mat.27.42.

Againe, Except Chriſt had overcome death, hee could not have beſtowed his benefits on us, which by his death hee had merited for us; (but it belonged to the ſame party to *merit* and *beſtow* the Mediatours benefits on us, as hath been heretofore prooved:) neither ſhould wee know that hee had ſatisfied for us, becauſe if hee had continued in death, it had bin a certain argument that he had not ſatisfied, but was overcome of death, & of the burden of ſin. For where death is, there is ſin: or if he had ſatisfied, and yet had remained in death, this had been contrary to the juſtce of God. Wherefore Chriſt was to riſe, as well for this end; *that he might fully accompliſh his ſatisfaction for us:* as alſo for this; *that we might know that hee had fully accompliſhed it, and had promerited benefits for us:* and finally to this purpoſe, *that himſelfe might apply the ſame unto us:* that is, that by his merit and efficacy, we might be perfectly ſaved and juſtified. 2. *Chriſt roſe for our regeneration.* For juſtification, or remiſſion of ſinnes ſufficeth not, without the inchoation and beginning of a new life. 3. *For the preſervation or continuance of his benefits towards us, our raiſing again unto life, and*

glorification. God will by this meanes everlastingly quicken and glorifie us, that being inserted, and engraffed into the masse of his Sonne, that is, his humane nature, wee may for ever be carried of it, and out of it draw life. 1 Cor. 15. 21. *By man came death, by man also came the resurrection of the dead.* For these causes it was necessary, that Christ should rise againe, that is, that his soule, which was laid down from the body, should bee againe joyned with the same body. For resurrection is nothing else than a conjunction or re-uniting of the same body with the same soule. What resurrection is.

4. *What are the fruits of Christs resurrection.*

THe questions are divers, *Wherefore Christ rose:* and, *What fruits Christs resurrection bringeth unto us.* For, all the *causes* of Christs resurrection are not *fruits* of his resurrection: and after a diverse manner are the causes and the fruits of his resurrection considered: and moreover, the benefits of Christ, bestowed by his resurrection, are one way considered as *causes* of Christs resurrection; to wit, in asmuch as it was necessary that he should rise from death to bestow them on us: and otherwise as *fruits* of the same; namely, in asmuch as by the power of his resurrection he bestoweth them on us.

Furthermore, the *fruit* of Christs resurrection is of two sorts: the one respecting *Christ*; the other, *us*. For first (as the Apostle saith) Rom. 1. 4. *Hee is declared by the resurrection to bee the Sonne of God:* even the onely begotten and wel-beloved Sonne of God, who is also God himselfe. For hee revived by his owne power, which is the property of God alone. John 1. 4. & 5. 26. *In him was life. As the Father hath life in himselfe, so likewise hath hee given to the Sonne to have life in himselfe.* Againe, Christs humane nature also was by his resurrection adorned with heavenly gifts, immortality, and that glory which becommeth the nature of the Sonne of God. Eph. 1. 20, 21, 22. *God wrought according to the working of his mighty power in Christ, when hee raised him from the dead, and set him at his right hand in the heavenly places, farre above all principality, and power, and might, and domination, and every name that is named, not in this world only, but also in that which is to come. And hath made all things subject under his feet, and hath appointed him over all things, to bee the head of his Church.* The fruit of Christs resurrection which *respecteth us*, is of many sorts. But, to speake in generall, *All the benefits of Christs death are also the fruits, which wee receive by his resurrection.* For Christs resurrection maketh that his death hath his effect. Christ by his resurrection doth apply unto us those benefits, which he merited for us by his death; and by this meanes, the same are the *benefits* both of his death and resurrection, *which are otherwise merited for us, than they are bestowed on us.* For it was not necessary that the very *act of meriting* and deserving should dure *all the time both of the old and new Church*; but onely the *act of bestowing* or applying the same: and therefore it was necessary also that the Mediatour should bee *continually*, that he might bestow alwaies those benefits on the Church, which he was once to merit. For this cannot bee done without a Mediatour: and therefore neither can the Church bee for one moment without a Mediatour. In the old Church Christ the Mediatour did bestow on the Fathers the benefits of his death to come, by the force and efficacy of his resurrection to come: now he bestoweth them on us, by the efficacy of his resurrection already past.

The fruits of Christs resurrection are, 1. A testimony of his perfect satisfaction and of the application of his benefits.

It remaineth now that wee *in speciall* reckon the chiefe fruits, which the resurrection of Christ bringeth unto us.

First then by the Resurrection of Christ from the dead, *Wee are confirmed and warranted,* 1. *Of his merit: That hee hath fully and perfectly satisfied for our sinnes.* For one onely sinne, not being satisfied for, had with-held Christ still in death. He was cast into such a prison, as that, except hee had payd the utmost farthing, hee had never been let goe: But he was let goe and dismissed: therefore he paid the utmost farthing. In regard therefore of this his merit, wee have remission of sinnes, & are justified before God. 2. We are confirmed *of the application of Christs benefits, which could not have been bestowed, if he had not risen:* For, as was said before, it was de-

cessary that the selfe-same Mediatour, being man, should *merit* and *bestow* gifts, and therefore should rise againe. Whereas then he is risen, we are assured not onely that he hath merited for us, but also that he is able and doth bestow on us the fruit of his merit. Wherefore well saith Saint Paul: *That Christ is risen againe for our righteousnesse*, that is, to conferre and apply righteousnesse unto us. Rom.4.25.

2. A fruit of Christs resurrection is *the gift of the holy Ghost*, by whom Christ regenerateth us and giveth us eternall life. It behooved him first to shake off death from himselfe; and afterwards from us: it behooved us to be engraffed into him, as into our head, that from him the holy Ghost might be derived unto us. Wherefore, after his resurrection, he obtaineth the holy Ghost for us, & bestoweth it on us; & by the holy Ghost engraffeth us into himselfe, regenerateth & quickneth us. Before time the godly were also endued with the holy Ghost, and regenerated, but more sparingly than now in the new Testament, and yet both by the force & vertue of his resurrection, which was then to come. For the holy Ghost, by whose vertue & operation only we are regenerated, cannot be given but by the resurrecton and ascension of Christ into heaven. *The H. Ghost was not given, because that Jesus was not yet glorified.* John 7.39. 2. The giving of the holy Ghost.

3. *The resurrection of our bodies* is a fruit of Christs resurrection. For Christs resurrection is a pledge for our resurrection. 1. *Because Christ is our head, and wee his members.* Now it is expedient for the heads glory, that the members bee glorious. Christ indeed should bee by himselfe, though hee had no members, or if his members continued in death; but he should not be head: because hee is not head, but in respect of his members: neither should hee be a King without a kingdome, according to the nature of correlatives, whose very beeing dependeth upon necessary relation which one hath to the other: and according to the nature of correlatives, a glorious head doth require glorious members, and such as are correspondent unto 3. Our resurrection. Five reasons hereof. 1

it. 2. *Because if Christ bee risen, hee hath also abolished sinne.* If hee hath abolished sinne, either hee hath abolished his owne sinne or ours: but not his owne, therefore ours. If he hath abolished our sin, he hath abolished *death also*: For, if the cause bee taken away, the effect likewise is taken away. *The wages of sinne is death.* Further, if he hath abolished death, and that by a sufficient satisfaction for our sins, which satisfaction he hath shewed and declared by his resurrection to be sufficient; it is certaine that his resurrection is a most certaine testimony of our resurrection: for he having performed a sufficient satisfaction for the sins of his members, the members cannot remaine in death. But the resurrection of Christ the head is an argument of the perfect satisfaction for the sinnes of his members. Therefore Christs resurrection is also an argument of the perfect resurrection of his members. 3. *As the first Adam* 2 Rom.6.23. 3

received the blessings for himselfe, and all his posterity, and left the same from all: So Christ, the second Adam received life, and all other gifts for himselfe and others, & therefore also will communicate eternall life with us. 4. *Seeing the same spirit dwelleth in us which did in Christ, he shall worke also the same in us, which in our head he did.* For the spirit is alwaies alike, neither could he work in the head and sleepe in the members. Therefore seeing Christ hath raised himselfe up by his spirit from the dead, he will verily also raise us up. *If the spirit of him that raised up Jesus from the dead, dwell in you: hee that raised up Christ from the dead, shall also quicken your mortall bodies because that his Spirit dwelleth in you.* 5. *Because Christ is man, and our brother:* for except hee were man, wee should have no hope of the resurrection of our flesh. *For by man came the resurrection.* Therefore for his tender love and affection, hee will not leave us in death, and so much the rather in regard of his power and glory. For if he, being dead, raised himselfe, much more being alive shall hee bee able to raise us up: and if in the time of his humiliation hee had power to raise himselfe, much more may hee raise us out of the grave now hee reigneth in glory at the right hand of his Father. Object. 1. *Then the wicked shall not rise againe: because Christs resurrection is neither an argument nor the cause of the resurrection of the wicked, but of the godly onely.* *Answ.* There be other causes for which the wicked shall rise againe: even for the just judgement of God, whereby hee hath appointed them to eternall paines. For the same thing may have moe effects, and diverse causes: 4 Rom.8.11. 5 1 Cor.15.21.

Object. 2. *These are the benefits of his death: therefore not of his resurrection.* *Anſ.* They are of his death, *as by it hee deſerved them:* of his reſurrection, 1. *In reſpect of the manifeſtation of them:* For by his reſurrection hee declared, that thoſe benefits were purchaſed for us. For by eſcaping from this puniſhment, hee made plaine proofe of his full and perfect ſatisfaction for ſinne. 2. *In reſpect of the application of them:* Becauſe by his reſurrection hee applyeth his benefits unto us. *Hee being rich,* 2 Cor. 8. 9. *was made poore,* and being poore, was made rich againe, that hee might enrich us. Object. 3. *The effect is not before the cauſe. The cauſe of theſe benefits (which is his reſurrection) was not before the firſt reſurrection: therefore neither the effect, that is, the benefits themſelves.* *Anſ.* The reſurrection was not, *as touching the accompliſhment thereof,* but *in the counſell of God,* and *in efficacy and vertue,* it was in the old Teſtament. For then alſo were men received into favour, they were indued with the holy Ghoſt, and received the other benefits: but for and by the Mediatour, which was in time appointed to be humbled and glorified.

4. Knowledge that Chriſt is the prophecied Meſſias.

4. *By Chriſts reſurrection we know him to be the Meſſias,* as in whom the propheties were fulfilled.

5. Aſſurance that he is the Mediatour.

5. *By it we are aſſured, that he now executeth the office of the Mediatour,* that hee applieth unto us the benefit of redemption, that hee preſerveth us perpetually in that righteouſneſſe which he hath applied unto us, that he beginneth in us a new life, and ſo doth alſo aſſure and aſcertain us of the conſummation and accompliſhment of eternall life; all which he could not doe, except he had riſen againe.

6. Aſſurance that he wil alwaies defend his Church.

6. *Seeing he now liveth, and reigneth for ever; wee are certaine that he will preſerve and defend his Church.*

7. The conſummation of all his benefits.

7. The laſt, though not the leaſt fruit of Chriſts reſurrection, is, *The conſummation & perfecting of all his benefits, and the glorifying of his Church.* For Chriſt did therefore die, and is therefore riſen, and hath therefore perfectly delivered us from ſinne, that we may be joint heires with him of his kingdome and glory. *He is the firſt borne from the dead. We are the heires of God, and heires annexed with Chriſt.* He ſhall conforme us and make us like unto himſelfe, becauſe we live by the ſame ſpirit, whereby he doth. Col. 1. 18. Rom. 8. 17. Rom. 8. 11. And this ſpirit is not unlike himſelfe. *If the ſpirit of him that raiſed up Jeſus from the dead dwell in you: he that raiſed up Chriſt from the dead ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.* John 14. 3. *I will come againe, and receive you unto my ſelfe; that where I am, there may ye be alſo.*

The ſumme of the fruits of Chriſts reſurrection is, that ſeeing Chriſt is riſen, he is manifeſt that he is declared to be the Son of God; and, as touching his humanity, is endowed with that glory which becommeth the nature of the Son of God; and further, that he endueth us alſo with his ſpirit, regenerateth us by the vertue of his ſpirit, and will at length conſummate and perfect the new life begun in us, and make us co-partners of the ſame his glory, felicity, and everlaſting life.

The meaning of the Article, Hee roſe againe from the dead.

Now what is the meaning of this Article; *I beleeve in Chriſt which roſe again the third day from the dead?* *Anſ.* The meaning hereof is, that I beleeve, 1. That Chriſt did truly recall his ſoule into his dead body, and quickned it. 2. That hee reſumed a true ſoule and true body; but both now glorified, and free from all our infirmities. 3. That he roſe by his owne vertue and power. 4. That he roſe to this end, to make me a partaker of his righteouſneſſe, ſanctification, and glorification, which he had purchaſed for us by his death.

Queſt. 46. *How underſtand you that, He aſcended into heaven?*

Anſ. That Chriſt, his diſciples looking on, was taken up from the earth into heaven,[a] and yet ſtill is there for our ſakes,[b] and will bee, untill hee come againe to judge the quick and the dead.[c]

a Acts 1. 9. Marke 16. 19. Luke 24. 51.
b Hebr. 9. 24. and 4. 14. Rom. 8. 34. Coloſ. 3. 1.
c Acts 3. 11. Mat. 24. 30.

The

The Explication.

CHrists ascention into heaven, is *a locall, true, and visible translation and removing of Christs body into that heaven, which is above all visible heavens, to that light which is not to bee come unto, to the right hand of God, where hee now is and remaineth, and whence hee shall returne to judgement.* In this Article (as in the former touching the Resurrection) two things are to be considered: the *history*, and the *fruit*. In the *history* these circumstances are to be examined: 1. *Who ascended:* The same Christ which suffered, and died. 2. *According to what part of him:* According to his humane nature. 3. *Whither:* Up into heaven, above these visible heavens. 4. *By what meanes:* By the power alone of his own Godhead. 5. *To what end:* Even to bee our head and heavenly Bishop. 6. *In what manner:* Visibly, his disciples beholding him, by a true and locall elevation of his body out of earth into heaven. 7. *When:* The fourtieth day after his resurrection. 8. *Where:* In Bethany, at the mount of Olives. Of the *fruits* we shall have fit occasion to intreat in the fourtie and ninth Question of the Catechisme. But all these nine Questions even now proposed, may bee reduced unto these five immediately following. What Christs ascension is.

1. *Whither, or to what place Christ ascended.*
2. *How hee ascended.*
3. *Wherefore hee ascended.*
4. *What is the difference betweene Christs ascention and ours.*
5. *What are the fruites of Christs Ascension.*

1. *Whither Christ ascended.*

IEsus Christ-man, when hee was together with his disciples in Bethania fourty dayes after his resurrection; after he had often proved and confirmed his resurrection, *his* true flesh and humanity to his Apostles, ascended, in their sight, into heaven. *Heaven* in Scripture signifieth, 1. *The aire: Behold the fowles of the heaven.* 2. *The fiery region, and celestiall Spheres: when I behold thine heavens the workes of thy fingers. He ascended farre above all heavens*, namely, these visible heavens. 3. *The place of the blessed*, which is that space immense, most lightsome, glorious without end, above the whole world and the visible heaven: where God sheweth himselfe to the blessed Angels and men, where is prepared the seat of our blisse with Christ and the Angels. *God is said to dwell there*, not that he is contained or circumscribed in any place, but because there doth his glory especially appeare unto the blessed Angels and men. It is called in Scripture *the new world, the new heaven, the heavenly Jerusalem, Paradise, the bosome of Abraham.* This heaven is not every where, but above, separate from earth and hell. *Betweene you and us there is a great gulfe set, so that they which would goe from hence to you cannot; neither can they come from thence to us. Heaven is my seat, and earth is my footstoole.* In this third signification is heaven here taken. Christ then *ascended into heaven*, that is, was caried up into the place of the blessed. The holy Ghost came from heaven in the day of Pentecost. Elias was taken up into heaven. Paul calleth it the third heaven. Into this heaven, namely, into the place of the blessed, Christ ascended, and now is there, and shall thence come againe to judgement, as many most evident places of Scripture testifie unto us, which that Dwell, the subtle Sophist and deceiver, shall never bee able to wrest or elude. *While they beheld, he was taken up: for a cloud tooke him up out of their sight. And while they looked stedfast towards heaven, as he went, behold two men stood by them in white apparell: Which also said; Ye men of Galilee, why stand yee gazing into heaven? This Jesus which is taken up from you into heaven, shall so come, as yee have seene him goe into heaven. In my Fathers house, are many dwelling places:* that is, many houses, in which wee may dwell and remaine. *I goe to prepare a place for you. He was taken up into heaven. Hee was taken up. I see the heavens open, and the Son of man standing at the right hand of God.* What heaven signifieth. Mat. 6. 26. Psal. 8. 4. Ephes. 4. 10. Luk. 16. 26. Esay 66. 1. Acts 2. 11. 2 Kings 2. 11. 2 Cor. 12. 2. Acts 1. 9, 10, 11. John 14. 2. Luke 24. 51. Marke 16. 19. Act. 7. 56.

God. He saw with his bodily eies, indued from above with a new seeing force and sharpnesse, beyond and through all the visible heavens, Christ in the same humane nature, in which he had been annihilated and humbled. *Seeke those things which are above, where Christ sitteth at the right hand of God. Hee ascended farre above all heavens. He is entered into heaven. Made higher than the heavens. Hee is entered into very heaven, to appeare now in the sight of God for us. Our conversation is in heaven, from whence also we looke for the Saviour, even the Lord Jesus Christ.* Object. *But wee converse on earth: Therefore heaven is in the earth.* Ans. Our conversation is in heaven. 1. In respect of the *hope* and *certainty* we have thereof. 2. In respect of the *inchoation* or beginning which we have here of that heavenly life, which is to be consummated in the world to come. In this heaven, that is, in the house of God and all the blessed, Christ ascended. God would therefore have us to know the place whereinto Christ ascended: 1. That it might be apparent that Christ is true Man, and that hee vanished not away, but doth continue, and shall continue for ever true Man. 2. That wee might know whither our cogitations were to bee converted, and where wee ought to invocate and call upon him, and that so Idolatry might be avoided. 3. That we might know our dwelling place into which Christ will bring us, and in which we shall converse and dwell with Christ.

Coloss 3.1. Ephes 4.10.

Heb. 4.14. & 7.26. & 9.24. Phil. 3.20.

Three causes why the place whither Christ ascended is made known unto us.

2. *How Christ ascended into heaven.*

1 In respect of his humane nature only.

CHrist ascended into heaven, first, *not simply*, but in respect of his *humane nature only*: and that the very same, *which was borne of the Virgin, dead, buried, and which rose again.* Object. 1. *Hee that ever is in heaven, did not ascend into heaven, for then he should have bin sometime out of heaven. But the Son of Man was ever in heaven: Therefore he is not ascended.* Ans. He that ever was in heaven, as touching that whereby he was ever there, that is, his *divinity*, did not ascend; and so we grant Christ according to his Divinity not to have ascended; for that was before in heaven: and when Christ was on earth, the same did not therefore leave heaven: so when he is now in heaven, his divinity doth not therefore depart from us. Cyprian saith: *The Lord ascended into heaven, not where the Word of God before was not (sith he was alwaies in heaven abiding in the Father) but the Lord ascended thither, where the Word, being made flesh, sate not before.* Object. 2. *That which descended did also ascend. His divinity did descend: Therefore it did also ascend.* Ans. The signification of descending is not here proper. His divinity is said to have descended, that is, to have opened and manifested it selfe in place where before it had not.

2 Locally.

2. *He ascended locally or bodily*, that is, truly going from one place to another. He translated his humane nature from a lower place, by a reall and most proper transition or removing into an higher place, even into heaven: which could not have bin done, if he had bin in body every-where. *That Christ did ascend locally*, these places of Scripture convince. *Ye shall not have me alwaies. If I goe not away, the Comforter will not come unto you. What then, if yee should see the Son of Man ascend up, where he was before? While they beheld, he was taken up. He was taken up into heaven. Seek those things which are above, where Christ sits at the right hand of God.*

Mat. 26.11. John 16.7. 28. & 12.8. & 6.62. Acts 1.9. Coloss 3.1.

3 Visible. Acts 1.9.

3. *Christ ascended visibly into heaven.* For his assumption and taking away from his Apostles, was conspicuous and apparent to the sight; *While they beheld, he was taken up.* And they beheld him ascending up so long untill *a clond tooke him up out of their sight.*

4 By the power of his Godhead. Acts 2.33.

4. *He ascended by his proper power, that is, by the vertue of his Godhead:* as also by the same he rose from the dead. *This Jesus by the right hand of God hath bin exalted.*

5 The fourtieth day after his resurrection. Two causes why he ascended not untill 40. daies.

5. *He ascended when he had conversed on the earth fourty dayes after his resurrection:* and that therefore, 1. That he might assure men of his Resurrection: and of the truth of his flesh. *To whom also hee presented himselfe alive, after that hee had suffered, by many infallible tokens.* 2. That hee might instruct his Disciples concerning his Kingdome, and recall into their mindes that which he had spoken before, and further adde some other things: and so might ascertaine not them onely, but us also of his

his Reſurrection, and of the truth of his fleſh, or humane nature. *Fourty daies was he ſeen of them, ſpeaking of thoſe things which appertaine to the Kingdome of God.* Acts 1.3.

6. He ſo aſcended, that he returnes not before the day of Judgement. *He ſhall ſo come, as yee have ſeene him goe into heaven. Whom the heavens muſt containe, till, &c.* 6 Acts 1.

Object. 1. *Beyond heaven there is no place: Therefore the aſcenſion into heaven is no local tranſlation.* Anſw. Beyond heaven there is no *naturall* place, ſuch as Ariſtotle deſineth to be *a ſuperficiall extremity of a body containing, and yeelding to a body contained*: but there is a *ſupernaturall* or heavenly place: which, what manner of thing it is, cannot here be learned by diſcourſe of mans wit and reaſon; but onely by a celeſtiall view and beholding, which the Angels already injoy, and wee ſhall one day have in heaven. Sufficient it is for us, that we, leaving to ſearch curiouſly, *what it is*, now know and beleeve *that ſuch a place there is*, according to theſe teſtimonies of Scripture: *I goe to prepare a place for you. I will come againe, and receive you unto my ſelfe, that where I am, there may ye be alſo*: And, *Whither I goe, ye know. Father, I will that where I am, they which thou haſt given mee bee with mee. Seeke thoſe things which are above, where Chriſt ſitteth at the right hand of God.* Theſe and the like teſtimonies doe teach us, that the heaven whereinto Chriſt aſcended, and which is above theſe viſible heavens, is *truly a place*. For the particles, Above, Whither, and Where, doe expreſſe *a place*. This kinde of place Ariſtotle neither knew, nor beleeved, ſeeing he knew not the Scriptures. Repl. *Yet at leaſt* (ſay the Ubiquitaries) *Chriſt was tranſlated out of a place into that which is Not a place; whence we thus conclude: That which is not in any place, is every-where: Chriſt is not in any place, becauſe he is aſcended above & beyond the viſible heavens, beyond which there is not any place: Therefore Chriſt is every-where.* Anſ. 1. We deny the Major, that *the ſame is every-where which is not in any place*. For the higheſt or fartheſt heaven is not in any place, neither yet is it every-where. 2. The Minor is true of a naturall place; which is defined to bee *the ſuperficiall extremity of a body ſo compaſſing and containing any thing within it, as it ſelfe alſo is compaſſed and contained within another*. We grant, *Chriſt is tranſlated thither where is no place*, to wit, *naturall*; and *Chriſt is now in no place*, that is, *no naturall place*. But theſe aſſertions are falſe, if we ſpeake of *a ſupernaturall place, which doth containe, but is not it ſelfe contained*; and ſuch a ſupernaturall place is beyond the viſible heavens, and in it Chriſt now is according to the Scriptures. John 14.2,3,4. John 17.24. Coloſ. 3.1. The Ubiquitaries objection. Non locum.

3. Their ſuppoſition or ground, whereon they build their argument, is in every part denied by us. *That Chriſt was taken or tranſlated out of a place*, wee have many maine prooſes; *whether he were tranſlated into a place, or that which is no place*, it ſtilleth not. This followeth; *Therefore he changed place*. So then Chriſts humane nature is finite, and doth change place; and therefore is not every-where. For, To bee every-where, and, To change place, are contradictory. And therefore alſo his Godhead, which alone is infinite, eternall, and every-where, is not ſaid to change place. But here the *Ubiquitaries* ſeeke a ſhift, that they may not bee hurt by this weapon; *That which changeth place is not every-where. Chriſts body changeth place: Therefore that is not every-where*. They grant the Major of this Syllogiſme to bee true, taking the words after one manner: but here they contend, that the words are taken after a diverſe manner. As, that Chriſts body is *every-where*, that is, *after a maner of majeſty*, or in manner as it is a majeſticall body; *it changeth place*, in manner of *a naturall body*, or as it is a naturall body. But they eſcape not a contradiction by this cavill. For the diverſe manner which taketh away a contradiction, muſt not fall into the ſame, and bee all one with the words themſelves, for the clearing of which they are brought. For ſo it is made a meere *Tautology*, or ſpeaking of the ſame thing, & a begging of that which is in queſtion: as if I, imitating them, ſhould ſay, *This ayre is light according to the manner of light; & it is darke, as touching the manner of darkneſs*. Againe, *This man is poore, as touching the manner of poverty; and is rich, as touching the manner of riches*. Thus is the ſame affirmed of the ſame. For *the manner of poverty*, is nothing elſe but *poverty*: and *the manner of riches*, nothing but *riches*. So alſo theſe *manners*, which they feigne and imagine in the Major propoſition, are altogether the ſame with the *things* which are affirmed: that is, the ſame in them is affirmed of the

the ſame, and ſo theſe *manners are* that, in which lyeth the contradiction. For they ſay, *Chriſts body is every-where, according to the manner of majeſty.* Being demanded what they meane by *majeſty*, they anſwer, *omnipotency and immenſity.* To ſay then, *Chriſts body is every-where, as touching the manner of majeſty, not as touching the manner of a naturall body*, is nothing elſe even by their owne judgement, than Chriſts body to bee every-where according to the manner of immenſity, or infinity; and not to be every-where according to the manner of finiteneſſe. Now verily they trimly take away the contradiction by thus diſtinguiſhing. For the manner of immenſity, is nothing elſe but immenſity: and immenſity, and, to bee immenſe, are both affirmed of the ſame. Wherefore, as theſe are contradictory, To be every-where, and, To change place, or, Not to be every-where: ſo are theſe alſo contradictory, *The ſame body to bee immenſe, and to bee finite: Immenſity and finiteneſſe to agree unto the ſame*; or, *the ſame body to be every-where, or immenſe, according to the manner of immenſity or majeſty, and not to be every-where, but to change place, and to be finite, according to the manner of finiteneſſe, or a naturall body.* Wherefore it is manifeſt, which was before alſo confirmed, *That Chriſt aſcended locally*, and that therefore this Article is to be underſtood *of Chriſts locall aſcenſion.*

Object. 2. *Contraries or oppoſites ought to be expounded after the ſame manner, that the contrariety and oppoſition may be kept; But theſe Articles, He aſcended into heaven, He deſcended into hell; are oppoſed one to the other: Therefore as the Article of Chriſts deſcenſion is taken in a figurative meaning, that is, of his great humiliation; ſo ought alſo the Article of his aſcenſion to be taken of his great majeſty, not of any locall motion.* *Anſw.* We anſwer firſt to the Major. *Oppoſites are to be expounded after the ſame manner; except* ſuch manner of explication, be *diſagreeing from the Articles of faith, and from other places of Scripture:* But this Article the Scripture it ſelfe underſtandeth of *a locall aſcenſion, He ſhall ſo come, as yee have ſeen him goe into heaven:* Acts 1.11. howſoever it underſtand that other of a *ſpirituall*, as wee have heretofore proved. And thus we underſtand both theſe Articles, the Analogy of faith requireth. 2. Wee deny the Minor. For theſe two Articles are not oppoſed. For his *aſcenſion into heaven* is the furtheſt degree of his glory, as his *deſcenſion into hell* is the furtheſt degree of his humiliation. But the furtheſt and higheſt degree of his glory, *is his ſitting at the right hand of the Father:* Therefore as touching this Article, of his ſitting at the right hand of his Father, we grant the Major. For unto this Article is the deſcenſion into hell oppoſed, whereupon alſo the Scripture doth not interpret properly, but figuratively, theſe two Articles *of Chriſts deſcenſion into hell, and of his ſitting on the right hand of his Father.* 3. *If Chriſts aſcenſion be conſtrued of any equalling of his manhood with his Godhead, all the other Articles, concerning the true humanity of Chriſt, ſhall be utterly overthrowne.*

Queſt. 47. *Is not Chriſt with us then untill the end of the world, as he hath promiſed?* [a]

a Mat. 28.20.

Anſw. Chriſt is true God, and true man: and ſo according to his manhood, he is not now on earth: [b] but according to his Godhead, his majeſty, his grace, and ſpirit, he is at no time from us. [c]

b Hebr. 8.4. Matth. 26.11. John 16.28. & 17.11. Acts 3.21.

c John 14.18. Matth. 28.20.

The Explication.

THis Queſtion is a prevention of an objection of the Ubiquitaries, who argue thus. Object. *But Chriſt promiſed, that hee would bee with us untill the end of the world: Therefore hee did not ſo aſcend into heaven, but that he is now alſo on earth, and that every-where in his humane nature.* *Anſw.* They inferre more in their concluſion than the premiſſes inforce. Chriſt is with us *in that ſpirituall union*, whereby wee his members are joyned

joyned to him our head. And further, he ſpeaketh of the preſence of his whole perſon, to which he attributeth that which is proper unto the Godhead. In like manner he ſaith before his paſſion, whenas yet hee converſed on earth with his Diſciples: *I and my Father will come unto him, and will dwell with him*: this he ſpeaketh *as touching his Godhead*, which was and is in heaven, and by which, as the Father is with us, ſo hee is: otherwiſe wee might reaſon alſo thus, *I goe away*, ſaith Christ: Therefore he is not at all with us. But it is attributed improperly to his other nature, namely, to his *humanity*, that hee abideth with us, in reſpect of that *perſonall union*, which is *the ſecret and wonderfull indiſſoluble uniting and knitting of the two moſt diverſe natures of Christ, divine and humane, into one perſon, ſo that theſe two natures, being in ſuch wiſe linked and conjoyned, abſolve the eſſence of Christs perſon, and no nature ſhould be deſtroyed, if it were ſundred from the other; both notwithſtanding retaining their peculiar and ſeverall properties, whereby one is diſtinguiſhed from another.* Saint Auguſtines Explication is on this manner: *That which Christ ſaith, Loe I am with you alwaies unto the end of the world, is fulfilled according to his Majeſty, Providence, and unſpeakable Goodneſſe: But as concerning that fleſh which the Word tooke, and after which he was borne of the Virgin, taken by the Jewes, crucified on the Croſſe, taken downe from the Croſſe, wrapped in linnen clothes, laid in the Sepulchre, manifeſted in the reſurrection; as concerning it, yee ſhall not have him alwaies with you. Why ſo? Becauſe, as concerning the preſence of his body, hee converſed fourty dayes with his Diſciples; and they accompanying him to ſee him, not to follow him, he aſcended into heaven, and is no longer here. For, Hee is there; ſitting at the right hand of God: and, He is here; for the preſence of his Majeſty hath not left us.* Againe, *according to the preſence of Christs majeſty, we have Christ alwaies: according to the preſence of his fleſh, it was truely ſaid unto the Diſciples; Ye ſhall not have me alwaies. For the Church injoyed him a few dayes, as concerning the preſence of his fleſh; now it layeth hold on him by faith, but ſeeth him not with corporall eyes.* Christ therefore is preſent with us, 1. *By his ſpirit and Godhead.* 2. *As touching our faith and confidence, wherewith wee behold him.* 3. *In mutuall dilection and love*, becauſe he loveth us, and wee him, ſo that hee doth not forget us. 4. *In reſpect of his union with humane nature*, that is, in the conjunction of the ſoule with the body. For the ſame ſpirit is in us and in him, who joyneth and knitteth us unto him. 5. *In reſpect of that hope, which we have of our confirmation*; that is, that certaine hope which we have of comming unto him.

What the perſonall union of two natures in Christ is.

Tract. 50. in Johan.

Five manners of Christs preſence.

Queſt. 48. *Are not by this meanes the two natures in Christ pulled aſunder, if his humanity be not whereſoever his divinity is?*

Anſw. No: For ſeeing his divinity is incomprehenſible, and every-where preſent:[a] it followeth neceſſarily, that the ſame is without the bounds of his humane nature, which he tooke to him,[b] and yet it is nevertheleſſe in it, and abideth perſonally united to it.

a Jer. 23. 14. Acts 7. 49.
b John 3. 13. Col. 2. 9. John 3. 13. & 21. 15. Matth. 28. 6.

The Explication.

THis Queſtion is another argument and inſtance of the *Ubiquitaries*. For thus they argue. Object. *In Christs perſon the two natures are joyned in unſeparable union: Therefore whereſoever Christs Godhead is, there alſo muſt his humanity needs be.* *Anſ.* Theſe two natures remaine in ſuch ſort joyned and united, that their property remaineth diſtinct, and neither is turned into other: which would fall out, if each nature were infinite and everywhere. Repl. *Thoſe two natures, whereof one is not where is the other, are ſundred, neither remaine perſonally united, but are ſeparated: In Christ are two natures, whereof one, which is his humanity, is not where is the other, which is his Godhead: Therefore the two natures in Christ are not united, but ſeparated.* *Anſw.* The Major is true, being

ing understood of two *equall natures*; that is, either both *finite*, or both *infinite*; but false of *unequall natures*; that is, of those whereof one is *finite*, and another *infinite*. For the *finite* nature cannot be at once in moe places: but the *infinite* nature may be at once both whole *in* the finite nature, and whole *without* it: and this may wee indeed consider and observe in Christ. For his humane nature, which is finite, is but in one place: but his divine nature, which is infinite, is both in Christs humane nature, and without it, and even every-where. Repl. *There must notwithstanding bee made a separation in another part, where the humane nature is not, though there be no separation where it is.* *Answ.* Not at all: Because the Godhead is whole, and the same in the humane nature, and without it. Gregory Nazianzene saith: *The Word is in his temple, and is every-where, but after a speciall manner in his temple.* Repl. *If Christs humane nature be not adorned with divine properties, it followeth, that there is no difference between Christ and other Saints: For no other difference can be found, but the equalling of his manhood with his Godhead. For the difference between Christ and the Saints, is either in substance and essence, or in properties: but not in substance; because the whole Godhead dwelleth as well in the Saints, as in Christ: Therefore in properties.* *Answ.* We deny that there is any difference between Christ and the Saints either in substance, or in properties, or gifts: for this enumeration or reckoning is not perfect and complete. There is wanting a third difference, whereby Christ is distinguished from all Saints, namely, *the secret personall union of both natures*, which is in Christ, not in the Saints. For in Christ *dwelleth the fulnesse of the Godhead bodily*; so that Christ-man is God, and Christ-God is man: and thus the Godhead dwelleth not in the Saints. Repl. It is said, *God hath given him a name above every name*, Phil. 2. *God hath given him such a name, that is, together with his Godhead:* For as the Godhead, so the properties of the Godhead were given him of the Father. 2. *God gave such a name to him, that is, to Christ-man, by personall union, not by any exequation or equalling of both natures.* For as the Godhead, so are the properties thereof given.

Three Pestilent weeds growing in the Ubiquitaries garden.

By these three objections it appeareth, that the Ubiquitaries (of whom the things are brought) *fall into foule errours.* 1. *Into the errour of Nestorius, because they sunder the united natures in Christ*, whilst, instead of the *union* of the natures, they substitute *the exequation and equalling*, or *the operation and working* of the other. For two things, two spirits, and two natures may bee equalled, and mutually worke one by another without personall union. 2. *Into the errour of Eutyches, because they confound the same natures.* 3. *They disarme us of those weapons wherewith wee should fight against Arrians and Sabellians.* For they doe foulely enervate and weaken all those places, which prove Christs divinity, by drawing them to the equalling of his humane nature with his divine.

1 Nestorianisme.

2 Eutychianisme.

3 Arrianisme.

3. *Wherefore Christ ascended into heaven.*

1. For his Fathers and his owne glory. Ephes. 4. 10. Phil. 2. 9, 10, 11.

CHrist ascended, first, *for his owne and his Fathers glory.* For, 1. He was to have a celestiall Kingdome: Therefore he might not abide in earth. *He that descended, is even the same that ascended farre above all heavens, that hee might fill all things. Wherefore God hath also highly exalted him; that at the name of Jesus every knee should bowe, and that every tongue should confesse, that Jesus Christ is the Lord, unto the glory of God the Father.* 2. It was meet that the head should be glorified with excellency of gifts above all the blessed, as being the members of that head: which could not have been done in earth.

3

2. For our sake.

2. He ascended *in respect of us*, and that for foure causes: 1. That he might gloriously make intercession for us. *Christ is at the right hand of God, and maketh intercession for us.* Now he maketh intercession for us: 1. *By the worth of his sacrifice already offered:* which is so great, that the Father in regard thereof ought to receive us into favour. 2. *By his owne will*, whereby he unceasingly desireth, that the Father should receive us into favour at the view and remembrance as it were of the sacrifice performed by him in his body. 3. *By the consent of the Father*, approving this will and desire of the Sonne, accepting the value of his sacrifice as a ransome for our sinnes,

2. To make intercession for us. Rom. 8. 3, 4.

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sinnes, and together with his Sonne, receiving us into favour. On this wise doth Christ by his intercession apply unto us the benefits and merits of his death. To this application was required his whole glorification, the parts whereof are his Resurrection, Ascension, and Session at the right hand of the Father. Object. *He made intercession for us also on earth.* Answ. This intercession was made, in respect of the intercession to come. For of that condition he made intercession before, that, having accomplished his sacrifice upon earth, he should present himselfe for ever a Mediatour in the celestiall Sanctuary. 2. That we might also ascend, and might be assured of our ascension. *I will prepare you a place. In my Fathers house are many dwelling places*, that is, places to abide for ever: for he speaketh of continuing. *Christ ascended: Therefore shall we also ascend.* The consequence is good, because he is the head, and we the members: also, hee is the first-begotten amongst many brethren. 3. That hee might send the holy Ghost, and by him gather comfort, and defend his Church from the Divell, unto the worlds end. *If I goe not away, the Comforter will not come unto you, which* (holy Ghost) *he shed on us abundantly through Jesus Christ our Saviour.*

2. That we might also ascend. John 14.2,3.

3. That he might send the holy Ghost. John 16.7.

Object. *He gave the holy Ghost both before, and after his resurrection: wherefore he went not for that cause away, as to send the holy Ghost.* Ans. Hee had given him indeed before, but not in such plentifull manner, as in the daies of Pentecost. That sending of the holy Ghost, which was from the beginning of the world in the Church, was done in respect of Christ to come, who should at length reigne in humane nature, and give largely and in abundant manner the holy Ghost. Before his ascension hee gave him not in such plenty, because of the decree of God, who purposed to doe both by man glorified: And the sending of the holy Ghost was the chiefe part of Christs glory. Therefore it is said, *As yet was not the holy Ghost*, that is, the wonderfull and plentifull sending of the holy Ghost, because Christ was not as yet glorified. *Except I goe away, the Comforter shall not come unto you.* This was the cause why the sending of the holy Ghost was deferred untill the ascension. 4. That hee might promise for us in the sight of God, that hee would bring to passe, that wee should no more offend.

John 7.39. & 16.7.

4. *What is the difference between Christs ascension and ours.*

Christs ascension and ours agree, 1. In that it is to the same place. For wee shall ascend into the same place whither he ascended. 2. In that also it is to be glorified. *Father, I will that they, which thou hast given me, be with me, even where I am, that they may behold my glory.* But they differ, 1. Because Christ ascended by his own power and vertue: we not by our owne, but by his. *No man hath ascended into heaven* (that is, by his owne proper vertue) *but the Son of Man.* We shall ascend by, and for him. *I goe to prepare you a place. I will that they which thou hast given mee, be with me even where I am.* 2. He ascended to be head: we to be his members. He to glory agreeable for the head: and we shall ascend to glory fit for members. Hee ascended to sit at the right hand of the Father; we to sit indeed in his and his Fathers throne, but that only *by a participation: not in the same degree and dignity* with him. *To him that overcommeth, will I grant to sit with mee in my throne, even as I overcame, and sit with my Father in his throne.* Christ therefore ascended as head of the Church: wee shall ascend as members of this head, that wee may bee partakers of his glory. 3. Christs ascension was the cause of our ascension: but it is not so of the contrary. 4. *Whole Christ* ascended: but not *the Whole* of Christ. Because hee ascended as touching his humane nature only, and not as touching his divine, which also is on earth: But *the whole of us* shall ascend, because we have only a finite nature: & that but one.

They agree. 1 2

John 17.24.

They differ. 1

John 3.13.

John 14.2.& 17,24. 2

Revel.3.21. 3 4

On The 18. Sabbath.

Quest. 49. *What fruit doth the ascension of Christ into heaven bring us?*

Answ. First, that hee maketh intercession to his Father in heaven for us [a]. Next, that wee have our flesh in heaven, that wee may bee confirmed thereby, as by a sure pledge, that it shall come to passe, that he who is our head, will lift up his members unto him [b]. Thirdly, that hee sendeth us his Spirit instead of a pledge between him and us [c], by whose forcible working wee seeke after, not earthly, but heavenly things, where he himselfe is sitting at the right hand of God [d].

a 1 John 2.1. Rom.8.34.
b John 14.2. & 17.24. & 20.7. Ephes.2.6.
c John 14.16. & 16.7. Act.2.33. 2 Cor.1.21. & 5.5.
d Col.3.1.

The Explication.

5. *What are the fruits of Christs ascension.*

1. His intercession, which hath three parts:
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THe chiefe fruits of Christs ascension, are: first, *His intercession*; which signifieth, 1. *The perpetuall vertue and strength of Christs sacrifice.* 2. *Both wils in Christ, both humane and divine, propitious and favourable unto us,* whereby hee will that for his sacrifice wee bee received of his Father. 3. *The assent of his Father, approving this his Sons will, and accepting of the value of his sacrifice as a ransome for our sins:* and as the Father receiveth us, so doth he also. In summe, it is the will both of the Father & the Son, that Christs oblation and sacrifice should be availeable unto us for ever. Object. *But before Christs ascension, not before his comming, there was intercession.* Answ. 1. That depended of this which was to be after the ascension, that is, it was made in respect of his intercession to come, as also the whole receiving into favour from the beginning of the world. For he, our Mediatour, made intercession before, with this condition, that he, accomplishing his sacrifice, should appeare for ever in the heavenly Sanctuary. *Thou art a Priest for ever after the order of Melchisedech.* 2. That intercession in the Old Testament was not such as it is now in heaven. For in the Old Testament the Mediatour made intercession for the worth of his sacrifice and ransome one day hereafter to bee paid: and the Father received the Fathers of the old Church into favour, in regard of this ransome afterwards to be paid: but now he receiveth us for Christs ransome already paid. So also sins in the time of the Law were remitted, and the holy Ghost given, for the sacrifice which was to come: but now both these are sealed unto us for Christs sacrifice already performed. And the value of Christs sacrifice continueth for ever, because, *With one offering he hath consecrated for ever them that are sanctified.* And the surcease of Christ from offering any moe sacrifices, is no argument of an imperfect, but rather of a perfect sacrifice. For if he should often sacrifice after the maner of the Leviticall Priests, he should therefore sacrifice often, because he is not able with one sacrifice to make perfect them which come unto God. But he made all perfect with one sacrifice: wherefore he now executeth the office of his Priesthood, not by often *offering* & meriting, but by often *applying* to us (through the infinite worth of his sacrifice) grace, righteousnesse, and his holy spirit; which is a weightier worke, than if hee iterated his sacrifice.

Heb.5.6.

Heb.10.14.

2
Our ascension into Heaven. John 14.2.

2. *Our glorification or ascension:* For seeing Christ our head is ascended, wee are certaine, that wee also shall ascend into heaven, as being his members. *I goe to prepare a place for you. And though I goe to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there may yee be also.* Object. *But Elias and Enoch ascended before Christ: Therefore Christ is not by his ascension the cause of our ascension.* Answ. They ascended in respect of Christs ascension, which was to come. Christs ascension and glorification, is the *cause* and *example* of our ascension and glorification, because except hee were glorified, we should not bee glorified. For the Father hath decreed to give us all things by the Messias, and hath put all things in his hands. And how should Christ have given us a Kingdome, except himselfe first, as being the first-borne, had taken possession thereof?

thereof? but for this cauſe alſo he aſcended into heaven, that he might there reigne: Therefore he will tranſlate his Citizens thither. And ſeeing wee are his members, and he our head is already aſcended, and glorified: Therefore ſhall wee alſo aſcend, and be glorified. *Where I am, there ſhall alſo my ſervant be. I will receive you unto my ſelfe, that where I am, there may ye be alſo.* John 11.26. & 14.3.

3. *The ſending of the holy Ghoſt*, by whom he gathereth, comforteth, and defendeth his Church to the worlds end. Hee was given alſo to the godly which were under the Law, before Chriſts aſcenſion and comming. But that was, 1. *In reſpect of this aſcenſion and glorification of Chriſt, which was then to come*, and whereof that ſending and powring out of the holy Ghoſt is, not *a fruit* onely, but alſo *a part*: and ſo in reſpect alſo of this ſending, which was now after Chriſts aſcenſion accompliſhed, the holy Ghoſt was given unto the godly in the Old Teſtament. 2. Now after Chriſts glorification it was given *more abounndantly*, as in the day of Pentecoſt: that which alſo was fore-told: *And it ſhall be in the laſt daies, ſaith God, I will powre out my ſpirit upon all fleſh.* Now, that Chriſt did not powre out the holy Ghoſt in ſuch plenty before his aſcenſion, that befell onely, as before was ſaid, in reſpect of the decree of God. For God would that the holy Ghoſt ſhould bee given by the Meſſias, as well man as God: wherefore man alſo was to be glorified, who ſhould doe this. *It is expedient for you, that I goe away; for if I goe not away, the Comforter will not come unto you: but if I depart, I will ſend him unto you.* By the efficacy and working of this his ſpirit we ſeek *things above*, becauſe there is our treaſure, there are our goods; & that becauſe Chriſt hath therfore aſcended, that he might make thoſe good things ours, which were there long before. And this is the Apoſtles argument, Coloſ. 3.1. There are other fruits alſo of Chriſts aſcenſion. For, 4. It is a teſtimony, *That our ſins are fully pardoned us, who doe beleeve.* For except hee had ſuffered the puniſhment for ſins, he could not have entered into the throne of God: For where ſinne is, there is death alſo. *He ſhall reprove the world of righteouſneſſe, becauſe I goe to my Father.* 5. It is a teſtimony, *That Chriſt is indeed Conqueror of death, ſinne, and the Divell.* 6. It is a teſtimony, *That we ſhall never be left deſtitute of comfort:* becauſe he therefore aſcended, to ſend the holy Ghoſt. *If I goe not away, the Comforter will not come. When he aſcended up on high, hee led captivity captive, and gave gifts unto men.* 7. It is a teſtimony, *That Chriſt will for ever defend us*, becauſe wee know that our head is a glorious head, and placed above all principalities.

1. The ſending of the holy Ghoſt.

Joel 2.28. Acts 2.17.

John 16.7.

4. Remiſſion of ſins. John 16.10.

5. Conqueſt or victory over death.

6. The comfort of the Church. John 16.7.

Ephes. 4.8.

7. The defence of the Church.

Now what is it *to beleeve in Jeſus Chriſt, which aſcended into heaven?* Anſw. It is to beleeve, 1. That he did truely, and not in ſhew only aſcend into heaven, and now is there reſident in his humanity; and ſitting at the right hand of his Father, untill he thence returne unto judgement, would be called on by us. 2. That he hath aſcended for our ſakes, and now appeareth in the preſence of God, maketh interceſſion for us, ſendeth us his holy Spirit, and will one day take us unto himſelfe, that wee may be where he is, and reigne with him in glory.

The meaning of the Article, He aſcended into heaven.

Queſt. 50. *Why is it further ſaid, He ſitteth at the right hand of God?*

Anſw. Becauſe Chriſt therefore is aſcended into heaven, to ſhew thereby, that he is Head of the Church [a], by whom the Father governeth all things [b].

a Ephes. 1.20, 21, 22, 23. Coloſ. 1.18.
b Mat. 28.18. John 5.22.

The Explication.

TO *ſit at the right hand of God*, and, *to aſcend into heaven*, are things different: for one may be without the other. Wherefore this Article diſfereth three waies from the former. 1. Becauſe in this Article is declared *the end of his aſcenſion*. For Chriſt did therfore aſcend into heaven, that he might ſit at the right hand of the Father. 2. Becauſe Chriſt ſitteth *alwaies* at the right hand of the Father, but into heaven he aſcended but *once*. 3. The

Chriſts ſitting at Gods right hand, diſfereth from his aſcenſion: 1. In order. 2. In continuance. 3. In end.

Angels doe *ascend*, and wee shall also *ascend into heaven*; but yet neither they, nor
Hebr. 1. 13. wee shall *sit at the right hand of God*. For, *To which of the Angels said God at any time, Sit at my right hand, untill I have made thine enemies thy foot-stoole?* much lesse did God say thus unto any *man*, Christ alone excepted. The Questions of Christs sitting at the right hand of the Father, are:

1. *What the right hand of God signifieth in the Scriptures.*
2. *What it is to sit at* GODS *right hand.*
3. *Whether Christ did alwaies sit at Gods right hand.*
4. *What are the fruits of Christs sitting at the right hand of the Father.*

1. *What the right hand of God signifieth.*

THe *right hand*, as also other *members*, are attributed unto God by an *Anthropopathy*, or resemblance after the manner of men: and in Scripture *the right hand of God* signifieth, 1. The omnipotency, or exceeding vertue of God. *Him hath God*
1 Acts 5. 31. Psal. 118. 16. Exod. 15. 6. *lift up with his right hand, to be a Prince and a Saviour. The right hand of the Lord hath done valiantly. Thy right hand, O Lord, hath bruised the enemy.* 2. It signifieth perfect glory, perfect dignity, and full divine majesty, and in this sense it is here taken.

2. *What it is to sit at Gods right hand.*

TO sit at Gods right hand, is to be a person equall to God in power and glory, by whom the Father worketh immediately, and governeth all things. They commonly define it to bee, *to reigne in equall power and glory with the Father.* That is true indeed of Christ: for he doth all things likewise as doth the Father, and is indued with the same power with the Father, which also he exerciseth. But the Sonne hath thus so reigned: and the same agreeth also to the holy Ghost, *who yet is not said in the Scripture to sit, neither doth sit at the right hand of the Father*: because the Father doth not governe all things, especially his Church, immediately by the holy Ghost, but by the Sonne. Wherefore this definition, which is commonly received, is not sufficient and perfect. Some confound his *sitting* with his ascension, and say it is all one. But wee have already shewed and proved a difference: and it is absurd, that in so short a confession should bee an idle speaking of the same thing twice. This phrase of speech is taken from the custome of Kings, who place those whom they honour, at their right hand, and have their assistant-assessors, to whom they commit the power of government: So *Christ is said to sit at the right hand of the Father*, because the Father will rule and governe by him immediately all things both in heaven and earth. This Session therefore is *the supreme dignity and glory given by the Father unto Christ after his ascension:* Or, *the peerlesse exaltation of the Mediatour in his Kingdome and Priesthood.*

Whence the phrase of Christs sitting at Gods right hand ariseth.

Christ alone sitteth then at the right hand of God the Father, that is, hee is the Mediatour and person omnipotent, by which the Father governeth all things immediately: but especially, by which he defendeth the Church against her enemies. And this glory & Session of Christ at the right hand of the Father, is, 1. *The perfection of Christs divine nature*, that is, the equality of the *Word* with the Father, which hee did not then receive, but ever had. Which his Divinity, though for the whole time of his humiliation it lay hidden & undescried; yet it afterwards shewed forth it selfe with power and majesty. 2. *The perfection and exaltation of Christs humane nature.* This perfection compriseth, 1. The personall union of the humane nature
Foure things wherein Christs sitting at Gods right hand consisteth. 1 2 Colos. 1. 9. with the Word; *In him dwelleth all the fulnesse of the God-head bodily.* 2. The excellency of gifts; wisdome, power, brightnesse, glory, majesty, and other graces far greater and more in number, than are bestowed on all men or Angels, and therefore in which
John 3. 26. & 3. 34. hee farre excelleth both men and Angels. *Of his fulnesse have all wee received. God*
3 *giveth him not the spirit by measure.* 3. *The perfection or the excellency of the office of the*

the Mediatour, that is, the Propheticall, Prieſtly, and Royall function, which Chriſt now (as the glorified head of his Church) doth in his humane nature glorioufly exerciſe in heaven. For now he is our glorious interceſſor, he is the glorious giver of the holy Ghoſt, and the mighty preſerver and defender of his Church. This excellency of Chriſts office is the very exalting of Chriſt in all his functions: that is, the laying downe of the infirmity of Chriſts humane nature, and the perfection of glory: which was due unto Chriſt, both in reſpect of his *office*, as being a Prophet, King, or Prieſt; and in reſpect of his *perſon*, as being God. *All power is given unto me both in heaven and earth.* Mat. 28. 18. 4. *The perfection of Chriſts honour*, that is, the adoration, worſhip, and reverence, which equally, as to the Father, is yeelded unto Chriſt both of Men and Angels, becauſe he is adored, and magnified of all, as the Lord and Prince of all. *Let all the Angels of God worſhip him. Hee hath given him a name above every name.* Pſal. 97. 7. Hebr. 1. 6. Philip. 2. 9. By theſe and the like ſpeeches are ſignified the parts of Chriſts ſitting at Gods right hand. But *the name*, whereof is ſpoken in the words of the Apoſtle before alledged, is *the excellency of the perſon and office of Chriſt, and a declaration of both by his viſible majeſty*, that all may be forced to confeſſe, that this is the King, by whom God ruleth all things. So alſo did Stephen ſee him ſtanding on Gods right hand, adorned with viſible majeſty and glory, and worſhipped him. Chriſt had ſome parts alſo before of his excellency, both of his *office*, and of his *perſon*, but he then came to the full perfection of all, when being taken up into heaven, hee was placed at the right hand of the Father.

4

By theſe parts now of Chriſts ſitting at the right hand of the Father, the definition of his ſitting may be made more full in this wiſe. When Chriſt is ſaid *to ſit at the right hand of the Father*, he is ſaid, To have the ſame and equall power with the Father; To excell all Men and Angels in his humane nature, both in gifts beſtowed on him more and greater than on them, as alſo in viſible glory and majeſty: To ſhew himſelfe Lord of Men and Angels, and of all things that are created: in the name of the Father, To rule and adminiſter immediately his Kingdome in heaven, and the whole world, & chiefly, To govern by his power immediately the Church: laſtly, To be acknowledged and magnified of all, as chiefe Lord and Head. But how, and how many waies Chriſt is called *our Head*, hath been heretofore fully handled in the 32. Queſtion of the Catechiſme. The Seſſion therefore at the right hand of God, is, the honour not of the Father, or the holy Ghoſt, but proper to the Sonne alone: and is indeed the laſt degree and conſummation of honour, which the Sonne obtained in both natures, but diverſly in each of them. For, *in reſpect of his humane nature, it is a reall communication of heavenly gifts, or perfect glory, which the humane nature or manhood of Chriſt injoyed not before the aſcenſion.* But, *as concerning his divinity*, his ſeſſion at the right hand of God is no change thereof, but *a bare laying aſide that humiliation, whereunto it had ſubjected it ſelfe; and a manifeſtation of that glory which he had alwaies with the Father, and had concealed in the time of his humiliation; and a title of full and free challenge, whereof the Godhead in the aſſumption of humane nature had as it were diſcharged it ſelfe.* For as the Godhead humbled it ſelfe, ſo alſo it was againe exalted and placed at the right hand of the Father: namely, *it was gloriouſly manifeſted in the fleſh. Father, glorifie me, &c.* John 17. 5.

A more full deſcription of Chriſts ſitting at Gods right hand.

Chriſt may be ſaid to ſit at Gods right hand in reſpect of both natures.
1 How in reſpect of his humanity.
2. How in reſpect of his divinity.

Many objections are by this definition refuted: As, 1. *The holy Ghoſt alſo is equall with God the Father: Therefore we may truly ſay, that hee alſo ſitteth at the right hand of the Father.* Anſ. It doth not follow: becauſe the reaſon is grounded on an ill definition. For although the holy Ghoſt be (as well as the Father and the Son) Head, and Lord, and Ruler of the Church, yet doth it not agree to the holy Ghoſt, but *to Chriſt alone, to ſit at the right hand of the Father*: Becauſe hee alone tooke humane nature, was humbled, dead, buried, roſe againe, aſcended, and is Mediatour. And further, the Father worketh immediately by the Sonne only: but by the holy Ghoſt the Father doth not worke immediately, but through the Son. For the ſame order is to bee kept in their operation and working, which is in the perſons. The Father worketh *not By himſelfe, but Of himſelfe*, becauſe he is of none: The Son worketh *By himſelf, not Of himſelf*, becauſe he is begotten of the Father: The holy Ghoſt worketh

By himselfe, but From the Father and the Son, from whom he doth proceed: Therefore the Father worketh immediatly by the Sonne: because the Sonne is before the holy Ghost, yet *not in time, but in order:* but mediately the Father worketh by the holy Ghost: and therefore *the Sonne,* the Mediatour, is rightly said to sit at the right hand of the Father, but not the holy Ghost. Object. 2. *Christ before his ascension was alwaies the glorious Head and King of the Church: Therefore hee cannot now bee first, after his ascension, said to sit at Gods right hand.* Answ. Againe, this reason also is grounded upon a bad definition. Christ was alwaies glorious, but hee was not alwaies advanced and exalted in the office of his Mediatourship, to wit, in his Kingdome and Priesthood. Now first he began to have the consummation and perfection of glory, which before he had not: that is, gloriously to rule and administer his Kingdome and Priesthood in the heavens. Object. 3. *Christ saith; To him that overcommeth will I grant to sit in my throne with mee: Therefore wee also shall sit at the right hand of the Father.* Answ. Wee shall sit there *by participation of glory:* where this must be also granted, that *the same is the throne of the Father and the Sonne. In the same throne* many may sit, but *not in the same dignity,* but some in higher roome, and some in lower. Many Counsellers sit neere the Prince: but the Lord Chancellour onely sitteth at his right hand. And so Christ will not give that chiefe dignity and glory given him of his Father unto any other. Repl. *But to sit at Gods right hand, is also to live gloriously and blessedly: and this agreeth to us.* Ans. This is not a full and sufficient definition; because *a blessed life* agreeth both to us and Angels: but *the sitting at Gods right hand* doth not. Whereupon, these Articles were adjoyned together; *He ascended into heaven: He sitteth at the right hand of God the Father.*

Revel. 3 21.

3. *Whether Christ did alwaies sit at the right hand of God.*

THis Question should not bee needfull, except mens curiosity had made it such. To the explication whereof is required the distinction first of *natures,* then of *time.*

1 How Christ alwaies sate at the right hand of the Father, according to his divinity.

Now as concerning *Christs divinity*: 1. That *alwaies* sitteth at the right hand of the Father, as *sitting signifieth an equall power and honour:* which Christ hath, even the same with the Father. For Christs divine nature was from everlasting equal with the Father in honour and power. Likewise, as, To sit at the right hand of the Father signifieth, *To be the head of the Church.* For by the *Word* the Father did from the beginning alwaies preserve the Church, as also by him he created all things. In this sense Christ was placed by his eternall generation at the right hand of the Father.

2

2. Christ according to his divinity also doth so sit at the right hand of the Father, as *hee was ordained to this his office of Mediatourship from everlasting.* For hee was from everlasting ordained to the Mediatourship, yea even according to his divinity.

3

3. He doth *alwaies* sit, according to his divinity, at the right hand of God, in *that he begun from the very beginning of the world, to execute, and hath executed this his office.* And Christ, according to his divinity, was in this respect after his ascension into heaven, *placed at the right hand*; in that his divinity then began *to shew it self glorious in his body:* which in the time of his humiliation had hid it selfe from being openly manifested and declared. For in the time of his humiliation, which was when he lived on earth, his Godhead also had humbled it selfe, *not by making it selfe weaker:* but by *hiding it selfe* onely, and not shewing it selfe abroad: Therefore thus Christ also according to his divine nature, was *placed* at his Fathers right hand, namely, *by laying downe that humility,* which he tooke on him for our sake, and by shewing forth that *glory, which hee had with his Father before the foundations of the world were laid* (but had hid the same in the time of his humiliation): not by adding any thing unto it, which it had not before, neither by making it more bright and powerfull, neither by manifesting and declaring it before God, but unto men, and by using fully and freely his right and authority; which right and authority, Christs humanity had as it were laid downe in the taking up and assumption of humane nature: Therefore hee saith; *Now glorifie mee, thou Father,*

How he sate not alwaies according to it, but was there placed.

John 17. 5.

Father, with thine owne ſelfe, with the glory which I had with thee before the world was. This glory he had not with men: Therefore hee prayeth, that as hee had it alwaies with the Father, ſo he might manifeſt it unto men. Wherefore this is not to be taken, as if the Word received any change or alteration of his Godhead: but in that ſenſe only which hath been ſaid.

Now as concerning Chriſts *humane nature*: according to it hee was *then firſt placed at the right hand of the Father, when he aſcended into heaven*: then hee attained to his glorification, when he received that, which before hee had not. *For thus it behoved Chriſt to ſuffer, and ſo to enter into his glory.*

Obiect. 1. *Hee that ſitteth at Gods right hand is every-where. Chriſt ſitteth at Gods right hand: Therefore he is every-where.* Anſw. This reaſon wee grant in reſpect of *the communicating of the properties to the perſon.* But if it be further concluded, that *according to the fleſh* he is every-where, there will bee more in the concluſion, than was in the premiſſes. Luke 24.26. The Ubiquitaries arguments drawn from Chriſts ſitting at his Fathers right hand.

Obiect. 2. *The right hand of God is every-where. Chriſts humane nature ſitteth at the right hand of God: Therefore his humane nature is every-where.* Anſw. Wee deny the conſequence of the whole reaſon: becauſe there are foure termes in this Syllogiſme. For, *The right hand of God*, and, *To ſit at the right hand of God*, is not all one. The Minor ſhould thus proceed: *The humane nature is the right hand of God:* But ſo it is falſe. Neither yet is the Major ſimply true, that he which ſitteth at Gods right hand, ſitteth every-where. For *a part of the ſitting at Gods right hand*, is alſo that *viſible* glory and majeſty, wherewith Chriſts humane nature was indowed, & wherewith Stephen beheld him indued in heaven. This is not every-where, but onely in that place, where his body is ſeated and remaineth. Acts 7.56.

Obiect. 3. *He aſcended into heaven, to fill all things, that is, with the preſence of his fleſh.* Anſw. It is a fallacy in miſconſtruing the word. *He aſcended to fill all things*, that is, with his gifts and graces, not with his fleſh, bones, and skinne. Theſe are the monſters and dotings, whereby the Divell carrieth Gods glory into deriſion. Repl. *That nature which hath received omnipotency, is every-where: Chriſts humanity hath received omnipotency: Therefore it is every-where.* Anſw. The nature which hath received omnipotency *by a reall tranſfuſion and communication of the properties*, is every-where: but not that which hath received it *by perſonall union onely*, as the humane nature of Chriſt. But yet notwithſtanding many things have been beſtowed by reall tranſfuſion on Chriſts humanity: to wit, other qualities, than which he had on the Croſſe, and in his humiliation. Likewiſe, farre more and greater gifts than thoſe, which are beſtowed either on Angels or on Men, were heaped on Chriſts humane nature after his aſcenſion: and in reſpect of thoſe gifts beſtowed on him, Chriſt is placed, *according to his humane nature*, at the right hand of his Father; but *according to his Divinity*, he is placed at the right hand of the Father, as hee being glorified, and taken up into heaven, hath ſhewed forth the ſame in his fleſh, and hath attained unto the perfection of glory, or the higheſt degree of glorification, as touching his humanity. Ephes. 4.10.

Queſt. 51. *What profit is this glory of our head Chriſt unto us?*

On the 19. Sabbath.

Anſw. Firſt, that through his holy Spirit, he powreth upon us, his members, heavenly graces[a]. Then, that hee ſhieldeth and defendeth us by his power againſt all our enemies[b].

a Acts 2.33. Ephes. 4.10.

b Pſal. 2.9. & 110.1,2. John 10.28. Ephes. 4.8.

The Explication.

4. *What are the fruits of Christs sitting at the right hand of the Father.*

THe fruits of Christs sitting at the Fathers right hand, are *all the benefits of the Kingdome and Priesthood of Christ glorified.* As, 1. His intercession for us. 2. The gathering, governing, and guarding of the Church by the Word and Spirit. 3. His defending of the Church against her enemies. 4. The abjection & destruction of the enemies of the Church. 5. The glorification of the Church, and aboliſhment of all infirmity, whereunto it was enthralled. These fruits of Christs sitting at the right hand of God arise out of the office and person which he sustaineth. The fruits or benefits of the *Kingdome of Christ glorified, are,* that hee ruleth us by the ministery of the Word, and the holy Ghost, that he preserveth his ministery, that he giveth his Church resting places, and is forcible by doctrine in converting the chosen: that he will at length raise up from the dead his chosen and elect, aboliſh all their infirmities, glorifie them, wipe away all teares from them, enthronize them in his throne, and make them Priests & Kings unto his Father. *The fruit of the Priesthood of Christ glorified, is,* that he appereth, presenteth himselfe, and maketh request and intercession for us in heaven, and that forcible, so that the Father denieth us nothing through the vertue and force of his intercession. Hence ariseth that consolation and comfort: Because our *King* and *Head,* our *flesh,* and our *brother* sitteth at the right hand of the Father; therefore hee shall give unto his *Citizens* a rich treasure, even his holy Spirit: Therefore hee shall at length glorifie and quicken us his *members:* Therefore he shall powre out plentifully on us his celestiall blessings, that is, a true acknowledgement of God, faith in him, repentance of our sinnes, and all other Christian vertues; and all this shall hee performe unto us, both in respect of his brotherly love, as also in regard of his office, who is our head. Because also we have such a High Priest, which is set downe at the right hand of the Father, there is no cause why we should doubt at all of our salvation: he shall keep it safe for us, and at length most assuredly and certainly bestow it upon us. *No man shall plucke my sheep out of my hand. I will that they which thou hast given mee, be with mee even where I am.*

The benefits of the Kingdome of Christ glorified.

The benefits of the Priesthood of Christ glorified.

John 10.28. & 17.24.

Now what ought each mans particular application of this Article touching Christs *sitting at the right hand of the Father* be? *Answ.* Even this; I beleeve, that Christ, now possessed of supreme divine majesty, maketh intercession for mee and all the Elect, and applyeth unto us his sacrifice, that by him, and for his sake, the Father may give unto mee life eternall: also that hee governeth and protecteth mee in this life against the Divell and all danger, and will at length glorifie mee, and endow mee with life everlasting.

The meaning of this Article, He sitteth, &c.

Quest. 52. *What comfort hast thou by the comming againe of Christ to judge the quicke and the dead?*

Answ. That in all my miseries and persecutions I looke with my head lifted up, for the very same, who before yeelded himselfe unto the judgement of God for me, & took away all malediction from me, to come Judge from heaven [a], to throw all his and my enemies into everlasting paines [b], but to translate mee with all his chosen, unto himselfe, into celestiall joyes and everlasting glory [c].

a Phil. 3.20. Luke 21.28. Rom. 8.23. Tit. 2.13. 1 Thes. 4.16.
b Mat. 25.41. 2 Thes. 1.6,7.
c Mat. 25.34.

The

The Explication.

IN this Article three Common places fall in one, and meet together, which are divers in themſelves; namely, *of Chriſts ſecond comming, of the end of the world,* and *of the laſt judgement*. Of theſe places wee will ſpeake joyntly, as which are linked between themſelves: yet ſo that we chiefly handle that of the laſt judgment. For to little purpoſe were it for us to thinke of Chriſts ſecond comming, except wee did further conſider, to what end he ſhould come. The chiefe queſtions of the laſt judgement are:

1. *Whether there ſhall be any judgement.*
2. *What that judgement is.*
3. *Who ſhall be Judge.*
4. *Whence, and whither hee ſhall come to judge.*
5. *How he ſhall come.*
6. *Whom he ſhall judge.*
7. *What ſhall be the ſentence and execution of this judgement.*
8. *For what cauſes this judgement ſhall bee.*
9. *When it ſhall be.*
10. *Why God will have us certaine of the laſt judgement.*
11. *Why hee would not have us certaine of the time.*
12. *Why God deferreth that judgement.*
13. *Whether it is to be wiſhed for.*

1. *Whether there ſhall be any judgement.*

THis Queſtion is neceſſary. For the Scripture alſo hath fore-told, that there ſhall come in the later times mockers, who ſhall account this Article for a fable. *Where is the promiſe of his comming? For ſince the Fathers dyed, all things continue alike from the beginning of the Creation.* The laſt judgement cannot indeed bee demonſtrated out of Philoſophy: but neither is there any thing in Philoſophy againſt it. But the whole certainty thereof is grounded on divine Prophecies, or on the Doctrine of the Church. For although the Philoſopher perhaps would ſay ſomewhat, as ſeeing a little through a miſt: as, *That it ſhould goe well with the good, and ill with the evill*; and, *That it is not likely, that man was borne to this miſery*: yet by reaſon that man hath loſt the knowledge of the righteouſneſſe, goodneſſe, and truth of God; wee cannot know out of Philoſophy, that any judgement ſhall bee: much leſſe with what circumſtances it ſhall bee. The arguments which Philoſophy yeeldeth, are forcible indeed in themſelves, but are not made knowne but in Divinity: and therefore the arguments themſelves are only made forcible and of ſtrength in Divinity. Wherefore, we will draw reaſons and proofes out of Divinity, or the Doctrine of the Goſpel, by which it may appeare that there is a laſt judgement.

2 Pet. 3. 4.

The certainty of the laſt judgement is not to be ſought in Philoſophy, but in Divinity.

Six proofes of the laſt judgement.

The firſt proofe is drawne from expreſſe and plaine teſtimonies of ſacred Scriptures: As out of the Prophecy of Daniel. *As I beheld in viſions by night, behold one like the Sonne of Man came in the clouds of heaven, and approached unto the Ancient of dayes, and they brought him before him. And he gave him dominion, and honour, and a Kingdome, that all people, nations, and languages ſhould ſerve him: his dominion is an everlaſting dominion, which ſhall never bee taken away, and his kingdome ſhall never be deſtroyed.* And againe a little before: *The Ancient of dayes did ſit, whoſe garment was white as ſnowe, and the haire of his head like the pure wooll, his throne was like the fiery flame, and his wheeles as burning fire. A fiery flame iſſued and came forth before him, thouſands miniſtred unto him, and ten thouſand thouſands ſtood before him: the* 1

Dan. 7. 13.

Verſ. 9. 10.

judgement

judgement was ſet, and the bookes opened. The beaſt was ſlaine, and his body deſtroyed, and given to the burning fire. Likewiſe, out of the prophecie of Enoch, alledged by
Jude 14.15. the Apoſtle Jude. *Behold, the Lord commeth with thouſands of his Saints to give judgment againſt all men.* Moreover, out of the ſermons of Chriſt, eſpecially in *Mat.* 24.
Acts 17.31. 2 Theſ 1.10. *ver.* 25. Likewiſe out of the ſermons of the Apoſtles. *Hee hath appointed a day, in the which he will judge the world in righteouſneſſe, by that man whom he hath appointed: whereof hee hath given aſſurance to all men, in that hee hath raiſed him from the dead.*
Heb. 9.27. *The Lord himſelfe ſhall deſcend from heaven with a ſhout, and with the voice of the Archangel, and with the trumpet of God. It is appointed unto men that they ſhall once dye, and after that commeth the iudgement. And I ſaw a great white throne, and one ſate on it,*
Rev. 20.11,12. *&c. And I ſaw the dead, both great and ſmall, ſtand before God; and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of thoſe things which were written in the bookes, according to their workes.* Neither is the certainty of the laſt Judgement apparent onely by theſe and the like plaine teſtimonies of Scripture, but is deduced alſo out of other places by good conſequence: and hence are made thoſe forcible arguments, which the Philoſophers ſaw but by a
2 glimpſe. The ſecond proofe is drawne *from the end, whereunto mankinde was created.* God neceſſarily obtaineth his end: but to this end did he create mankinde, that man ſhould bee the image of God, and the everlaſting temple of God, wherein hee ſhould bee worſhipped: to whom hee would communicate himſelfe, perfect wiſdome, righteouſneſſe, and goodneſſe, and would impart his bleſſedneſſe: which whereas it is not now performed unto us, and ſeeing it cannot bee that God ſhould create ſo moſt excellent a creature to perpepuall miſery, wee neceſſarily inferre that there ſhall bee a change: For God will obtaine his end, & will not ſuffer the temple of the holy Ghoſt to bee utterly conſumed of rottenneſſe. This bleſſedneſſe is a part of Gods image, according to which man was made: but this the Divell hath deſtroyed: therefore God ſhall reſtore it, who is mightier than the Divell. And although the end for which man was created, is hindered divers waies in this life: yet God will at ſome time obtaine it. Wherefore *it is not only* (as the Philoſophers reaſon) *likely and probable, that man was not made for theſe miſeries:* but it is alſo moſt certaine, that the moſt excellent of all creatures was made to a better end. Wherefore there muſt needs be at length a change. By this argument is confirmed
1 Cor. 6.19. the happineſſe of our bodies; according to that of Saint Paul, *Know you not that*
3 *your body is the temple of the holy Ghoſt, which is in you?* The third proof is taken *from the juſtice, goodneſſe, and truth of God,* which requireth, that it may goe *full well with the good, and with the evill full ill.* Philoſophy knoweth not that God is ſo juſt, good, and true, that hee will have the righteous to enjoy full and perfect bleſſedneſſe. But this commeth not to paſſe in this life: nay rather it goeth well with the wicked and evill, in this life. Therefore there muſt remaine another life, wherein this ſhall be.
2 Theſ. 1.4.6. The holy Scripture uſeth this argument, as in Saint Paul: *It is a righteous thing with*
Luk. 16.25. *God, to recompence tribulation to them that trouble you. Remember that thou in thy life time receiveds't thy pleaſure, and likewiſe Lazarus paines: now therefore is he comforted, and thou art tormented.* The fourth is taken *from Gods decree,* whereby hee ordained and purpoſed with himſelfe from everlaſting to raiſe the dead. Wherefore God being unchangeable, will not cancell and revoke this his decree. A regiſter and
Chap. 37. copy thereof wee reade in Ezekiel; and preſidents or examples wee have, Enoch, Elias, and Chriſt. The fift is taken *from Gods omnipotencie,* whereby hee is able to effectuate and accompliſh things contrary to reaſon. This argument Chriſt uſeth
Mat. 22.29. againſt the Phariſees: *Yee erre, not knowing the Scripture, nor the power of God.* The
6 ſixt is taken *from the glory of God,* ſith God created man that he ſhould magnifie him for ever; which cannot be, if there were no reſurrection nor judgement. All other proofes and arguments may be referred unto theſe.

2. *What is the laſt judgement.*

IN every worldly judgement are the Accuſed, the Accuſer, the Judge, the Cauſe; Examination, and hearing of the cauſe, the Law, according to which judgement is given, the Sentence of abſolution, or condemnation, and the execution thereof according to the Law. Worldly judgement then in generall, is *an inquiſition or examination of a cauſe by an ordinary and lawfull Judge, according to juſt Lawes; and a pronouncing of ſentence, and the execution thereof according to the juſt Lawes.* Now it is eaſie to define this laſt judgement of God, which he will execute by Chriſt. This Judge hath no need of inquiſition or examination of the cauſe, or of witneſſes, and accuſers, ſeeing hee himſelfe will make the workes of all manifeſt, becauſe hee is himſelfe *the ſearcher of hearts.* Therefore there ſhall be onely the Judge, and the offendors of whom ſentence ſhall be given, and the law; according to which, ſentence ſhall be given, and executed. The definition of it is this: 1. *The laſt Judgement is* a judgement which God ſhall exerciſe in the end of the world by Chriſt, who ſhall then viſibly deſcend from heaven in a cloud, in the glory and majeſty of his Father and Angels, by whom alſo then ſhall be raiſed from the dead all men, which have died ſince the beginning of the world, unto the end thereof: but the reſt, who are then living, ſhall be ſuddainly changed, & all preſented before the tribunall ſeat of Chriſt, who ſhall give ſentence of all, and ſhall caſt the wicked with the Divels into everlaſting torments, but ſhall receive up the godly unto himſelfe, that they may, with him and bleſſed Angels, enjoy eternall happineſſe and glory in heaven: *Hee ſhall ſo come as ye have ſeene him goe into heaven.* It may bee defined more briefely on this wiſe: *The laſt judgement* ſhall be a manifeſtation of the hearts and inward thoughts of all men, and a declaration of all their actions, and a ſeparation of the juſt and unjuſt, who ever have lived, or ſhall live from the beginning of the world unto the end, proceeding from God by Chriſt: and a pronouncing of ſentence on theſe men, and execution thereof, according to the doctrine of the law and Goſpel: the iſſue whereof ſhall be the perfect delivery of the Church, and the finall abjection of wicked men and divels into everlaſting puniſhment.

The definition of the laſt judgment.

Acts 1.11.

A more briefe definition.

The parts of this definition we will now in few words confirme. 1. The judgement ſhall bee *a manifeſtation* of the juſt and unjuſt. For, *the bookes ſhall bee opened, that the ſecrets of hearts may bee laid open.* 2. There ſhall bee *a ſeparation* of the juſt and unjuſt. For, *Chriſt ſhall place the ſheep on his right hand, but the goates on his left hand.* 3. This manifeſtation and ſeparation ſhall be wrought *of God by Chriſt.* If of God, then ſhall it bee a moſt divine and juſt judgement: *If God be unrighteous, how ſhall he judge the world?* It ſhall be made and wrought *by Chriſt:* becauſe, *The Father hath committed all judgement to the Son. God hath appointed to judge the world by him.* 4. It ſhall be *a pronouncing of ſentence:* becauſe the Judge ſhall ſay to them on his right hand, *Come ye bleſſed of my Father.* To thoſe on the left: *Goe yee curſed into everlaſting fire, which is prepared for the Divell and his Angels.* 5. It ſhall be *an everlaſting execution: And theſe ſhall goe into everlaſting fire, and the righteous into life eternall.* 6. After this manner the wicked and the godly ſhall be judged *according to the Law and Goſpel,* that is, they ſhall bee pronounced and declared juſt or unjuſt before the tribunall ſeate of Chriſt. For *the abſolution* of the juſt ſhall bee principally according to the Goſpel, but ſhall bee confirmed by the Law: *The condemnation* of the unjuſt ſhall be principally by the Law, but ſhall be confirmed of the Goſpel. Sentence ſhall bee given on the wicked *according to their owne merit.* Sentence ſhall bee given on the godly *according to Chriſts merit* applyed unto them by faith: a teſtimony and witneſſe of which faith ſhall bee their workes. Therefore alſo ſhall the godly confeſſe, that the retribution of rewards commeth not by their merit, but by his grace: they ſhall ſay; *When ſaw we thee hungring or thirſting?* By nature we are all ſubject unto the wrath of God; but wee ſhall be pronounced bleſſed of God, not in Adam, but in the bleſſed ſeed, even in Chriſt. Therefore the ſentence ſhall be given according to the Goſpel.

The confirmation of each part.

1

Rev. 20.12.

2

Mat. 25.28.

3

Rom. 3.6.

John 5.22.

Acts 17.13.

4

Mat. 25.34.41.

5

6

Mat. 25.37

Object.

Rom. 2.6. Obiect. *Vnto every man ſhall be given according to his workes: Therefore judgement ſhall be given to all, not according to the Goſpel, but according to the doctrine of the Law. Anſ.* In this ſenſe, ſhall be given alſo unto the elect according to their workes: not that their works are merits, but in that they are the effects of faith. Wherefore then unto the elect ſhall be given according to their *workes*; that is, they ſhall be judged according to the effects of faith: and to bee judged according to faith, is, to be judged according to the Goſpel. Now Chriſt ſhall rather judge according to *works*, the effects of faith, than according to *faith*. 1. Becauſe hee will have it knowne to other why hee ſo judgeth: leſt the ungodly and condemned perſons might obiect, that he giveth us eternall life unjuſtly. He will proove by our workes, the fruits of our faith, that our faith was ſincere and true, and that therefore wee are ſuch as to whom life is due according to the promiſe. Wherefore hee will ſhew them our workes, & will bring them forth as teſtimonies to refute them; that we have in this life applied unto us Chriſts merit. 2. That we may have comfort in this life, that we ſhall hereafter according to our workes ſtand at his right hand.

Two cauſes why Chriſt will in the laſt day rather judge us according to the effects of faith, than according to faith.

3. *Who ſhall be Iudge.*

John 5.22.27. CHriſt ſhall be the Iudge, the ſame perſon which is the Mediatour. For the Father *hath committed all judgement unto the Sonne, and hath given him power alſo to execute judgement, in that he is the Sonne of man. Hee hath committed all judgement unto the Sonne. Hee is ordained of God, a Iudge of quicke and dead. Hee will judge the world in righteouſneſſe by that man, whom hee hath appointed.* Neither yet are the Father and the holy Ghoſt removed from this judgement. But Chriſt *immediatly* ſhall ſpeake and give ſentence, and that in his humane nature. And when hee ſpeaketh, God ſhall ſpeake, and when he judgeth, God ſhall judge; not onely becauſe he himſelfe is God, but becauſe the Father ſhall ſpeake and judge by him. The judgement then ſhall belong *unto all three perſons of the God-head*, as concerning their *conſent* and authority: but *unto Chriſt*, as touching the *publiſhing* and *executing* of the judgement. For Chriſt ſhall viſibly give ſentence of all, which ſentence hee ſhall alſo together execute. *The Church alſo ſhall judge*, as touching the *approbation* and allowing of his judgement: as Chriſt ſaith, that the Apoſtles *ſhall ſit on twelve ſeates, and ſhall judge the twelve tribes of Iſrael*, that is, that they ſhall ſubſcribe unto Chriſts judgement, and ſhall approve his ſentence. Furthermore, the cauſes, why *Ieſus Chriſt-man, ſhall be Iudge*, are theſe: 1. Becauſe hee muſt judge men; Therefore hee muſt bee beheld of men as a Iudge. But God is inviſible. 2. Becauſe God will have the Church *glorified* by the ſame Mediatour, by whom, and for whom it was *juſtified. God will judge the world in righteouſneſſe, by that man whom hee hath appointed. They ſhall ſee the Sonne of man come in the clouds of heaven, with power and great glory. The Father hath given power to the Sonne to execute judgement, in that hee is the Sonne of man.* 3. That wee may have this comfort, to wit, that this Iudge, wherein he is our Redeemer, Brother, and Head, will be gracious unto us, and will not condemne thoſe whom hee hath redeemed, and purchaſed with his bloud; nay, whom he hath vouchſafed to make his brethren and members. Theſe are the three things then which comfort us. 1. *The perſon of* the Iudge: for hee is our brother, and our fleſh. 2. *The promiſe* of the Iudge; for he hath promiſed and ſaid: *He that beleeveth in the Sonne, hath eternall life. Verily, verily, I ſay unto you, he that heareth my word, and beleeveth in him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life.* 3. *The finall cauſe* or end of his comming to judgement. For he ſhall come to ſet his Church at liberty, & to caſt the wicked into eternall deſtruction. The fourth cauſe why Chriſt-man ſhall bee Iudge, is *the juſtice of God.* Becauſe the world hath contumeliouſly dealt with Chriſt, refuſing his benefits: therefore *They ſhall looke on him whom they have pierced*: that hee may the more confound his wicked enemies, who ſhall be forced to behold him their Iudge, whom they have ſo much withſtood. Obiect. *Chriſt ſaith, that hee came not to judge or condemne the world: How then ſhould hee bee our Iudge?* Anſw. Chriſt in theſe

John 5.22.27.
Acts 10.42. and 17.31.
The Father and the holy Ghoſt ſhall judge by conſent & authority.
The Son by viſible pronouncing of ſentence.
The Church by approbation.
Luke 22.30.
Foure cauſes why Chriſt-man ſhall judge the world.
2
Acts 17.31. Mat. 24.30. John 5.27.
3
Hebr. 2.11. Ephe. 5.30.
John 3.36. & 5.24
Zach. 12.10. John 19.37.
John 12.47. & 3.17.

these places speaketh of his *first comming*, which was not to judge the world, but to save it: but at his *second comming*, hee shall come to bee the Judge of the quick and the dead.

4. *Whence, and whither Christ shall come.*

WE look for our Judge Christ *from heaven*. For whither the Apostles saw him ascend, from thence shall he come. *The Lord Jesus shal shew himselfe from heaven, with his mighty Angels. Hereafter shall yee see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heaven.* From heaven then, where hee sitteth at Gods right hand (not out of the aire, or the sea, or the earth: *For as yee have seene him goe into heaven, so shall hee come.*) Hee shall descend into the clouds; that is, hee shall descend from heaven *visibly* into this region of the aire, as hee did indeed *visibly* ascend. These things are necessarily proposed, that the Church may know whence to expect their Judge and Redeemer. For as he will have it knowne whither hee ascended, so also will he have it known whence he shall come againe: that hee might thereby signifie that he hath not laid away that humane nature which hee tooke.

1 Thes 1.7. Mat.26.64. Phil.3.20. Acts 1.11.

5. *How Christ shall come to judgement.*

HEe shall come, 1. *Truly, visibly, and locally; not imaginarily. They shall see the Sonne of man comming in the clouds of the heaven*: and so shall know him to bee God by his visible majesty. *As yee have seen him goe into heaven, so shall hee come*: But hee ascended visibly and locally: therefore hee shall descend also visibly and locally. *They shall look upon him whom they have pierced.* 2. He shall come furnished and prepared *with glory and divine majesty*, with all the Angels, with voice and trumpe of the Archangel, with divine power, to raise the dead, and to separate the godly from the wicked, & to cast these into everlasting torments, but to glorifie them for ever. *The Son of man shall come in the glory of the Father*, that is, he shall come furnished with a heavenly multitude of Angels, and full of majesty: and that not by necessity, but by his power & authority, shewing himselfe to be Lord over all creatures: and that with such glory, as onely agreeth, and is proper unto the Father. Whereupon withall is gathered, that Christ is not a secondary God, but the second person of the God-head, equall with the Father. *For God will not give his glory to another.* 3. He shall come suddainly when the wicked looke not for him. *When they say peace, peace, he shall come as a theefe in the night.*

Matth.24.30. Acts 1.11. Zach.12.10. 1 Thes.5.2,3.

6. *Whom Christ shall judge.*

HEe shall judge *all men*, both quick and dead, and also the *wicked Angels*. Now men are called *quicke or dead*, in respect of the state which goeth before this judgement: As, they which shall remaine alive untill the day of Judgement, are called *the quick* and living: all the rest, except these, are called *the dead*: and these at the day of Judgement shall *rise*, the other which remaine then alive shall be *changed*. Which change shall be unto them in stead of death: and so *We shall appeare before the judgement seat of Christ*. Object. *But hee that beleeveth in the Sonne, shall not come into judgement: and so it followeth, that all shall not be judged.* *Anſ.* He that beleeveth, shall not come into the judgement of *condemnation*, but shall come into the judgement of *absolution*. Wherefore we shall be judged, as the word *judgement* is more largely taken for both *condemnation* and *absolution*. The Divels shall not then bee judged, that is, *condemned*: but they shall bee judged in respect of the *publishing* of the judgement already passed on them, as also in respect of *aggravating of the judgement*. Object. *The Prince of this world (saith Christ) is already judged and condemned. Therefore hee shall not then bee judged.* *Anſ.* The Divell is already judged, but that onely, 1. *By the decree of God.* 2. *In the word of God.* 3. *In his owne conscience.* 4. *As touching the beginning of his condemnation.* But then he shall bee so judged, having

1 Cor.15.51. Rom.14.10. John 16.11.

ving the ſentence proclaimed publikely on him, that he ſhall not bee able to attempt any thing more againſt God and the Church.

7. *What ſhall bee the proceſſe of the laſt Iudgement, and the ſentence, and execution of it.*

1 1. BY the vertue & divine power of Chriſt, & by his humane voice the dead ſhall
John 5.28. be raiſed. For, *All that are in the graves ſhall heare his voice, and they ſhall come*
1 Cor.15.52. *forth.* The living ſhall be changed, and their mortall bodies ſhall bee made immortall, and they ſhall be gathered from the foure coaſts of the world. 2. By the min-
2 ſtery of the Angels all ſhall be preſented before Chriſts throne. For by the Angels, as by thoſe reapers, Chriſt ſhall gather the godly and the wicked from the foure coaſts of the world, and they ſhall appeare before him. This ſhall he doe by the Angels, not of *neceſſity*, but with *authority*: not as if he had need of the Angels miniſtery, but thereby to ſhew himſelfe to bee Lord of the Angels and of all creatures: and
3 this ſhall be for the majeſty and glory of our Judge. 3. The world, heaven, and earth,
4 ſhall be diſſolved by fire: there ſhall be a change of this preſent ſtate, and a purifying of the creatures, but not a conſuming or utter aboliſhing of them all. 4. There ſhall be a ſeparation of the godly from the ungodly, and ſentence ſhall bee given of both. *Sentence ſhall be given* (which alſo we did touch before in the ſecond queſtion) *on the wicked, principally according to the Law*: yet ſo, as it ſhall bee with the approbation of the Goſpel. Sentence ſhall be given *on the godly, principally according to the Goſpel*; yet ſo, that the Law ſhall allow and like of it. The Elect ſhall heare the ſentence out of the Goſpel, according to the merit of Chriſt apprehended of them
Mat.25.34.41. by faith, the teſtimonies of which faith ſhall bee good workes. *Come yee bleſſed, poſſeſſe ye the kingdome.* But the wicked ſhall heare the terrible and dreadfull voyce:
5 *Goe yee curſed into everlaſting fire.* 5. *There ſhall bee a caſting of the wicked into everlaſting paines, and an advancing of the godly to everlaſting happineſſe and glory.* For then ſhall Chriſt perfectly glorifie us, and ſhall take us unto himſelfe. *I will*
John 14.3. *come againe, and receive you unto my ſelfe. We ſhall be caught up with them alſo in*
1 Thes.4.17. *clouds to meete the Lord in the aire, and ſo ſhall we ever bee with the Lord.* The wicked ſhall bee caſt apart from the godly, with the Divels, and ſhall bee adjudged to eternall paines. Object. *Hee that beleeveth not, is condemned already. Therefore the wicked are even now already condemned, and ſhall not then firſt bee condemned.* Anſ. As we ſaid the Divels were already judged, ſo alſo *are the wicked already judged and condemned:* namely, 1. In the decree of God. 2. In his word, inaſmuch as this decree of God is revealed in his word. 3. In their owne conſcience. 4. As concerning the beginning of their judgement. But then the wicked together with the Divels ſhall bee judged *by proclaiming and publiſhing of that Judgement.* For then ſhall be, 1. A manifeſtation of Gods judgement, that they periſh juſtly, who periſh. 2. The wicked ſhall further alſo ſuffer puniſhments and torments of body, which now is buried. 3. The wicked and the Divels puniſhments ſhall bee aggravated: and they ſhall bee ſo ſharpely lookt unto, and kept under, that they ſhall not bee able any more to hurt the godly, or to deſpite God and his Church. A great gulfe placed betweene us and them ſhall ſhut up all paſſage from them, ſo that they ſhall ceaſe to harme us.

8. *For what cauſes this judgement ſhall be.*

THe chiefe and principall cauſe is *the decree of God.* For therefore ſhall the laſt judgement bee, becauſe God hath ſaid, and decreed that it ſhall bee. Where-
1 fore it muſt needs bee ſo. 1. *That ſo God may have his end.* 2. *That hee may ſhew*
2 *and declare perfectly and wholly his goodneſſe and love towards us*, that he may be worſhipped in his temple, which is, in his choſen, that the Sonne of God may have his kingdome, and his citizens glorious, and ſuch as beſeeme him. 2. A leſſe principall and ſubordinate cauſe is, both *The ſalvation of the Elect*, who are here vexed, and *the damna-*

damnation of the wicked, who here doe flourish. For therefore also shall the last judgement be, that it may goe well with the good, and ill with the bad. And of this shall the godly take matter to magnifie and praise God. 3. *The last judgement shall be because of Gods justice.* Here is not a full & perfect execution of Gods justice. For the wicked must be in perfect and full evill state both in body and soule. In a word, the causes of the last judgement are, *That God may utterly cast away the wicked, deliver and free his Church, dwell in us, and be all in all things.* 3

9. When the judgement shall be.

1. THis judgement shall be *in the end of the world*, *in the end of daies*. For there are three parts of the during and continuance of the world: 1. *Before the Law*: 2. *Under the Law*. 3. *Under Christ*. That part of the during of the world, which is *under Christ*, is called *the end of the world, the end of dayes, the last time*: namely, the continuance of time from Christs first comming, untill his second. Wherefore there shall not bee so long space between Christs first comming and his second, as was from the beginning of the world unto his first comming. For we are fallen into the last dayes, and daily see the signes which were fore-told concerning the judgement. *Babes, it is the last time, and as yee have heard that Antichrist shall come, even now are there many Antichrists: whereby wee know, that this is the last time.* 1 John 2. But the *yeere, the day, the moneth of this judgement is not knowne of Christ himselfe*, 1. As touching his humane nature, 2. As touching his office and Mediatourship, inasmuch as that requireth not, that hee should declare unto us the time of judgement. *Of that day and houre knoweth no man, no not the Angels which are in heaven, neither the Sonne himselfe, save the Father.* Marke 13.32.

10. Wherefore God would have us certaine of the last judgement.

THE time of the judgement to come is unknowne to us: but as it is most certaine that that judgement shall come, so God also would have us know the same, 1. *In respect of his glory*: that wee might bee able to refute Epicures, who account this heavenly Doctrine of the divine judgement to come for a fable; and from the confusion which now is in the world, inferre, that the world is not governed by God; or if so, then hee is unjust. For, *It should goe well, say they, with the righteous. But it doth not so: Therefore God either cannot performe it, or standeth not to his promises, or there is no providence.* Unto which their cavill wee answer; That because in this life it goeth not well with the godly, it shall goe well with them at length after this life. 2. *God will have us know it for our comfort*: that wee may comfort our selves amidst our evils and miseries with this, that at length shall come a time, when wee shall bee delivered out of this corruption and rottennesse, 3. *That wee may retaine and keepe our selves in the feare of God, and our duty, and that others also may be reclaimed from evill.* This Judgement shall bee: let us endeavour therefore that wee may be able to stand in this Judgement. The Scripture useth this argument both wayes, both to comfort us, and to hold and keepe us in our duty. Christ shall at length judge the wicked and our enemies: suffer wee therefore patiently persecutions. *We shall all appeare before the judgement seate of Christ*: Therefore live wee godly. *Watch therefore and pray continually, that yee may bee counted worthy to escape all those things which shall come to passe, and that yee may stand before the Sonne of man. Seeing therefore that all these things must bee dissolved, what manner persons ought yee to bee in holy conversation and godlinesse?* 4. That the wicked may bee left excuselesse. For they are warned sufficiently, that they should bee ready at every season, lest they should say, they were oppressed unawares. Rom. 14.10. Luke 21.36. 2 Pet. 3.11.

11. For what cauſe God would not have us certaine of the time of judgement.

Albeit it bee moſt certaine, that the laſt judgement ſhall at length bee: yet the day of that judgement is altogether uncertaine. *Of that day and houre no man knoweth, no not the Angels which are in heaven, nor the Son himſelfe, ſave the Father.* Mark 13.32.

Now the cauſes, why God would have it hid from us, are theſe: 1. That hee might exerciſe our faith and patience, and ſo wee ſhould ſhew that wee would beleeve God, and perſevere in the expectation of his promiſe, albeit wee know not the time of our delivery. 2. That hee might bridle our curioſity. 3. That hee might keep us in his feare, in godlineſſe, and in executing of our duty: and ſo wee ſhould be no way ſecure, but ready every moment, becauſe wee are uncertaine when the Lord will come. 4. That the very wicked might not deferre and prolong repentance, ſeeing they know not the houre; leſt perhaps the day overtake them unawares. *If the good man of the houſe knew at what watch the theefe would come, hee would ſurely watch. Watch therefore; for yee know neither the day nor the houre, when the Son of man will come. Occupy till I come.* Mat. 24.43. & 25.13. Luke 19.13.

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12. For what cauſe God deferreth that judgement.

He deferreth it, 1. To exerciſe faith, patience, hope, and prayer in the godly. 2. That all the Elect may bee gathered to the Church. For in reſpect of them, and not in reſpect of the wicked, doth the world continue. For the creatures were made for the children of the houſe: the wicked uſe them as theeves and robbers. But when the whole number of the Church is fulfilled and gathered together, then ſhall be the end. Now God will have the Elect gathered by ordinary meanes: hee will have them in this life to heare the word, and by it be renued and converted, to which is required ſome tract of time. 3. He deferreth it, that hee might grant unto all a time and ſpace of repentance, as in Noahs time: and that his deferring might leave the wicked and obſtinate without excuſe. *Deſpiſeſt thou the riches of his bountifulneſſe and patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance? God ſuffereth with patience the veſſels of wrath prepard to deſtruction.* Rom. 2.4. Rom. 9.22.

13. Whether the laſt Judgement be to be wiſhed for.

We are doubtleſſe to wiſh for the day of Judgment, becauſe it is an undoubted ſigne and token of that difference, whereby the Elect are diſcerned from the Reprobate: which declaration the godly doe earneſtly deſire. Moreover, it ſhall be a delivery out of thoſe miſeries in which we are. *O wretched man that I am, who ſhall deliver me from the body of this death? The Spirit and the Bride ſay, Come Lord Jeſu:* which they ſay not, who are not ready to receive the Lord. For the wicked tremble and ſhake at the mention of that Judgement. Rom. 7.24. Revel 22.17.

The meaning of the Article; I beleeve in Jeſus Chriſt, which ſhal come to judge the quicke and the dead.

What is the meaning then of this Article, *I beleeve in Chriſt, which ſhall come to judge the quicke and the dead?* Anſ. I beleeve, 1. That Chriſt ſhall certainly come, and that at his ſecond comming, there ſhall follow a renuing of heaven & earth. 2. That the ſelfe-ſame Chriſt ſhall come, who for us was borne, ſuffered, and roſe againe. 3. That he ſhall come viſibly and gloriouſly to deliver his Church, whereof I am a member. 4. That hee ſhall come to abject and caſt away the wicked into everlaſting paines. By theſe we receive great and ſound comfort alſo and conſolation. For

Our comfort by Chriſts comming.

ſeeing there ſhall be a renovation or renuing of heaven and earth, wee have a confidence and truſt, that our ſtate alſo ſhall be at length other, and better than it now is: ſeeing Chriſt ſhall come, wee ſhall have a favourable Judge: For hee ſhall come to judge, who hath merited righteouſneſſe for us, who is our Brother, Redeemer, Patron, and Defender: ſeeing he ſhall come gloriouſly, he ſhall alſo give a juſt ſentence and judgement, and ſhall be mighty enough to deliver us: ſeeing he ſhall come to deliver his Church, great cauſe, why wee ſhould cheerfully expect him: ſeeing he

he shall abject and cast away the wicked into everlasting torments, let us suffer patiently their tyranny: To conclude; seeing he shall deliver the godly, and cast away the wicked, he will also deliver, not cast away us: and therefore it is necessary that wee repent, and be thankfull in this life, and flye fleshly security, that we may be in the number of them, whom he shall deliver.

Quest. 53. *What beleevest thou concerning the holy Ghost?*

ON THE 20. SABBATH.

Answ. First, that he is true and co-eternall God with the eternall Father and the Sonne [a]: Secondly, that hee is also given to mee [b], to make mee through a true faith partaker of Christ and all his benefits [c], to comfort me [d], and to abide with me for ever [e].

a 1 John 5.7. Gen. 1.2. Esay 48.16. 1 Cor. 3.16. & 6.19.

Acts 5.3,4. b Gal. 4.6. Mat. 28.19.20. 2 Cor. 1.22. Ephes. 1.13. c Gal. 3.14. 1. Pet. 1.2. 1 Cor. 6.17. Acts 9.31. d John 15.26. e John 14.16. 1 Pet. 4.14.

The Explication.

IN this last part of the Apostolike Confession are contained sixe Articles: whereof the first speaketh *of the person of the holy Ghost*: the next *of the Church*, which is gathered, confirmed, and preserved by the holy Ghost: the foure Articles following are *of the benefits bestowed by the holy Ghost on the Church*, and *of the communion of Saints*: 2. *of remission of sins*: 3. *of the resurrection of the flesh*: 4. *of everlasting life*. Touching the holy Ghost three things are especially to be considered; *his person, his office, his gifts*, and workes. But for more full and ample explication hereof, these questions following are each in their order to be examined.

1. *What the name* * *Spirit signifieth.*
2. *Who, and what the holy Ghost or Spirit is.*
3. *What is the holy Ghosts office.*
4. *What, and of how many sorts his gifts are.*
5. *Of whom the holy Ghost is given, and wherefore.*
6. *To whom, & how far forth he is given.*
7. *When, and how he is given, and received.*
8. *How he is retained and kept.*
9. *Whether he may be lost, and how.*
10. *Wherefore he is necessary.*
11. *How wee may know that he dwelleth in us.*

* It is here to be noted, that this Question serveth more properly for the Latine, which useth this name *Spiritus* only; when as we in English use as much, or more rather the word Ghost than Spirit, when we speak of the third person.

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1. *What the name Spirit signifieth.*

THe name *Spirit* is sometimes taken *for the cause*; sometimes *for the effect*. When it is taken for the cause, it signifieth *a nature incorporeall, and living, of a spirituall essence*, wielding, moving, and stirring something, and this nature is either *create* or *uncreate*. *Uncreate*, and so *God essentially and personally is a spirit*, that is, incorporeall, without any bodily dimension or quantity, invisible: *God is a spirit. Create*, and so *the Angels*, whether good or bad, are in this sense spirits: *Which maketh his Angels Spirits*: and after the same manner *the soules of men are called spirits. He breathed in his face breath of life*, that is, hee sent a spirit or soule into him. *When thou takest away their breath, they dye.* When the word *Spirit* is taken for an *effect*, it signifieth, 1. The ayre moved. 2. The moving it selfe, and motion of the ayre. 3. The winde and moving vapours. 4. Spirituall affections or motions, good or bad. So it is said, *The spirit of feare*. And contrary, *The spirit of Princes*, that is, courage: likewise, *The spirit of fornication*. 5. *New spirit* signifieth the *gifts* of the holy Spirit: as, *Quench not the Spirit*. In this Doctrine, which wee have in hand, *Spirit* signifieth *the cause stirring and moving*: namely, the third person of the Godhead, which is forcible in the mindes and wils of men. And this third person

John 4.24. Gen. 2.7. Psal. 104.29. 1 Thes. 5.19.

Why a ſpirit. 1 2 3 Luke 1.35. 4 Why Holy. 1 2

of the Godhead is called *a ſpirit*, 1. Becauſe hee is a ſpirituall eſſence, or ſubſtance incorporeall and inviſible. 2. Becauſe hee is inſpired of the Father and the Sonne: that is, becauſe hee is the perſon by which the Father and the Sonne immediately worke their motions in the hearts of the Elect, or becauſe hee is the immediate ſtirrer and mover of divine workes. The Father and the Sonne move, but by this ſpirit. 3. Becauſe himſelfe inſpireth and immediately worketh motions in the hearts of the Elect, whence hee is called, *The power of the moſt High*. 4. Becauſe hee is God, equall, and the ſame with the Father and the Sonne. And God is a ſpirit. This third perſon of the Godhead is called, *Holy*. 1. *Becauſe hee in himſelfe, by himſelfe, and of his owne nature is holy*, 2. *Becauſe he is Hallower or Sanctifier*, that is, hee immediately halloweth, or ſanctifieth and maketh holy others. The Father and the Son ſanctifie by him, and therefore immediately.

2. *Who, and what the holy Ghoſt is.*

Foure concluſions concerning the Godhead of the holy Ghoſt.

THe holy Ghoſt is the third perſon of the true and only Godhead, proceeding from the Father and the Son, and co-eternall, co-equall, and conſubſtantiall with the Father and the Sonne: and is ſent from both into the hearts of the Elect, to ſanctifie them unto eternall life. Here are we to ſay the ſame things of the Godhead of the holy Ghoſt, which have been ſpoken before of the Godhead of the Sonne. For this definition is alſo to be proved, and confirmed by the ſame foure parts. 1. *That the holy Ghoſt is a perſon.* 2. *That he is the third perſon, or that hee is other and diſtinct from the Father and the Sonne.* 3. *That he is true God with the Father and the Sonne, or that he is equall to the Father and the Son.* 4. *That hee is of the ſame Godhead with the Father and the Sonne, or that he is conſubſtantiall unto both.* All theſe, that teſtimony of the Apoſtle joyntly proveth: *No man knoweth the things of God, but the Spirit of God.* 1 Cor. 2. 11, 12. *Now we have received, not the ſpirit of the world, but the ſpirit which is of God, that wee might know the things which are given unto us of God.* 1 Cor. 12. 11. Alſo that other elſewhere; *All theſe things worketh even the ſelfe-ſame ſpirit, diſtributing to every man ſeverally as he will.* But we will proceed to intreat of each of theſe in their order.

I.

The holy Ghoſt is a perſon proved by five reaſons. 1. By his apparitions. Luke 3. Acts 2.

I. Firſt therefore, *That the holy Ghoſt is a perſon*, is proved, 1. *By his apparitions.* Becauſe hee hath appeared viſibly. *The holy Ghoſt came downe in a bodily ſhape like a Dove. And there appeared unto them cloven tongues like fire, and it* (that is, the fire, or the holy Ghoſt) *ſate upon each of them.* Seeing then the holy Ghoſt deſcended in bodily ſhape upon Chriſt, and ſate upon the Apoſtles, it followeth that he is *ſubſiſting*. For no quality or created motion of mindes or hearts, is able to doe in like manner. For an accident doth not only not take upon it any ſhape, but ſtandeth in need of ſomething elſe, in which it ſelfe ſhould conſiſt and be. Neither is the ayre the place or ſubject of holineſſe, godlineſſe, love of God, and other ſpirituall motions, but the mindes of men. 2. He is proved *to be a perſon, becauſe he is called God. Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? Why hath Sathan filled thine heart, that thou ſhouldeſt lye unto the holy Ghoſt? Thou haſt not lyed unto men, but unto God.* How ſoever then the adverſaries of this doctrine grant the holy Ghoſt to be *God*, yet this cannot be, but he muſt be a ſubſiſtent or perſon, ſeeing God is *a beeing*: but our godlineſſe, goodneſſe, godly motions, and other divine affections cannot bee called God. 3. *Hee is a perſon, becauſe hee is the authour of our Baptiſme, and wee are baptiſed in his name*, that is, by his commandement and will. But wee are not baptiſed by the commandement and will of a dead thing, or of a thing not exiſting, neither are wee baptiſed in the name of the graces or gifts of God. 4. *Becauſe the properties of a perſon are attributed unto him*, as that hee teacheth, that hee diſtributeth gifts, even as hee will, that hee comforteth, confirmeth, ruleth, reigneth: likewiſe, that hee ſendeth Apoſtles, that he ſpeaketh in the Apoſtles. *The holy Ghoſt ſhall teach you in the ſame houre what you ought to ſay.* So alſo hee declareth the things to come. *The Spirit of truth will ſhew you the things to come.* He giveth prophecies of Simeons death, of Judas the traitor, of Peters journie to Cornelius, of Pauls bands & afflictions wch ſhould betide

2. By his title, God. 1 Cor. 3. 16. Acts 5. 3, 4. See alſo Eſay 40. 7. 13. Acts 28. 25. Epheſ. 4. 4. 30.

3. Becauſe he is the authour of our Baptiſme.

4. By his properties. Luke 12. 12. John 16. 13. Luke 2. 26. Acts 1. 16. & 10. 19. & 20. 23.

beſide him at Jeruſalem, of a falling away, and of the deceivers in the laſt times, of the meaning of the High Prieſts entrance into the Holieſt of all, of the firſt Tabernacle, of the new Covenant, of Chriſts ſufferings, and his glory which ſhould follow after them, and ſuch like; he maketh requeſt for us with ſighes which cannot be uttered, he crieth in our hearts Abba, Father, he is tempted by them who lie unto him, he is a witneſſe in heaven with the Father & the Son, hee commandeth and willeth that the Apoſtles be ſeparated: and laſtly, he appointeth teachers in the Church. All theſe things are proper unto a perſon, exiſting, intelligent, indued with a will, working & living. 5. *Becauſe he is plainly diſtinguiſhed from the gifts and graces of God. All theſe things worketh the ſelfe-ſame ſpirit, diſtributing to every man ſeverally as hee will. There are diverſities of gifts, but the ſame Spirit.* Wherefore the gifts differ much from the Spirit it ſelfe. Object. *The gift of God is not a perſon. The holy Ghoſt is called the gift of God: Therefore he is not a perſon.* Anſ. The Major is falſe, if it be univerſally taken. For the Son being given, is the gift of God, and yet is a perſon. The holy Ghoſt is called *the gift of God*, becauſe he is ſent from the Father and the Son. *I will ſend the Comforter unto you from the Father.* Or we may anſwer: he is called a *gift*, in reſpect that he was ſent and dwelleth in the hearts of the Saints, to whom hee is given; and is ſuch a gift, as worketh by his vertue and power the reſt of his gifts and graces. Now, that, *to proceed*, ſignifieth *to exiſt, or to be from both*, I prove: *Becauſe Paul calleth him the Spirit of God, which is of God, and in God. Of God:* Becauſe the Spirit floweth from the Father and the Son. *In God:* Therefore he is ſome-what of God himſelfe. Other ſpirits are not in God, that is, in the ſubſtance of God. And what is in God, that is the very eſſence of God.

1 Tim 4.1. Heb 9.8. & 10.15. 1 Pet. 1.11. Rom 15.26. Acts 5 3. 1 John 5.7.

5. By his diſtinction from Gods gifts. 1 Cor. 12 11. Ibid ver 4. Acts 2.38.

John 15.26.

II. *That the holy Ghoſt is other*, that is, diſtinct from the Father and the Sonne, we prove againſt thoſe, who ſay he is *the ſubſiſtent of the Father*, namely, the Sabellians. Which we prove, 1. *From the very appellation*, in that hee is called *the Spirit of the Father and the Sonne.* For none is his owne Spirit: As none is his owne Father, and none is his owne Sonne: Therefore hee is other from both. Object. *That which is common to all the perſons, ought not to be diſtinguiſhed and ſevered. The name Spirit is common to all the three perſons: Therefore it ought not to be diſtinguiſhed.* Anſ. This whole reaſon wee grant, if it be underſtood of the *eſſence* of the perſons, and not of their *order* of beeing and working. For as hee that breatheth, and the breath it ſelfe differ; ſo he that inſpireth, and the ſpirit, are different: hee that proceedeth is one, and hee another, from whom hee proceedeth. The third perſon of the Godhead is one; and the firſt or ſecond another. But the holy Ghoſt is ſaid to bee the third perſon of the Godhead, and this is not in that reſpect, as if there were in God any firſt or laſt *in time*, but in reſpect of the *order or manner of beeing*: becauſe the holy Ghoſt hath his eſſence from the Father and the Sonne, from both which he proceeded from everlaſting, as alſo hee is the ſpirit of both. In like manner the Sonne is called the ſecond perſon, becauſe hee is *of the Father*. The Father the firſt perſon, becauſe hee is of none. 2. *The holy Ghoſt is in expreſſe words called another. I will pray the Father, and hee ſhall give you another Comforter. There are three which beare record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one.* The holy Ghoſt therefore is a diſtinct perſon from the Father and the Sonne. 3. *Hee is ſent of the Father and the Sonne:* Therefore hee is another from both. For none is ſent of himſelfe. One may come of his owne will, or of himſelfe: But none can be ſent of himſelfe. *I will ſend him unto you from the Father. The Father ſendeth him in my name.* 4. *The holy Ghoſt hath diſtinct attributes or properties perſonall from them.* The holy Ghoſt proceedeth only from the Father and the Son. He alone appeared in the ſhape of a Dove, in the likeneſſe of fire; not the Father or the Son. Chriſt is ſaid to have been conceived, not by the Father or the Son, but by the holy Ghoſt, that is, by the immediate vertue and efficacy of the holy Ghoſt. *The holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall over-ſhadow thee.* Wherefore hee is another from the Father and the Son; which is diligently to bee obſerved. For the adverſaries hereof, being convicted of the perſon of the holy Ghoſt, *grant that he is a ſubſiſtence, but of the Father:* and thus they argue or reaſon. Object. *The ver-*

II. Foure prooſes that the holy Ghoſt is diſtinct from the Father and the Son.

1 From his appellation or name.

2. By expreſſe teſtimony of Scripture. John 14.16. 1 John 5.7.

3 By his ſending from the Father and the Son. John 15.26. & 14.26.

4. By his diſtinct attributes from the Father & the Son.

Luke 1.35.

tue and power of the Father, is the Father himſelfe: the holy Ghoſt is called the vertue and power of the Father: Therefore the holy Ghoſt is the Father himſelfe. Anſ. This reaſon is ſophiſticall, becauſe *vertue* is not taken for the ſame in the Major, for which it is taken in the Minor. For in the Major it is taken for the *power of the Father*; in the Minor for the *perſon by whom the Father ſheweth forth his power.*

III. Foure proofes that the holy Ghoſt is equall with the Father and the Son. 1. His proceeding from both,

III. That the holy Ghoſt is *equall with the Father and the Sonne*, theſe arguments doe prove. 1. *The eſſence of the Father and the Sonne is communicated unto him*: becauſe hee proceedeth from both, and is the ſpirit of both. But there is nothing in God, which is not his eſſence. Seeing then that is indiviſible, it muſt needs be whole and the ſame communicated unto him, which is in the Father and the Sonne. As the ſpirit of man, which is in man, is of the eſſence of man: ſo the Spirit of God, which is in God, is of the eſſence of God. By this it appeareth, *What is the proceeding of the holy Ghoſt*; namely, *the communicating of the divine eſſence, whereby the third perſon of the Godhead alone receiveth the ſame and whole or intire eſſence from the Father and the Sonne, as from him whoſe ſpirit he is*: as alſo *the begetting of the Sonne is a communicating of the divine eſſence, which the ſecond perſon of the Godhead alone receiveth, as a Sonne of his Father, whole and intirely the ſame, which the Father hath and retaineth.*

His proceeding from the Son proved three waies. 1 Rom. 8. 9. Galat 4. 6. 2 Joha 15. 26. John 20 22. 3 John 16. 14.

And, *That the holy Ghoſt proceedeth from the Sonne alſo*, is proved by certaine reaſons. 1. Becauſe he is called the Sonnes *ſpirit*. *If any man hath not the ſpirit of Chriſt, the ſame is not his. Hee hath ſent forth the ſpirit of his Sonne into your hearts. The ſpirit of his Sonne*; that is, not given unto the Sonne of the Father; but exiſting and proceeding, as of the Fathers, ſo of the Sonnes ſubſtance, ſeeing the Sonne is equall and conſubſtantiall with the Father. 2. Becauſe the Sonne together with the Father giveth him. *Receive the holy Ghoſt.* 3. Becauſe the holy Ghoſt receiveth the wiſdome of the Sonne, which he revealeth unto us. *Hee ſhall receive of mine, and ſhal ſhew it unto you.* But ſeeing the holy Ghoſt is true God, conſubſtantiall with the Father and the Sonne, hee cannot receive any thing but of him, of whoſe ſubſtance he is. Wherefore he proceedeth of the ſubſtance of the Son, becauſe hee receiveth that of him, which is the Sons.

2. His divine attributes: 1. Eternity. Gen. 1. 2. 2. Immenſity. Rom. 8. 9. 1 Cor. 3 16. 1 Tim. 3. 14. 3. Omnipotency. Pſal. 33. 6. 1 Cor. 12. 1. 4 Omniſciency. 2 Cor. 2. 10. 5. Infinite goodneſſe & holineſſe. Pſal. 143. 10. 1 Cor. 6. 11. 6. Unchangeableneſſe. Acts 1. 16. 7 Truth infallible. John 15 26. 1 John 5. 6. 8 Mercy unſpeakable. Rom. 5. 5. & 8. 26. 9. Indignation againſt ſin. Eſay 63. 10. Mat. 12. 31. Acts 5. 9. Epheſ. 4. 30. 3. His divine workes.

2. The holy Ghoſts *equality with the Father and the Sonne*, is proved by thoſe *divine attributes and properties*, which are attributed and communicated to the holy Ghoſt: as, 1. *Eternity*; becauſe he created heaven and earth, and becauſe God was never without his Spirit. *The Spirit of the Lord moved upon the waters.* 2. *Immenſity*, or unmeaſurableneſſe, as who dwelleth whole and intirely in all the Elect. *The Spirit of God dwelleth in you. Through the holy Ghoſt which dwelleth in us.* 3. *Omnipotency*, becauſe he together with the Father and the Son created and preſerveth all things. *By the word of the Lord were the heavens made, and the hoaſts of them by the breath of his mouth. All theſe things worketh even the ſelfe-ſame Spirit, diſtributing to every man ſeverally as hee will.* 4. *Omniſciency*, that is, the knowledge of all things. The Spirit ſearcheth all things, even the deep things of God. 5. Infinite goodneſſe and holineſſe, and the cauſing of goodneſſe and ſanctity in the creatures. Let thy good Spirit leade mee into the land of righteouſneſſe. Yee are ſanctified in the name of our Lord Jeſus, and by the Spirit of our God. 6. Unchangeableneſſe. This Scripture muſt needs have been fulfilled which the holy Ghoſt ſpake. 7. Truth not to bee doubted of, and the fountaine of truth: When the Comforter ſhall come, even the Spirit of truth. The Spirit is truth. 8. Unſpeakable mercy: The Love of God is ſhed abroad in our hearts by the holy Ghoſt, which is given unto us. The Spirit alſo helpeth our infirmities. 9. Indignation againſt even hidden ſinnes. They rebelled and vexed his holy Spirit. The blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men. Why have yee agreed together to tempt the Spirit of the Lord? Grieve not the holy Spirit of God, by whom yee are ſealed. 3. *The ſame divine workes which are attributed to the Father and the Sonne are alſo attributed to the holy Ghoſt*, and theſe both the *generall and univerſall workes*, as the generall Creation, Preſervation, and Government of the whole world: His Spirit hath garniſhed the heavens. The Spirit of God hath made mee, and the breath of the Almighty hath given

given mee life: and alſo *ſingular* and ſpeciall effects: as miracles; I caſt out Divels by the Spirit of God. There are diverſities of gifts, but the ſame Spirit. Likewiſe; *thoſe workes which properly belong to the ſalvation of his Church*; as the calling and ſending of Prophets: The Lord God and his Spirit hath ſent mee. The holy Ghoſt ſaid: Separate mee Barnabas and Saul. Take heed to all the flocke, whereof the holy Ghoſt hath made you over-ſeers. *The beſtowing of competent and fit graces for the miniſtery* on Miniſters: The holy Ghoſt ſhall teach you. The manifeſtation of the Spirit is given to every man to profit withall. *The publiſhing of the Doctrine of the Prophets and Apoſtles.* Holy men of God ſpake as they were moved by the holy Ghoſt. *The inſtituting of Sacraments.* Baptiſe them in the name of the Father, the Sonne, and the holy Ghoſt. Whereby the holy Ghoſt this ſignified, that the way into the Holieſt of all was not yet opened, while as yet the firſt Tabernacle was ſtanding. *The fore-telling and prophecying of things to come.* Hee will ſhew you the things to come. Agabus ſignified that there ſhould bee a great famine. The Spirit ſpeaketh evidently, that in the later times ſome ſhall depart from the faith. *The gathering of the Church:* In whom alſo yee are built together, to be the habitation of God by the Spirit. By one ſpirit are wee all baptiſed into one body. *The inlightning of mens mindes.* The holy Ghoſt ſhall teach you all things. Hee ſhall leade you into all truth. God give unto you the ſpirit of wiſedome and revelation through the knowledge of him. *Regeneration and Sanctification.* Except a man bee borne againe of water and of the ſpirit, &c. Wee are changed into the ſame image, from glory to glory, as by the Spirit of the Lord. *The governing of the actions and whole life of the godly.* As many as are led by the Spirit of God, they are the ſons of God. They were forbidden of the holy Ghoſt to preach the word in Aſia. *Comforting in temptations.* The Comforter is the holy Ghoſt, whom the Father will ſend in my name. The Churches were edified and multiplied by the comfort of the holy Ghoſt. I will powre upon the houſe of David the ſpirit of grace and compaſſion. *The ſtrengthning and preſerving of the regenerate againſt the force of temptation, even unto the end.* The ſpirit of ſtrength ſhall reſt upon him. Hee ſhall give you another Comforter, that hee may abide with you for ever. In whom alſo yee are ſealed with the holy Spirit of promiſe. *The pardoning of ſinnes, and adopting the ſonnes of God.* Yee have received the Spirit of Adoption. Where the Spirit of the Lord is, there is liberty. Ye are juſtified in the name of our Lord Jeſus, and by the Spirit of our God. *The beſtowing of ſalvation and life everlaſting.* It is the Spirit that quickneth. If the ſpirit of him which raiſed up Chriſt from the dead, dwell in you, hee that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you. *Judgement and ſentence againſt ſin.* When the Comforter ſhall come, he ſhall reprove the world of ſin. The blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men.

John 26.13. & 33.4. Mat.12.28. 1 Cor.12.4. Eſay 48.16. Acts 13.2. & 20.28. Luke 12.12. 2 Cor.13.7. 1 Pet.1.12. Mat.28.19. Hebr.9.8. John 16.13. Acts 11.28. 1 Tim 4.1. Epheſ.2.22. 1 Cor.12.13. John 14.26. & 16.13. Epheſ.1.17. John 3.5. 2 Cor.3.18. Rom.8.14. Acts 16.6. John 14.26. Acts 9.31. Zach.12.10. Eſay 11.2. John 14.16. Epheſ.1.13. Rom.8.15. 2 Cor.3.17. 1 Cor.6.11. John 6.63. Rom.8.11. John 16.8. Mat.12.31.

4. Equall, and the ſame honour is given to the holy Ghoſt, which is given both to the Father and the Sonne. To no creature, but to God alone, is to bee given divine honour, that is, honour proper to God onely. But this is given to the holy Ghoſt: Therefore hee is God equall with the Father and the Sonne. *There are three which beare witneſſe in heaven; the Father, the Word, and the holy Ghoſt, and theſe three are one.* The holy Ghoſt therefore is the ſame true God with the Father and the Son. *Go and teach all Nations, baptizing them in the Name of the Father, and the Son, and the holy Ghoſt.* By this teſtimony wee are taught, 1. That wee are baptized alſo into the name, faith, worſhip, and religion of the holy Ghoſt. 2. That the holy Ghoſt is authour alſo of Baptiſme and the Miniſtery. In like ſort alſo wee beleeve and put our truſt in him. *Let not your hearts bee troubled: I will pray the Father, and he ſhall give you another Comforter, that hee may abide with you for ever.* That ſinne which is committed againſt him, is not remitted: Therefore wee ſinne againſt him. We are his temple: *Ye are the temple of the holy Ghoſt, & the Spirit of God dwelleth in you.* The Apoſtles in their Epiſtles wiſh unto the Churches grace and peace from the holy Ghoſt. *The communion of the holy Ghoſt be with you.* Object. 1. *He that is ſent, is not equall with him that ſendeth: the holy Ghoſt is ſent; and the Father and the Sonne*

4. His divine honour. 1 John 5.7. Mat.28.19. John 14.1.16. 1 Cor.3.16. 2 Cor.13.13.

ſend

ſend him: therefore the holy Ghoſt is not equall with the Father and the Sonne. Anſ. We deny the Major. For Chriſt that is ſent, may be equall with him that ſendeth. For Chriſt alſo being ſent of the Father, yet is equall with the Father. This ſending doth not betoken any ſervile ſubjection. Object. 2. *Hee that receiveth of another, is not equall with him that giveth: the holy Ghoſt receiveth of the Father and the Son: therefore hee is not equall with both. Anſ.* The Major is true of one that receiveth of another *but a part*, and not the whole; but the holy Ghoſt receiveth the *ſame and whole eſſence* of the Father and the Son. Againe, it is true of him that receiveth *in time, or ſucceſſively*: but the holy Ghoſt receiveth *before all time*. Thirdly, to the Minor wee ſay, that hee *received*, as touching the *ordaining and ſending of him to us*, to teach us immediately: but this ſending eſtabliſheth and confirmeth his equality, becauſe it is a divine worke: and the ordaining of him to teach us immediately, doth not leſſen, but ſtrengthen his equality. Object. 3. *The Father made all things by the Sonne: therefore he made the holy Ghoſt by him alſo. Anſ.* The Father made all things by the Son; that is, all things that were made, becauſe it is ſaid, *And without him was made nothing that was made.* But the holy Ghoſt is not made, but proceedeth from the Father and the Sonne.

John 1.3.

IIII. Three proofes that the holy Ghoſt is conſubſtantiall with the Father & the Son.

IIII. *That the holy Ghoſt is conſubſtantiall, that is, one and the ſame true God with the Father and the Sonne*, is proved by theſe reaſons. 1. *Becauſe he is the Fathers and the Sonnes ſpirit.* But the divine eſſence cannot be multiplied, as neither can another bee created, nor the ſame divided. Therefore the ſelfe-ſame, and the whole muſt needs be communicated to the holy Ghoſt, which is the eſſence of the Father and the Son. From both which the holy Ghoſt proceedeth, as the Spirit of God in God, and of God. 2. *There is but one true God.* The holy Ghoſt is true God: therefore the holy Ghoſt is that one and the ſame true God with the Father and the Sonne, conſubſtantiall with both. 3. *There is but one Jehovah*, that is, but one divine eſſence or being, one eſſentially: who alone is of none, but himſelfe communicateth his being to all things, and preſerveth it in them. The holy Choſt is Jehovah: *therefore he is the ſame with the Father and the Sonne, God conſubſtantially with both. Object. *Hee that is of another, is not conſubſtantiall with him, or is not the ſame with him, of, or from whom he is: the holy Ghoſt is of the Father and the Sonne. Therefore hee is not the ſame with them, or conſubſtantiall. Anſ.* The Major is true in creatures, but not in God. 2. There is an ambiguity in this terme, *to be of another*. He that is of another, and hath not the ſame or whole eſſence, is not conſubſtantiall. But the holy Ghoſt hath the ſame and whole eſſence, and therefore it followeth onely that hee is not the ſame perſon. Therefore by inverting the argument we anſwer; that he who is of the Father, and from the Father, is conſubſtantiall with him, as likewiſe with the Son, of, and from whom he alſo is.

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2
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*See Levit. 16. 1. 14. Heb. 9. 7. 8. 9. 10. Lev. 16. 11. 12. and 2 Cor. 6. 16. Deut. 9. 25. & Eſay 63. Pſal. 95. 7. & Heb. 3. 7. Eſay 6. 7. & Act. 28. 25. & 1. 16. & 4. 24, 25.

3. *What is the office of the holy Ghoſt.*

Sanctification the office of the holy Ghoſt.

THe office of the holy Ghoſt is *ſanctification*, which is wrought immediatly by him from the Father and the Son, and therefore he is called *The Spirit of ſanctification.* The chiefe parts of his office are, *To teach, To regenerate, To unite with Chriſt and God, To governe, To comfort, To confirme or ſtrengthen us.* The holy Ghoſt therefore, 1 *Teacheth and illuminateth us*, that wee may know thoſe things which wee ought, and may conceive them aright, according to Chriſts promiſe: *The holy Ghoſt, whom the Father will ſend in my name, hee ſhall teach you all things: and bring all things to your remembrance, which I have told you. The ſpirit of truth will lead you into al truth.* So he taught the Apoſtles at Whitſontide, when they were raw before of Chriſts death & his kingdom: he kindled in their hearts a new light, he powred into them the miraculous knowledge of tongues, & fulfilled the teſtimony and record of Joel. Hereof he is called in Scripture, *the Teacher of truth, the Spirit of wiſdome*, revelation, underſtanding, counſell, and knowledge, &c. 2. *He regenerateth us*, when he endoweth us with new qualities, and putteth new inclinations in our hearts, that is, hee worketh faith, and converſion in the the hearts of the choſen. *Except a man be*

The parts of his office are five. *Spiritus eccs docet, renovat, copulatque, regitque, Et conſolatur arcbas ſalutifera.*

1. To teach us. John 14. 26. and 16. 13.

2. To regenerate us.

John 3. 5.

be borne of water, and of the Spirit, he cannot enter into the kingdome of God. I baptiſe you with water, to amendment of life: but he that commeth after me, hee will baptiſe you with the holy Ghoſt, and with fire. This baptiſme, which is wrought of Chriſt by the holy Ghoſt, is the very regeneration or renewing it ſelfe, the ſame which was ſignified by the outward baptiſme of John, and of other Miniſters. Mat.3.11.

3. *Hee conjoyneth us with Chriſt*, that we may be his members, and may bee quickned by him, and ſo maketh us partakers of all Chriſts benefits. *I will poure out my Spirit upon all fleſh. But ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. Know you not that your body is the temple of the holy Ghoſt, which is in you, whom ye have of God? No man can ſay that Jeſus is the Lord, but by the holy Ghoſt. There are diverſities of gifts, but the ſame ſpirit. By one ſpirit we are all baptiſed into the ſame Spirit. Hereby we know that hee abideth in us, even by the ſame ſpirit, which he hath given us.* 3. To unite us with Chriſt. Joel 2.28. 1 Cor.6.11. 19. 2 Cor.12 3,4,13. 1 John 3.24.

4. *he ruleth and governeth us.* Now, *to be ruled and guided by the holy Ghoſt*, is, to be inſtructed with wiſedome and counſell in the actions of our life and vocation, and inclined to follow thoſe things which are right and good, and to performe the duties of love and charity towards God and our neighbour. *As many as are led by the ſpirit of God, they are the ſonnes of God. And they began to ſpeak with tongues, as the Spirit of God gave them utterance.* 5. *He comforteth us amidſt our afflictions & dangers.* The Apoſtles, who were firſt flying away for feare of the Jewes, now, being erected by the comfort and ſolace of the holy Ghoſt, come forth into open place, and rejoyce when they are to ſuffer for the confeſſion of the Goſpel. *Hee will give you another Comforter, that hee may abide with you for ever.* 6. *Hee confirmeth us* which ſtagger and waver in faith, and aſſureth us of ſalvation; that is, he continueth and cheriſheth in us Chriſts benefits unto the end. So he made the Apoſtles courageous and bold, who were before timerous, and wrapped, and intangled with many doubts. Theſe things we may plainly ſee, if wee compare that Sermon which Peter made at Whitſontide, with their ſpeech who went to Emmaus, who ſay; *We truſted that it had been he which ſhould have delivered Iſrael.* Hereof Chriſt ſaith: *Your hearts ſhall rejoyce, and your joy ſhall no man take from you. Hee ſhall abide with you for ever.* Hence is hee called *the ſpirit of boldneſſe*: and, *the ſeale of our inheritance.* 4. To rule and governe us. Rom.8.14. Acts 2.4. 5. To comfort us. Acts 5.41. John 14.16. 6. To confirme us in faith. Luke 24.21. John 16.22. and 14.16.

Theſe are the chiefe and principall parts of the holy Ghoſts office, who in reſpect of this his office, hath divers titles of commendation in the Scripture. For hereof he is called, 1. *The ſpirit of adoption*; becauſe hee aſſureth us of the fatherly good-will of God towards us, and is a witneſſe unto us of that free goodneſſe and mercy, wherewith the Father imbraceth us in his onely begotten Sonne. Therefore, *By his Spirit we cry Abba, Father.* 2. He is called *the earneſt and ſeale of our inheritance.* becauſe hee aſſureth us of our ſalvation. *It is God which ſtabliſheth us with you in Chriſt, and hath annointed us: who hath alſo ſealed us, and hath given the earneſt of the ſpirit in our hearts. In which Goſpel alſo after that ye beleeved, yee were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance.* 3. He is called *Life*, becauſe hee quickneth us: or (as the Apoſtle ſaith) *The ſpirit of Life*, who mortifieth the old man, and quickneth the new. *The Law of the ſpirit of life, which is in Chriſt Jeſu, hath freed me from the Law of ſin and of death.* 4. Hee is called *Water*, whereby he refreſheth us, being almoſt dead in ſinne, purgeth out ſinne, and maketh us fruitfull, that we may bring forth the fruit of righteouſneſſe unto God. 5. Hee is called *Fire*, becauſe he doth daily burne up and conſume concupiſcences and vices in us, and kindleth our hearts with the love of God, and our neighbour. 6. Hee is called *the fountaine*, becauſe celeſtiall riches doe flow unto us from him and by him. 7. Hee is called *the ſpirit of prayer*, becauſe he ſtirreth us up unto prayer, and inſtructeth us to pray. *I will poure upon the houſe of David, and upon the inhabitants of Jeruſalem the ſpirit of grace, and of prayer, and they ſhall looke upon me. The Spirit alſo helpeth our infirmities: for we know not what to pray as wee ought.* 8. *The oyle of gladneſſe*, becauſe he maketh us joyfull, forward, and lively: *Wherefore God, even thy God hath annointed thee with the Oyle of gladneſſe.* 9. He is called *the Comforter*, becauſe he worketh faith in us, and purifieth our conſciences, and ſo comforteth us, that we exult and rejoyce in afflictions. 10. He is called *Interceſſour*, becauſe *The Spirit maketh requeſt* Divers titles of the holy Ghoſt. 1. The ſpirit of adoption. Rom.8.15.16. 2. The ſeale of our inheritance. 2 Cor.1.22. Ephe.1.13,14. 3. Life or ſpirit of life. Rom8.2. 4. Water. Ezek.36.5. & 47.1. 5. Fire. Mat.3.9. 6. The fountaine of living water. Rev.21.6. & 7.17. 7. The ſpirit of prayer. Zach.12.10. Rom.8.26. 8. The oyle of gladneſſe. Hebr.9. 9. The Comforter 10. The Interceſſour.

11. The Spirit of truth, &c.

or intercession for us, with sighs which cannot bee expressed. 11. He is called lastly, *the Spirit of truth, of wisdome, of joy, of gladnesse, of feare of God, of boldnesse, and the like.*

Object. 1. *Those parts of the Spirits office before specified are not proper to the holy Ghost, but belong also to the Father and the Son. Therefore they are not well assigned to the holy Ghost as proper.* *Ans.* They belong also to the Father and the Son, but mediately by the holy Ghost. But unto the holy Ghost, they belong immediately. Rep. *But after the same maner also it seemeth, that the preservation of things, the invention of arts & sciences, and the like, are to be attributed as proper functions unto the holy Ghost. For those also doth the Father and the Son work by the holy Ghost, according as it is said,* Wisd. 17. *The Spirit of the Lord filleth all the world.* *Ans.* To the assigning of a work as proper unto the holy Ghost, is required, not only that it be immediately done by him; but in such wise also, as that he bee acknowledged and worshipped therein. Now there doth the holy Ghost work properly, where he sanctifieth and halloweth; for therefore also is he called *holy*.

Object. 2. *It was said before, that the holy Ghost is the earnest of our inheritance: But Saul and Judas had the holy Ghost, neither yet obtained they the inheritance, but were reprobate: therefore the holy Ghost is not the earnest of our inheritance.* *Ans.* Saul and Judas had the holy Ghost, as concerning some gifts of the holy Ghost: but they had not the Spirit of adoption. Repl. *But it is the same Spirit.* *Ans.* It is the same Spirit indeed, but doth not worke the same things in all. For he worketh adoption and conversion in the elect onely. Here therefore wee are to intreat of the gifts of the holy Ghost, and their differences.

4. *What, and of how many sorts the gifts of the holy Ghost are.*

Two sorts of the holy Ghosts gifts.

ALL the gifts of the holy Ghost may be referred to the parts of his office before rehearsed; namely, our illumination and enlightning, the gift of tongues, the gift of prophecie, of interpretation, of miracles; our faith, regeneration, prayer, strength, and constancy, &c. These gifts are of two sorts: Some are *common to the godly and ungodly:* some are *proper to the godly and Elect onely.* Those againe which are *common to the godly and ungodly* are two-fold; For, *some of them are given but to certaine men, and at certaine times:* as the gift of miracles, and of tongues, prophecie, the faith of miracles; and these were necessary for the Apostles and the Primitive Church, when the Gospel was first to be dispersed. Therefore they were miraculously bestowed on them. *Some are given to all the members of the Church, and at all times;* as, the gift of tongues, the gift of interpretation, sciences, arts, prudence, learning, eloquence, and such like; all which pertaine to the maintenance and preservation of the ministery. These are now also given to every member of the Church, according to the measure of Christs gift, as the calling and vocation of every member needeth; though they be not miraculously bestowed as they were on the Apostles, but attained unto by labour and study. The gifts of the holy Ghost *proper unto the godly*, are all those things which wee comprehend under the name of *Sanctification*, and *Adoption:* as justifying faith, regeneration, true prayer, unfained love of God and our neighbour, hope, patience, constancy, and other gifts profitable to salvation. These all are conferred on the elect alone in their conversion. *Whom the world cannot receive.* *The Spirit witnesseth with our Spirit that we are the sonnes of God. The Spirit maketh request for us, with sighes which cannot be expressed.* Hence is he called the Spirit of adoption. Object. *Many out of the Church, have had tongues, and sciences. The tongues therefore and sciences are not the gifts of the holy Ghost.* *Ans.* The tongues and sciences out of the Church are also the gifts of the holy Ghost, but by a general working of God, which is without the true knowledge of him. But in the Church the tongues and sciences are the gifts of the holy Ghost, joyned with the true knowledge of God.

1. Common to both godly and ungodly.

2. Proper unto the godly.

John 14.17. Rom. 8.16.26.

Moreover, all those gifts (as we have said) are fitly referred to those five principall parts before numbred of the holy Ghosts office, as the knowledge of tongues and of sciences, to his function of *teaching*; & that miraculous & extraordinary gift of tongues,

tongues, partly to his function of *ruling*, (for the holy Ghoſt did rule and governe their tongues) partly to his function of *teaching* and *confirming*. So alſo the gift of prophecie and interpretation belongeth to his office of *teaching*. For hee teacheth both by illightning the mindes within by his vertue, and by inſtructing them without by the word. The inſtitution and ordinance of the Sacraments appertaineth to his office of *teaching*, but chiefely to his office of *confirming*. Faith and converſion belong to his office of *regenerating* and *conjoyning us with Chriſt*. That hee is the ſpirit of prayer, inſtructing us how to pray, belongeth to his office of *ruling* and governing. In like ſort the reſt of the gifts may bee referred to certaine parts of the holy Ghoſts office.

5. *Of whom the holy Ghoſt is given, and wherefore hee is given.*

1. Of the Father by the Sonne.

HEe *is given of the Father and the Sonne, and alſo by the Son of the Father, but not by the Father*. For the Father giveth the holy Ghoſt from no other, but from himſelfe, as who is of no other but of himſelfe, neither worketh from any other, but from himſelfe: The Sonne giveth the holy Ghoſt from the Father, from whom alſo himſelfe both worketh and is. That he is given of and from the Father, theſe teſtimonies doe confirme. *Hee commandeth them to waite for the promiſe of the Father. I will poure out of my ſpirit upon all fleſh. I will pray the Father, and hee ſhall give you another Comforter. The Father will ſend him in my name.* That the holy Ghoſt is given of the Sonne, theſe teſtimonies doe prove. *I will ſend you from the Father the Spirit of truth. If I depart, I will ſend him unto you. Since hee by the right hand of God hath been exalted, and hath received of his Father the promiſe of the holy Ghoſt, hee hath ſhed forth this which ye now ſee and heare.* Wherefore the Sonne alſo giveth him, but in this order, that the Sonne ſendeth him from the Father; whence is gathered a ſtrong argument for proofe of Chriſts God-head. For who giveth the Spirit of God, and who hath any right or title unto him, but God? For the humane nature of Chriſt, ſo farre off is it, that it ſhould have this right and power to ſend the holy Ghoſt, that contrarily it ſelfe was hallowed and ſanctified by the holy Ghoſt. Now wee are to underſtand this *giving of the holy Ghoſt by the Father and the Sonne*, as that both of them is effectuall and forcible by him, and that the holy Ghoſt worketh on a precedency of the will of the Father and the Sonne. For wee are to marke and obſerve the *order* of operation or working in the Perſons of the Divinity, which is ſuch in working, as it is in ſubſiſting. The Fathers will goeth before, the will of the Sonne followeth, and the will of the holy Ghoſt followeth them both, yet not in time, but in order. The cauſe, wherefore he giveth us the holy Ghoſt, is none other, but onely of his free Election, through the merit and interceſſion of his Son: *Which hath bleſſed us with all ſpirituall bleſſings in heavenly things in Chriſt, as he hath choſen us in him before the foundation of the world. I will pray the Father, and hee ſhall give you another Comforter.* The Son giveth us him, or he is given by the Son, becauſe he hath obtained for us by his merit, that he ſhould be given unto us, and he by his own interceſſion beſtoweth him on us.

2. Of the Son from the Father. Acts 1.4, & 2.17. John 14.16 & 17.

John 15.26. and 16.7.

Acts 2.33.

What is meant by the giving of the holy Ghoſt.

Why the holy Ghoſt is given. Ephes. 1.3.

John 14.16.

6. *Unto whom the holy Ghoſt is given.*

THe holy Ghoſt is ſaid to bee given to them, to whom hee communicateth his gifts, and who acknowledge him. Wherefore the holy Ghoſt is given to divers parties, according to divers gifts. Hee is given to the whole Church or aſſembly of thoſe that are called; that is, both to the *Elect*, and to *Hypocrites*; but in a diverſe manner to the one and the other. *To the Elect* hee is given, not onely as concerning his *common gifts*, but alſo as concerning his *proper and ſaving graces*: that is, not onely as concerning the *knowledge of Gods doctrine*, but alſo as concerning *regeneration, faith, and converſion*: becauſe, beſides that hee kindleth in them the knowledge of Gods truth and will, he doth further alſo regenerate them, and endow them with true faith and converſion. Hee is therefore ſo given unto them, that hee worketh and effectuateth in them his gifts of their ſalvation, and that themſelves alſo may know

To all who partake of any of his gifts. To all the Church. How to the elect.

know & feele by thoſe gifts imparted unto them, the holy Ghoſt dwelling in them. And further, he is no otherwiſe given unto them, than as themſelves alſo bee willing and deſirous of him: and then is augmented and increaſed in them, if they perſevere.

How to Hypocrites. John 14.17. But *to hypocrites* the H. Ghoſt is given only as touching the knowledge of doctrine, and other his common and generall gifts. *The world cannot receive him, becauſe it ſeeth him not, neither knoweth him.* Hence it is apparent, *how the knowledge of tongues, ſciences, and the like gifts beſtowed on the Heathen, differ from thoſe which are beſtowed on the Church.* For they, who amongſt the Heathen excelled in the knowledge of tongues and good arts, and things profitable, had indeed the gifts of God, but not the holy Ghoſt: whom none are ſaid to have, but they whom he hath ſanctified and who acknowledge him to be the author of the gifts received.

7. *When, and how the holy Ghoſt is given and received.*

The holy Ghoſt is given. 1 Viſibly. THe holy Ghoſt is then given when hee imparteth or communicateth his gifts, as hath beene already proved. And he is given either *viſibly*, when hee beſtoweth his gifts adjoyning outward ſignes and tokens; or *inviſibly*, when hee beſtoweth his gifts without ſignes or tokens. Hee was not alwaies given viſibly, but at certaine times and for certaine cauſes: yet was hee more plentifully poured on men in the time of the new Teſtament, than before in the time of the old. For ſo had Joel

Joel 2.28. prophecied: *In the laſt daies I will poure out of my Spirit.* So hee was given viſibly unto the Apoſtles and others in the Primitive Church: *There appeared unto them*

Acts 2.3. & 10.45. *cloven tongues like fire, and it ſate upon each of them. The holy Ghoſt fell on all them which heard the word. I ſaw the holy Ghoſt come down from heaven, &c.* And theſe & other like ſpeeches are ſo to be expounded, as that the ſigne taketh the name of the thing it ſelfe, and therefore that is affirmed of the thing, which agreeth unto the ſigne; by which ſigne the holy Ghoſt witneſſeth his preſence and efficacy. So

Luke 3.22. ſo *John ſaw the holy Ghoſt deſcending on Chriſt in bodily ſhape like a Dove.* Hee ſaw then the ſhape of a Dove, under which God ſhewed the preſence of his Spirit.

The ſending of the holy Ghoſt is no locall motion. Wherefore we muſt not thinke that there is any *locall motion* in God, but his *preſence* and *operation*, which hee ſheweth and exerciſeth in the Church. For the holy Ghoſt is ſpread abroad every where, and filleth both heaven and earth. In which reſpect he is ſaid to bee *given, ſent, poured out*, when by his effectuall and forcible preſence he doth create, ſtirre up, and by little and little perfect his gifts in the mem-

2. Inviſibly. Rom. 8.9. bers of the Church. Hee alwaies was and is given unto the Church *inviſibly*, from the beginning unto the end of the world. For hee ſpake by the Prophets: and *he which hath not the ſpirit of Chriſt is none of his*: yea, without the holy Ghoſt there

3. By meanes of hearing the word and receiving the Sacraments. never had beene, never ſhould bee any Church. *Hee is given after an ordinary way by the miniſtery of the Word, and by the uſe of the Sacraments*: and 1. In manifeſting himſelfe unto us through the ſtudying and meditation of the doctrine of the Goſpel. For when hee is knowne of us, hee will communicate himſelfe unto us; and when hee ſheweth himſelfe to bee knowne of us, hee doth alſo renew and reforme our

Acts 2.37. & 10.44. hearts. So did he worke in the elect by Peters Sermon in the day of Pentecoſt. Likewiſe hee wrought in Cornelius and the reſt there preſent, by the ſame Peter ſpeaking. But yet notwithſtanding hee doth ſo worke by the Word and Sacraments, as

4. Freely, ſo that he is not tied to them. that *hee is not tied to thoſe meanes.* For hee converteth not all that heare; and ſome hee converteth otherwiſe. For hee converted Paul in his journey, and hee furniſhed John Baptiſt with his gifts in the wombe. Now when wee ſay hee is given by the miniſterie of the Word and Sacraments, wee meane this of perſons of a competent age, and repute this way for ordinary, and ſpeake of that viſible ſending of the holy Ghoſt, whereby ſeverall men in the Church partake of his accuſtomed or ordi-

Gal. 4.6. Rom. 8.9. nary gifts, and whereof it is ſaid: *Hee hath ſent the Spirit of his Sonne into your hearts, &c. He which hath not the Spirit of Chriſt is none of his.* 2. He is given by wor-

Luke 11.13. king a deſire of him in the elect. For hee is given to *them that deſire him.* Hence is drawne a forcible argument to prove the God-head of the holy Ghoſt. For to

1 Cor. 3.7. work effectually by the miniſtery is proper to God only: *Neither is he that planteth any*

anything, neither he that watereth, but God that giveth the increaſe. I baptiſe you with water to amendment of life: but he that commeth after me, will baptiſe you with the holy Ghoſt, and with fire. The Goſpel is the power of God, becauſe the holy Ghoſt is forcible in working by it: whereupon alſo the Goſpel is called *the miniſtration of the ſpirit.* Now the holy Ghoſt is received by faith. *Wherein alſo after that ye beleeved, yee were ſealed with the holy Spirit of promiſe. The world cannot receive the Spirit of truth, becauſe it neither ſeeth him, nor knoweth him.* Object. *But faith is the gift and fruit of the holy Ghoſt. By grace are ye ſaved through faith, and that not of your ſelves: it is the gift of God. No man can ſay, that Jeſus is the Lord, but by the holy Ghoſt: Therefore the holy Ghoſt goeth before faith: How then is he ſaid to be received by faith?* *Anſ.* 1. The working of the ſpirit is in order of nature before faith, but in time both are together: becauſe the firſt beginning of faith is the receiving of the holy Ghoſt. 2. Faith being once begun, the holy Ghoſt is more and more received, who worketh afterwards other things in us by faith. As it is ſaid, *Faith worketh by love. By faith mens hearts are puriſied.*

Mat 3.11. Rom.1.16. 2 Cor.3.8. Epheſ.1.13. Epheſ 2.8. 1 Cor.12.3. Gal.5.6. Act.15.9.

8. *How the holy Ghoſt is retained.*

THe holy Ghoſt is retained and kept for the moſt part by the ſame meanes by which it is given and received. 1. By diligent uſe of the Eccleſiaſticall Miniſtry. *He gave ſome to be Apoſtles, ſome to be Prophets for the edification of the body of Chriſt, till we all meet together in the unity of faith.* 2. By meditation in the doctrine of the Goſpel, and by ſtudying to profit therein. *He that doth meditate in the Law of the Lord day and night, ſhall be like a tree planted by the rivers of waters, that will bring forth her fruit in due ſeaſon. Let the word of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admoniſhing your ſelves.* 3. Hee is kept by increaſe and continuance, and amendment of life: that is, by a deſire of bewaring to offend againſt our conſcience. *Unto him that hath, ſhall be given. He that is righteous, let him be righteous ſtill. Grieve not the holy Spirit of God, by whom yee are ſealed unto the day of redemption.* Hither may be referred a deſire of avoiding evill company and ſinne. For hee that will avoide ſinne, muſt avoide all occaſion of ſinning. 4. Hee is retained by daily and earneſt prayer and invocation. *How much more ſhall your heavenly Father give the holy Ghoſt to them that deſire him? This kinde is not caſt out but by prayer and faſting.* The ſame may we ſee in that panoply or complete harneſſe, which the Apoſtle deſcribeth. Likewiſe, it is confirmed by the example of David, who prayeth, *That God will not take his holy Spirit from him.* 5. Hee is retained by applying Gods gifts to their right uſe, that is, to his glory, and to the ſafety of our neighbour. *And when thou art converted, confirme thy brethren. Unto every man that hath, it ſhall bee given; and from him that hath not, even that he hath ſhall be taken away.*

1 Epheſ.4.11,12,13
2 Pſal.1.2. Coloſ.3.16.
3 Mat.13.12. Revel.22.11. Epheſ.4.30.
4 Luke 11.13. Mat.17.21. Epheſ.6.14. Pſal.51.11.
5 Luke 22.32. Mat.25.29.

9. *Whether, and how the holy Ghoſt may be loſt.*

HE may be loſt of Hypocrites and Reprobates *finally*: that is, ſo as they ſhall never recover him: and *totally*; that is, ſo that they ſhall retaine none of his graces. *Of the Elect, hee is never wholly loſt, but onely as touching many gifts:* becauſe they alwaies retaine ſome gifts, as Davids example teſtifieth unto us, who ſaid; *Reſtore to mee the joy of thy ſalvation. Take not thine holy Spirit from me.* Neither is hee finally loſt of the Elect, becauſe at length they returne to repentance. But of the Reprobate he is altogether or wholly loſt; and finally, ſo that they never receive him. Object. *But the holy Ghoſt departed from Saul: Therefore he may alſo depart from the Elect.* *Anſ.* He departed from Saul; but not the ſpirit of regeneration; for hee never had him: only the ſpirit of prophecy, prudence, courage, and other gifts, wherewith he was richly indowed, left and forſooke him. For he was elect and choſen, not unto life, but unto the Kingdome, as Judas was unto an Apoſtleſhip. Repl. *Yea, but the regenerating ſpirit alſo departeth; becauſe David prayeth: Reſtore to mee the joy of thy ſalvation.* *Anſw.* Hee is loſt oftentimes, as concerning *ſome gifts* of regeneration, but not *wholly*. For it cannot poſſible bee, that the godly ſhould retaine no rem-

How he is loſt of Reprobates, and how of the Elect.

Pſal 51.12.

nants; ſeeing they doe not ſinne to death, but onely of the infirmity of their fleſh, inaſmuch as they are not yet borne againe. This Saint John teacheth expreſly, ſaying; *Whoſoever is borne of God ſinneth not: for his ſeed remaineth in him, neither can he ſinne, becauſe he is borne of God.* David in his fall loſt the joy of his heart, the purity of conſcience, and many other gifts, which hee coveteth to have reſtored unto him. But the holy Ghoſt he had not utterly loſt: for if ſo, how then could he have ſaid; *Take not thine holy ſpirit from mee?* wherefore hee had not utterly loſt him. *Aman* (ſaith Bernard) *never abideth in the ſame ſtate: either hee goeth backward or forward.* For this difference is to bee obſerved and held for the aſſoiling of that queſtion; *How namely the perſeverance of the Elect may bee notwithſtanding certaine, albeit they loſe the holy Ghoſt: which is,* becauſe they are never *wholly* and *finally* deſtitute of the holy Ghoſt. *Now the holy Ghoſt may be loſt five waies,* and thoſe contrary to thoſe other meanes, whereby he is retained. 1. *By contempt of the Eccleſiaſticall Miniſtry.* 2. *By neglecting the Word and Doctrine.* For Paul willeth Timothy, *To ſtirre up the gift of God which was in him:* and alſo teacheth him how that may be done; *By giving attendance to his reading, to exhortation, and doctrine.* 3. Hee is loſt *by carnall ſecurity,* and by giving our ſelves to commit wickedneſſe againſt our conſcience. 4. *By neglect of prayer.* 5. *By abuſing the gifts of the holy Ghoſt*; as when they are not imployed to his glory, and to the ſafety of our neighbour. *Unto him that hath, ſhall be given: from him that hath not, even that he hath ſhall be taken away.*

Five meanes whereby he is loſt.
1
2
2 Tim. 1. 6.
1 Tim. 4. 14.
3
4
5
Luke 8. 18.

10. *Wherefore the holy Ghoſt is neceſſary.*

HOw neceſſary and needfull the holy Ghoſt is, and for what cauſes, doth clearly appeare by theſe places of Scripture. *Except that a man bee borne of water and of the Spirit, he cannot enter into the Kingdome of heaven. Fleſh and blond cannot inhabite the Kingdome of God. We are not ſufficient of our ſelves to thinke any thing of our ſelves; but our ſufficiency is of God. If any man hath not the Spirit of Chriſt, he is none of his.* Hence wee may thus conclude: Without whom wee cannot thinke, much leſſe doe ought that is good, and without whom we can neither be regenerated, nor know God, neither attaine unto the inheritance of the celeſtiall Kingdome: without him we cannot be ſaved. But without the holy Ghoſt theſe things cannot be done, by reaſon of the corruption and blindneſſe of our nature: Therefore without the holy Ghoſt it cannot be, that we ſhould be ſaved: and ſo it followeth, that he is altogether neceſſary for us unto ſalvation.

John 3. 5.
1 Cor. 15. 50.
2 Cor. 3. 5.
Rom. 8. 9.

11. *How we may know, that the holy Ghoſt dwelleth in us.*

WE know that we have him, *by the effect, or by his benefits and bleſſings in us:* as by the true knowledge of God, by regeneration, faith, peace of conſcience, and the inchoation or beginning of a new obedience, or by a readineſſe and willingneſſe to obey God. *Being juſtified by faith, wee have peace towards God. The love of God is ſhed in our hearts.* Againe, we know it by the teſtimony and witneſſe *which he beareth unto our ſpirit, that wee are the ſonnes of God.* Moreover, moſt certaine teſtimonies and tokens of the holy Ghoſt dwelling in us, are; comfort in the midſt of death, joy in afflictions, a purpoſe to perſevere in faith, ſighes, and ardent prayers, a ſincere profeſſing of Chriſtianity. * *No man can ſay, that Jeſus is the Lord, but by the holy Ghoſt.* In a word, by *faith and repentance, we know that the holy Ghoſt dwelleth in us.*

Rom. 5. 1, 4.

* 1 Cor. 12. 3.
ON THE 21. SABBATH.
a Ephe. 5. 26.
John 6. 11.
Acts 10 28.
Ephe. 4. 11, 12, 13.
b Pſa. 71. 17, 18.
Eſay 59. 21.
1 Cor. 11. 26.
c Mat. 16. 18.
d John 10. 28, 29, 30.

Queſt. 54. *What beleeveſt thou concerning the holy and Catholike Church of Chriſt?*

Anſw. I beleeve that the Son of God [a], doth from the beginning of the world to the end [b], gather, defend, & preſerve unto himſelf [c] by his Spirit [d] & Word,

Word, out of whole mankinde [e], a company chosen to everlasting life [f], and agreeing in true faith [g]: and that I am a lively member of that company [h], and so shall remaine for ever [i].

e Psal.129.1,2 3,4,5.
f Esay 59.21.
g Rom.1.16. & 10.14,15,16,17
h Ephes.5.26.
i Genes.26.4. Revel.5.9.

The Explication.

The Questions to be observed:

1. *What the Church is.*
2. *How many waies it is taken.*
3. *What are the markes thereof.*
4. *Wherefore it is called one, holy, and Catholike.*
5. *What is the difference betweene the Church and the Common-weale, or civill State.*
6. *Whence it is, that the Church differeth from the rest of mankinde.*
7. *Whether any man bee saved out of the Church.*

1. *What the Church is.*

WHen the Question is, *What the Church is*, it is presupposed, that there is a Church; so that it is not necessary to make question, *Whether there bee a Church*. For there was alwaies, and shall bee some Church, sometimes greater, sometimes lesser; because Christ alwaies was, and shall remaine for ever the King, and Head, and Priest of the Church; as hereafter in the fourth Question of this Common place shall more plentifully be proved. Now as concerning the name *Ecclesia* (which we call the Church) it is natively a Greeke word, and commeth from a word which signifieth, *to call forth*. For the custome was in Athens, that a company of the Citizens were called forth by the voice of a Crier from the rest of the multitude, as it were, namely, and by their hundreds to an assembly, wherein some publike speech was had, or to heare relation made of some sentence or judgement of the Senate. And thus differeth the word *Eccleſia* from *Synagoga*, or Synagogue. For *Synagoga* signifieth any manner of congregation, bee it never so common and inordinate. But *Eccleſia* betokeneth *an ordained congregation*, and such as is called together for some cause. From hence the Apostles translated the name, *Ecclesia*, to their purpose, terming the Church by it; for resemblance and likenesse sake. *For the Church is Gods congregation, neither comming together by chance without cause, nor being inordinate: but called forth by the voice of the Lord, and the cry of the Word, that is, by the Ministers of the Gospel, from the kingdome of Sathan, to heare or imbrace Gods word.* This congregation or company of those which are called *of God* to the knowledge of the Gospel, the Latines, keeping still the Greeke word, call *Eccleſia*. The Dutch word *Kyrc* (which by adding letters of aspiration we call in English *Church*) seemeth to come from the Greeke word Κυριακὸν which signifieth, *The Lords house*, or, *Gods* house. But it shall be requisite, that wee a little more fully define what the Church is. *The Church of God is a congregation, or company of men, chosen from everlasting of God to eternall life, which, from the beginning of the world to the end thereof, is gathered of the sonnes of God out of all mankinde by the holy Ghost and the Word, consenting in true faith, and which the Sonne of God defendeth, preserveth, and at length glorifieth with glory and life everlasting.* Thus is the true Church of God defined, whereof the Creed doth properly speake.

The originall of the name.

How it differeth from Synagogue.

The meaning of the word Church.

The definition of the Church.

2. *How many waies the Church is taken.*

THE Church is taken either for the *true Church*, or for the *false*. *The false Church* is unproperly called the Church, and is a company, arrogating unto themselves the title of Christs Church, but which doe not follow the same, but rather persecute it. *The true Church* is either *Triumphant*; which even now triumpheth with the blessed Angels in heaven, and shall have their full accomplished

The false Church.
The true Church is,
1. Triumphant.
2. Militant.
The Militant Church is,

triumph after the Reſurrection: or *Militant*; which in this world fighteth under Chriſts Banner againſt the world, the fleſh, and the Divell. This *Militant Church*

1. Viſible. is, either *viſible* or, *inviſible*. *The viſible Church*, is, a company among men, imbracing and profeſſing the true and uncorrupt Doctrine of the Law and the Goſpel, and uſing the Sacraments aright, according to Chriſts inſtitution, and profeſſing obedience unto the Doctrine: in which company are many unregenerated, or hypocrites, conſenting notwithſtanding and agreeing to the Doctrine: in which alſo the Sonne of God is forcible to regenerate ſome by the vertue of his Spirit unto everlaſting life. Or, it is a company of ſuch as conſent in the doctrine they profeſſe, wherein

Mat. 7. 21. & 13. 24. 42. notwithſtanding are many dead and unregenerate members. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of heaven.* Hither pertain the parables *of the Seed and the Tares:* likewiſe, *of the Net gathering both good and bad Fiſh.* *The*

2. Inviſible. *inviſible Church* is a company of thoſe which are elected to eternall life, in whom a new life is begun here by the holy Ghoſt, and is perfected in the life to come. This Church, as long as it warfareth and ſojourneth on earth, alwaies lieth hid in the viſible Church. It is otherwiſe *called the Church of the Saints*. They which are in this inviſible Church, never periſh; therefore neither are any Hypocrites therein, but the

John 10. 28. 2. Tim. 2. 19. Why it is called inviſible. Elect only, of whom it is ſaid: *No man ſhall plucke my ſheepe out of mine hands. The foundation of the Lord remaineth ſure, and hath this ſeale; The Lord knoweth who are his.* It is called *inviſible*, not that the men therein are inviſible, but becauſe their faith and godlineſſe is inviſible, neither is known of any but of themſelves, in whom it is; and becauſe wee are not able certainly to diſtinguiſh or diſcerne in the viſible Church the true godly from the Hypocrites.

The univerſall viſible Church. Moreover, *both theſe parts* of the true Church, both viſible and inviſible, are either univerſall or particular. *The univerſall viſible Church*, is the company of all thoſe which profeſſe the Doctrine, whereſoever in the world they be. *The*

The particular viſible. *particular viſible Church*, is alſo a company of thoſe which profeſſe the Doctrine, but in ſome certaine place. *The viſible Church is univerſall*, in reſpect of the profeſſion of one faith in Chriſt, and of one doctrine and worſhip. But *it is particular*, in reſpect of place and habitation, and of diverſity of rites and cuſtomes. *So alſo the inviſible*

The univerſall inviſible. *Church is univerſall:* as all the Elect, in whatſoever place they bee, and whatſoever time they lived, have one faith: *againe it is particular*, as either in this or that place they have the ſame faith. Now all particular Churches are parts of the univerſall: and the viſible, are parts of the univerſall Church viſible, as alſo the inviſible are parts of the univerſall Church inviſible. And *of this perſonall viſible Church* doth the Article or Creed ſpeake properly, *I beleeve the holy Catholike Church.* For beſides that the univerſall inviſible Church is Catholike, it is alſo nobilitated with this title, that it is *Holy*. Further, in this is the true communion of Saints between

What difference between the viſible and inviſible Church. Rom. 8. 30. Chriſt and all his members. There is almoſt the ſame difference between the viſible and *inviſible* Church, which is between the *whole* and *part*. For the *inviſible* lyeth hid in the *viſible* as a part in the whole. Which appeareth out of this place of Paul; *Whom the Lord predeſtinated, them alſo hee called.* This *calling*, wherby the Lord calleth us, is of two ſorts; *inward* and *outward*. The *inward* St. Paul ſaith was wrought according to the purpoſe of ſaving men: and the Elect are called by both; Hypocrites are called only by the *outward* calling. And in reſpect of this outward calling is the Church called *viſible*, and *the Church of the called*; where are Hypocrites alſo. But the *inviſible* is called *the Company or Church of the Elect and Choſen.* Object. 1. *If the whole be viſible, the part alſo is viſible.* Anſw. That part alſo is *viſible*, as concerning men elected, or as they are men, & as they profeſſe the doctrine of the viſible Church: but it is *not viſible*, as concerning the godlineſſe or faith of men, or as concerning faith and repentance in men. Object. 2. *They which are in the Church, periſh not, as the definition of the Church affirmeth: Many Hypocrites are in the Church: Therefore eyther Hypocrites ſhall not periſh; or it is falſe, that they which are in the Church periſh not.* Anſ. They which are in the *inviſible* Church periſh not; and of this was our definition. But the Minor propoſition ſpeaketh of the *viſible* Church, in which are many hypocrites. Ob. 3. *Where the inviſible Church is not,*

not, neither is the visible: In the time of Popery was not the invisible: Therefore there was not the visible. Anſ. I deny the Minor. For there alſo were remnants; that is, there were alwaies ſome mingled with thoſe dregs, who held the foundation, ſome more purely, ſome leſſe. In ſumme, The Church was oppreſſed, but not extinguiſhed.

There is alſo another diviſion of the Church, into *the Church of the Old Teſtament and of the New. The Church of the Old Teſtament* is a company or congregation, imbracing the Doctrine of Moſes and the Prophets, and making profeſſion, that they will imbrace in Jury the Moſaicall Ceremonies, and keep them; and as well in Jury, as alſo out of Jury, imbrace the things ſignified by thoſe Ceremonies: that is, beleeving the Meſſias which was to be exhibited. *The Church of the New Teſtament* hath not theſe differences, becauſe all beleeve in the Meſſias already exhibited. This Church is a company imbracing the doctrine of the Goſpel, uſing the Sacraments inſtituted by Jeſus Chriſt, and beleeving in him being exhibited the true Meſſias. The Church of the Old Teſtament & the New.

3. *What are the tokens and markes of the Church.*

THe markes of the true Church are, 1. *Profeſſion of the true, uncorrupt, and rightly underſtood Doctrine of the Law and Goſpel*, that is, of the Doctrine of the Prophets and Apoſtles. There concurre withall oftentimes errours; but yet notwithſtanding this marke is ſure, if the foundation bee kept, albeit ſtubble bee builded thereon: yet ſo, that thoſe errours of ſtubble bee not maintained. 2. *The right and lawfull uſe of the Sacraments.* For amongſt other ends of the Sacraments this is one, that this company of Gods Church may be diſcerned from all Sects and Heretikes. 3. *Profeſſion of obedience to the Doctrine or Miniſtery.* Theſe three markes of the Church are contained in thoſe words of Chriſt: *Goe and teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you:* And we are to hold and keep theſe notes and markes, 1. In reſpect of Gods glory, that enemies may bee diſcerned from ſonnes. 2. In reſpect of our owne ſalvation, that we may joyne our ſelves to the true Church. Object. 1. *There were in all ages great errours both publike and private in the Church.* Anſ. 1. But ſtill the foundation was held, on which ſome built gold, ſome ſtubble. 2. Errours are not defended by the Church: and this marke ſtandeth ſure, if the foundation be held, though on it ſtubble be built, ſo that ſuch errours and ſuch ſtubble be not maintained.

1. Profeſſion of the true doctrine.

2. The right uſe of the Sacraments.

3. Profeſſion of obedience to the doctrine. Mat. 28. 19, 20.

Againſt the firſt marke.

Object. 2. *In many Churches, which profeſſe true doctrine, this third marke is not ſeen: Therefore they are no Churches.* Anſw. 1. There are many in them, who indeed yeeld and indeavour to yeeld obedience. 2. All obey, acknowledging by their profeſſion, that ſinnes ought not to bee maintained. *But it is neceſſary, that this third marke ſhould be added:* becauſe they ſhould mocke God, who would ſay that they received this Doctrine of Chriſt, and would not frame their lives according unto it.

Againſt the third marke.

Object. 3. *But thoſe which all Schiſmatikes and Heretikes doe challenge unto them, are not the markes of the true Church. But all of them doe challenge theſe unto them: Therefore they are not markes of the true Church.* Anſw. I deny the Major. For wee are not to ſee whether they challenge them, but whether they have them. So alſo would it follow, that the heavenly bleſſings, which are proper to the true Church, are theirs alſo, becauſe they challenge them. Object. 4. *Without which the Church cannot be, that is a marke thereof. But without the ordinary ſucceſſion of Biſhops the Church cannot be: Therefore it is a marke thereof.* Anſw. By ordinary ſucceſſion in the miniſtery, is meant the ſucceſſion of Miniſters, in the ſame doctrine and adminiſtration of Sacraments. And if the propoſition bee ſo underſtood, it is true: for ſuch a ſucceſſion is nothing elſe, than thoſe notes which we have put. But in the concluſion of this objection, is underſtood, that there ſhould bee an ordinary ſucceſſion into the ſame place, whether they teach the ſame doctrine, or a diverſe from it. And ſo alſo it ſhould be a tying of the Church to a certaine City, Region, and ſo forth. But in this ſenſe the Minor and Concluſion are falſe.

Againſt all the foreſaid markes. Not all, that challenge theſe markes, are the Church, becauſe all have them not, though they challenge them. The ordinary ſucceſſion of Biſhops no neceſſary mark of the Church.

4. *Why the Church is called one, holy, and Catholike.*

One, for consent in faith and doctrine.

THe Church is called *one*, not in regard of the cohabitation, or the neere dwelling of the members thereof, or for their agreement in rites and ceremonies of their Religion; but in respect of their *consent in faith and doctrine*. It is also called *Holy*, because it is sanctified of God by the bloud and spirit of Christ, that it may be like unto him, not in perfection, but, 1. *By imputation of righteousnesse*; because Christs holinesse and obedience is imputed unto it. 2. *By inchoation of righteousnesse*; because the holy Ghost doth renue it by little and little, and cleanse it from the filth of sinne, that all the members may begin all the parts of obedience. 3. *Because it is consecrated to an holy and divine use*, and therefore sequestred from the rout of wicked ones, who are without the Church. It is called *Catholike*, 1. *In respect of places*: because it is spread through the whole world. For there is one universall Church of all places, and degrees of life, neither is it tied to a certaine place & kingdome, or to a certaine succession. 2. *In respect of time*: because there is but one true Church of all times, which also is at all times so-Catholike, as that it is dispersed through the whole world, neither is it at any time tied to any certain place. 3. *In respect of the men, who are members of the same*. For the Church is gathered out of all sorts of men, all states, kindreds, and nations. *It is not Catholike*, because it possesseth many kingdomes. For *Catholike* is a title given unto the Church in the Apostles time: for before time the Church was limited within narrow bounds. Now, *that there is but one Church of all times and ages, from the beginning of the world unto the end*, it is out of doubt. For, 1. *It is manifest, that the Church hath ever been*. Neither can Abrahams daies be objected, as if before he was called, there had been no worship of the true God in his family, and himselfe had been after his calling alone without any others. For before his calling, hee held the foundation and grounds of doctrine of the true God, though it were darkned with superstitions mingled therwith. Againe, Melchisedech lived at the same time, *who was the Priest of the most high God*; & therefore neither was Abraham after his calling alone, but there were others besides him, worshippers of the true God, whose Priest was Melchisedech. 2. *That the Church, as it hath been ever, so shall it also continue ever*, appeareth by these testimonies: *My words shall not depart out of thy mouth, nor out of the mouth of thy seed. If the night and day may be changed, then shall my Covenant also be changed. I am with you alwaies unto the end of the world.* Moreover, Christ was ever, and ever shall be King, Head, and Priest of the Church. Wherefore the Church was ever, and ever shall be. And hence also it is manifest, *That the Church of both Testaments*, is one and the same: that which is confirmed also by the article following. For Christ is the sanctifier of his Church, who is common to men of both Testaments.

Holy, 1. for imputed righteousnes. 2. For inchoative righteousnesse.

3. For the use to which it is consecrated.

Catholike in respect of place and time.

One Church of all times & ages.

Esay 59. 21.

Jerem. 33. 20.

Mat. 28. 20.

Hitherto appertaineth the question *of the authority of the Church*. The Papists maintaine, that the authority of the Church is greater than the authority of the Scripture. But this is false. For the Church made not the Scripture, but the Scripture made the Church. They urge S. Augustine his testimony. S. Augustine against Manichæus his Epistle, cap. 5. sheweth how he was brought to the faith of the Catholike Church. For he saith, *That he obeyed the Catholikes, when they said, Beleeve the Gospel:* and there he bringeth forth that common saying: *I would not beleeve the Gospel, except the authority of the Catholike Church moved mee thereunto.* By the testimony therefore of the Church hee was moved to reade the Gospel, and to beleeve that heavenly doctrine was contained therein. But doth hee, after hee beleeved the Gospel, promise that hee would beleeve the Church more than the Gospel, if the Church determine or propound any thing, which is either contrary to the Gospel, or can bee proved by no testimony of Scripture? This doubtlesse Augustine never meant. Nay, elsewhere he denounceth *Anathema, and biddeth a curse to come to them, who declare any thing besides that that wee have received in the writings of the Law and Gospel.* And in the selfe-same place he witnesseth, *That hee, because hee beleeveth the Gospel, cannot beleeve Manichæus, for that hee readeth nothing in the Gospel of Manichæus*

chens Apoſtleſhip: Therefore traditions or ordinances of the Church bring us unto the Scripture, and tie us to that voice, which ſoundeth in the Scripture.

But here it muſt bee obſerved, how honeſtly and fairely the Papiſts deale. For whereſoever they meet with the word, *Tradition*, that by and by they wreſt to their traditions, which cannot bee proved out of the Word of God. As when Paul ſaith, *I delivered unto you that which I received:* Straight-wayes they cry out; *Heare you traditions?* I heare; but reade on there in the words following, Paul himſelfe by writing declaring what thoſe traditions are: *I delivered unto you, how that Chriſt died for our ſinnes, according to the Scripture. And that hee was buried, and that he aroſe the third day, according to the Scripture.* Here you heare Pauls traditions to bee double things written. For firſt, they were taken out of the Scripture of the Old Teſtament. Secondly, they were committed to writing by Saint Paul himſelfe. So Paul ſaith of the Lords Supper, *I have received of the Lord, that which I have delivered unto you. But this tradition*, after the Evangeliſts, himſelfe alſo hath ſet downe in writing. The Ieſuites cite the ſaying of Paul, *Withdraw your ſelves from every brother that walketh inordinately, and not after the traditions which yee received of us.* But a little after, in the ſame Chapter he deſcribeth what tradition he meaneth, as it is manifeſt to him that looketh on the place. And yet will they thence prove, that many things are to be beleeved, which cannot bee proved by any teſtimony of Scripture. The like impudency they ſhew in another teſtimony taken out of Luke. *They delivered them the decrees to keepe, ordained of the Apoſtles and Elders, which were at Jeruſalem:* When a little before hee witneſſeth, that thoſe decrees were ſet downe in letters written by the Apoſtles.

The Papiſts wrangling about Traditions.

1 Cor. 11. 23.

2 Theſ. 3. 16.

Acts 16. 4. Ibid. 15. 23.

That opinion or ſaying of the Papiſts, *The Church doth not erre*, is true after this ſort: 1. *The whole* doth not erre, though ſome members thereof doe erre. 2. It doth not erre *univerſally*, although in ſome points of doctrine it may. 3. *It erreth not in the foundation.*

How the Church may be ſaid not to erre.

5. *In what the Church differeth from the Common-weale.*

THe Church differeth from the Common-weale: 1. Becauſe Common-weales are diſtinct, and Kingdomes of the world, are in divers places and times. The Church is alwaies one and the ſame at all times, and with all men. 2. The Kingdomes and States of the world have many heads, or one chiefe Head, and many other inferiour heads beſides, and that on earth. The Church hath but one, and that in heaven. 3. The Common-wealth is governed by certaine Lawes made for the maintenance of outward peace and tranquility. The Church is ruled by the holy Ghoſt and the Word of God. 4. The Common-wealth or civill State requireth outward obedience onely. The Church requireth both, as well inward obedience as outward. 5. In civill States and Common-wealths there is power and liberty to make new Lawes poſitive by the authority of the Magiſtrate, the violating of which lawes bindeth mens conſciences, and deſerveth corporall puniſhments: the Church is tied to the Word of God, to which it is not lawfull to adde ought, or to detract ought from it. 6. The civill State hath corporall power, wherewith it is armed againſt the obſtinate and diſobedient. For he may, and ought by force to curb theſe, and to puniſh them by the ſword. The Church puniſheth by denouncing Gods wrath out of the Word of God. 7. In the Church are alwaies ſome elect and holy; but not alwaies in the Common-wealth.

Seven differences between the Church and Common-weale.

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6. *Whence ariſeth the difference of the Church from the reſt of mankinde.*

THere are three ſorts of men very much different one from another. For, 1. *Some men are even in profeſſion eſtranged and aliants from the Church*; as who deny faith and repentance: and therefore are open enemies of God and the Church. 2. *Others are called, but not effectually*; which are Hypocrites, who profeſſe indeed the faith, but without any true converſion unto God. 3. *Others are called effectually*;

Three ſorts of men in the world.

1

2

3

ally; which are the elect, who are but a little portion, according to that of Chriſt: *Many are called, but few are choſen.* Now the difference being knowne, let us in a word ſee what is the cauſe of this difference. 1. The efficient cauſe of this difference is the Election of God, willing to gather unto himſelfe a Church in earth. 2. The Sonne of God is the mediate executor of this his will and purpoſe, the holy Ghoſt the immediate. 3. The word of God is the inſtrumentall cauſe: *In times paſt God ſuffered all the Gentiles to walke in their owne waies. God hath mercy on whom he will, and whom he will hee hardneth. All that the Father giveth me, ſhall come to mee. Thoſe which he knew before, he alſo predeſtinate to be made like to the Image of his Sonne: and whom he predeſtinate, them alſo he called, &c.* By theſe words we are taught, that the promiſe of grace is generall in reſpect of the Elect, or Beleevers. God verily would have all to be ſaved; and that, 1. In reſpect that hee loveth the ſalvation of all: *But the Elect onely have attained to that ſalvation.* 2. In reſpect that he inviteth all to ſalvation: *But the reſt have beene hardened.*

Mat. 20. 16. Election putteth the difference between the Church and others.

Act. 14. 16. Rom. 9 18. John 6. 37. Rom. 8. 29. 30.

Rom. 11. 7.

7. *Whether any one may be ſaved out of the Church.*

None ſaved out of the Church. John 15. 5.

NO man can bee ſaved out of the Church: Becauſe without the Church there is no Saviour; therefore no ſalvation alſo. *Without me you can doe nothing.* 2. Becauſe whomſoever God hath choſen and elected to the end, which is eternall life, them he hath choſen to the meanes; which is the inward and outward calling. The elect therefore, though they be not at all times members of the viſible Church, yet they are all made ſuch before they die. Object. *Therefore Election is not free. Anſ.* It is free, becauſe God choſe freely, both to the end, and to the meanes. But after he hath once deſtined and ordained men to meanes, he never changeth: We here alſo are to hold againſt the Anabaptiſts, that Infants, which are borne in the Church, are alſo of the Church.

OF PREDESTINATION.

THis common place *of Predeſtination*, or election & reprobation, ariſeth out of the former place of the Church, and is joyned with it. The ſpeciall queſtions are;

1. *Whether there be Predeſtination.*
2. *What it is.*
3. *What is the cauſe thereof.*
4. *What are the effects thereof.*
5. *Whether it be unchangeable.*
6. *How farre it is knowne unto us.*
7. *Whether the Elect bee alwaies members of the Church and the Reprobate not.*
8. *Whether the Elect fall from the Church and the Reprobate remaine ever in the Church.*
9. *What uſe there is of this doctrine.*

1. *Whether there be Predeſtination.*

WHen the Queſtion is, *Whether there bee Predeſtination*, then this is the Queſtion, *Whether there be any ſuch counſell of God, which hath ſevered ſome to be ſaved, and others to be reprobate.* Some ſay, that *Election*, when as mention thereof is made in Scripture, is taken for *ſome excellency, for which a man is worthy to be elected or choſen:* as we may ſay, A choice and gallant horſe. So alſo they interpret *Reprobation*; but falſly: for it is the eternall counſell and purpoſe of God.

Predeſtination proved by teſtimony of Scripture. Mat. 20. 16. John 15. 16. and 10. 16. Ephe. 1. 4. 5. Act. 18 10. & 13. 64. Rom 2. 30.

That there is *Predeſtination*, that is, *election and reprobation* in God, theſe teſtimonies of Scripture doe confirme. *Many are called, but few are choſen. Ye have not choſen me, but I have choſen you. Other ſheepe have I alſo which are not of this fould. He choſe us in him before the foundation of the world. Hee predeſtinated us to bee adopted through Jeſus Chriſt unto himſelfe, according to the good pleaſure of his will. I have much people in this citie. As many as were ordained unto eternall life, beleeved. Whom he predeſtinate, them alſo he called.*

Reprobation proved by Scripture.

Of *Reprobation* theſe places in ſpeciall make mention. *God doth ſhew his juſtice on the*

the veſſels of wrath. It is given unto you to know the ſecrets of the kingdome of heaven: but to them it is not given. Who were before of old ordained to this condemnation. Thou haſt hid theſe things from the wiſe. Yee are not of my ſheepe. Hee hath made all things for his owne ſake: even the wicked for the day of evill. Rom 9.22. Mat.13.11. Jude 4. Mar.11 25. John 10 26. 1Pet.16.4.

Object.1. *But the promiſe of grace is univerſall. Anſ. It is univerſall,* in reſpect of the faithfull, that is, it belongeth to all thoſe who beleeve. But *it is particular,* in reſpect of all men. Our adverſaries ſay, *that thoſe which are converted may fall away.* Which is to weaken and diminiſh the generall promiſe. Repl. *But it is ſaid, That God will that all men be ſaved. Anſ.* But contrary, *Many are called, but few choſen. This peoples heart is waxed fat, ſaith the Lord, leſt they ſhall returne that I might heale them.* And here it is ſaid, that God will that ſome bee not ſaved. Therefore theſe teſtimonies are contrary one to another. God forbid. God will that all bee ſaved, *as he is delighted with the ſalvation of all.* Albeit, elſe-where it is ſaid, *That hee rejoyceth at the deſtruction of the wicked*; yet he rejoyceth not thereat, as it is a vexation or deſtruction of his creature, but as it is an execution of his juſtice. 2. Hee will that all be ſaved, *in aſmuch as he inviteth all to repentance:* But he will not have all ſaved, in reſpect of the force and efficacy of calling. *Hee doth good to all, if ſo bee they might have groaped after him, and found him. The elect obtaine it, the reſt are hardned.* He ſaith verily unto all, Honeſty of life pleaſeth me: ye owe it unto me. But he ſaith not to all, I will work it in you; but to the elect only, becauſe from everlaſting it hath ſo pleaſed him. 2 Tim.2.4. Mat.20.16. and 13.13. Places of Scripture reconciled concerning Gods will to ſave, & not to ſave men Pro.1.26. Acts 17.27. Rom.11.7.

Object.2. *He that giveth unequally to thoſe that are equall, is an accepter of perſons. Anſ.* It is true. 1. *If hee giveth to thoſe which are equall, unequally, for any outward cauſes or reſpects,* that is, for ſuch cauſes as are not that condition, in reſpect of which, equall rewards or puniſhments were to be given, or not to bee given: that is, when the cauſe which is common to both, is neglected, and other things regarded, which are not the cauſe, as riches, honours, and the like. But here God reſpecteth not theſe perſonages, but requireth faith, for the receiving of this benefit, and converſion, and giveth eternall life to them which have theſe, and denyeth it to them which have them not. 2. *Hee that giveth unto thoſe which are equall, unequally,* being bound to any, were an accepter of perſons. But God giveth moſt freely, of his meere mercy and grace. Hee is bound to no man: becauſe wee were his enemies, therefore hee might moſt juſtly have excluded all. And if unjuſtice ſhould any way fall into God (which God forbid that we ſhould thinke) he ſhould bee unjuſt, and an accepter of perſons, in that hee giveth any thing at all. Whereas then hee hath mercy on ſome, and not on others, he is no accepter of perſons: as if thou, being moved with pity & compaſſion, ſhouldeſt give a farthing to one beggar, and a penny to another, thou art not therefore an accepter of perſons. Why then, O man, accuſeſt thou God, that hee hath mercy on whom hee will, and hath not mercy on whom hee will not have mercy, ſeeing he is bound unto none? *Is it not lawfull for me* (ſaith Chriſt) *to doe as I will with mine owne? Is thine eye evill, becauſe I am good? Who hath given firſt unto the Lord?* To know this, is behoovefull for the glory of God. Mat.20.15. Rom.11.35.

Object. 3. *It is meet and juſt, that he who hath taken a ſufficient ranſome for all ſins, ſhould receive all men into favour. God hath received a ſufficient ranſome in his Sonne for the ſinnes of the whole world. Therefore he ſhould receive all men into favour. Anſ.* It muſt not onely be a ſufficient ranſome for all, but muſt bee alſo applied unto all receiving it by faith: but it is not applied unto all: becauſe it is ſaid, *I pray not for the world, but for them which thou haſt given me.* Rep.1. *A ſufficient ranſome ought to be applyed unto all.* That a ſufficient ranſome ought to be applied unto all, is proved, *becauſe this is a property of infinite, mercy to doe good unto all. Anſ.* Wee deny that infinite mercy conſiſteth herein. It conſiſteth not in the *number* of thoſe that are ſaved, but in the *manner*, how they are ſaved. Moreover, he will not give this benefit unto all: becauſe he is withall moſt wiſe and juſt. He may and will together exerciſe both his mercy and his juſtice. *God ſo loved the world, that he hath given his onely begotten Sonne, that whoſoever beleeveth in him, ſhould not periſh; but have eternall life. He that beleeveth not, is condemned already.* Repl. 2. *Hee that taketh a ſufficient ranſome* Chriſts ranſome, though ſufficient for all, yet not applied to all, doth not ſave all. John 17.9.

ſome for all, and yet doth not ſave all, is unjuſt: becauſe he taketh more than in equity hee ſhould. God taketh a ſufficient ranſome for all; and yet doth not ſave all. Therefore hee is unjuſt. Anſ. 1. Hee is unjuſt, *except himſelfe give that ranſome.* But God gave it. Therefore he taketh of his owne, not of ours. 2. The *ſufficiency* of the ranſome doth not binde God to the receiving of all, but the *applying* of it. But he hath not entred into any bond, that he will apply that ranſome to all.

God not unjuſt though he afflicteth ſome for his glories ſake.

Object. 4. *He that afflicteth ſome for his owne glories ſake, is an unjuſt God. But God is not unjuſt: therefore he rejecteth not, or afflicteth any for his glories ſake. Anſ.* 1. The Major propoſition is falſe being generally taken. For although it be true in creatures; yet it is falſe in God. Becauſe God is the chiefe good, and greateſt regard ought to be had of the chiefe good. Now the chiefe good, that is, Gods glory, did require, that not only his mercy, but his juſtice alſo ſhould be manifeſted. 2. Hee is unjuſt, who afflicteth ſome, and that *without any treſpaſſe or fault of their owne.* For God for his glories ſake doth ſuffer ſome to periſh, while themſelves willingly periſh and fall away. 3. God is *bound* to none to ſave them, as neither hee was to create them. He ſuffereth men to fall into ſinne. But, 1. Themſelves willingly falling. 2. Himſelfe not being bound to ſave them. 3. Being bound to have more regard of his owne glory, than of mens ſalvation.

Object. 5. *He that deſtineth to the end, deſtineth alſo to the meanes, whereby we come to the end. God* (according to this doctrine) *deſtineth ſome to the end, that is, damnation. Therefore he deſtineth them to the meanes alſo which are ſinnes. For, that ſinnes are the means to come to damnation, is proved, becauſe that it is a mean, without which we cannot come to the end; as, none can come to damnation without ſinne. Anſ.* Meanes are of two ſorts. Some, which goe howſoever before the end, that is, which he uſeth, who tendeth to the end, & by the helpe whereof he obtaineth and accompliſheth the end which he intendeth. Other meanes there are which come indeed unto the end, but are not done by him which intended the end. Thoſe hee may ſuffer or admit, but it followeth not, that he will them. Wherefore, I anſwer unto the Major: Hee that will the end, will alſo the meanes *which himſelfe worketh*, and *by which he worketh* to obtaine the end which hee intendeth: but *not all meanes*; otherwiſe there ſhall bee more in the concluſion, than in the premiſſes. Neither wil he alſo thoſe things, which he permitteth, that is, hee hindreth them not from being done, if they hinder not his end.

God, in calling all, & yet ſaving but ſome, doth not diſſemble.

Object. 6. *He that calleth all, and yet will ſave but ſome onely, diſſembleth: God doth ſo: Therefore he diſſembleth. Anſ.* Of meere particulars nought followeth. Or, there is a fallacy in putting that which is no cauſe, for a cauſe. Wherefore, to the Major we anſwer: Hee doth not doe it to illude men: but either to leave all without excuſe, or to invite them to repentance. And further, if you underſtand the Major generally, it is to be denied: becauſe there may be another cauſe: and if it bee ſo taken, it is thus to be diſtinguiſhed; Hee that calleth all, and yet will ſave but ſome onely, to illude men, or to deceive them, he diſſembleth: if hee call them indefinitely, or with a mind not willing to work in them to obey. But God never promiſed, that he would work this in all. Wherefore there is no contradiction in theſe propoſitions: *All ought to do it*, and, *I will worke in ſome to do it*; becauſe the ſame thing is not denied in the one, which is affirmed in the other: but a diverſe thing.

The ſecret counſell of God, as touching our ſalvation, is revealed unto us. Rom. 5. 1. 2 Cor. 1. 22. and 5. 5. Rom. 8. 16. 1 John 3. 24. & 4. 13.

Ob. 7. *They, whoſe ſalvation dependeth on the ſecret counſell of God, cannot have comfort. Our ſalvation dependeth on the ſecret counſell of God. Therefore wee cannot have comfort. Anſ.* We cannot have comfort before it is revealed unto us. But that ſecret counſel of God is opened unto us by his Son and the holy Ghoſt. Likewiſe, by the effects. *Being juſtified by faith, we have peace towards God. He hath ſealed us, and hath given the earneſt of the ſpirit in our hearts. Hee that hath created us for this thing is God, who alſo hath given unto us the earneſt of the ſpirit. The ſame ſpirit beareth witnes with our ſpirit, that we are the children of God. Hereby we know that he dwelleth in us, & we in him, even by the ſpirit which he hath given us.* Wherefore before this manifeſtation or revealing it holdeth true, that wee can reape no comfort out of Gods ſecret decree and counſell; but after the revealing thereof it is falſe.

Object. 8.

Object. 8. *That which is done in vaine, no man should indeavour. But the Reprobate doe in vaine repent, because it is impossible that they should be saved. Anſ.* This is true, if any knew that they were reprobate. But God will have no man ſo to determine of himſelfe. 2. It is a contradiction, to be a reprobate, and, to ſhew repentance: for if they did repent, then were they not now reprobates. Therefore there commeth no danger by this abſurdity.

Object. 9. *That danger which is not, need not bee taken heed of. But unto the Elect there is no danger of condemnation. Therefore they need not take heed thereof. Anſ.* The Major is true, if there ſhould be no danger whether heed be taken or not taken. But there is no danger unto the elect, that is, being heedfull and bewaring of any danger that is to come. But all the elect are heedfull, circumſpect and warie: and thoſe who are not heedfull, are not elect. For from whom God averteth and turneth away this danger, he worketh alſo in them to be very wary, and to take good heed thereof. *Whom hee predeſtinate, them hee juſtified.* They therefore doe amiſſe, who thinke to receive comfort, without any deſire of good conſcience. Repl. *But if they muſt take heed, and beware, they are uncertaine. Anſ.* No, becauſe they have this as a ſpur to goe forward and perſevere. But, to be certaine, and, not to have a deſire of repentance & amendment of life, implieth a contradiction: as if thou ſhouldeſt ſay, I am certaine of my reward, therefore I will not run: for a reward is not given but to him that runneth. Theſe propoſitions doe one mutually follow another, to be certaine of ſalvation, and, to have a deſire of converſion and amendment of life.

The elect are therefore without danger, becauſe they are wary and circumſpect.

Rom. 8. 30.

2. *What Predeſtination is.*

Predeſtination differeth from providence, as a ſpecial from the generall. For providence is the eternall counſell of God concerning all creatures: but predeſtination is the eternall counſell of God concerning the ſaving of men and Angels. Wherefore *Predeſtination is the eternall, moſt juſt, and unchangeable counſell of God, of creating men, of permitting their fall into ſinne and eternall death, of ſending his Sonne into fleſh, that hee might be a ſacrifice, and of converting ſome by the word and the holy Ghoſt, for the Mediatours ſake, and ſaving them in true faith & converſion, juſtifying them by and for him, raiſing them up to glory, and beſtowing on them eternall life: and of leaving the reſt in ſin, to eternall death, and raiſing them up to judgement, and caſting them into eternall paines.* Here is ſpoken of men which ſhall be ſaved, and not ſaved: therefore to them onely, and not to Angels, doth this definition of Predeſtination agree.

The difference between predeſtination and providence.

The parts of Predeſtination are, *Election* and *Reprobation. Election is the eternall, unchangeable, free, and moſt juſt decree of God, whereby hee hath decreed to convert ſome to Chriſt, to preſerve and keep them in faith and repentance, and by him to give them eternall life. Reprobation is ſuch a decree of God, as whereby hee hath decreed to leave ſome, according to his moſt juſt judgement, in their ſins, to puniſh them with blindneſſe, and damnation, & condemne them, being not made partakers of Chriſt everlaſtingly.* That Election likewiſe, as alſo Reprobation, are both the decree of God, theſe and the like ſayings doe prove. *I know whom I have choſen. His grace was given to us before the world was. He hath mercy on whom hee will.* But therefore Election and Reprobation were made by counſell, and therefore both are a decree, and that eternall: becauſe there is no new thing in God, but all from everlaſting, and the Scripture doth manifeſtly ſay, that *God hath choſen us before the foundation of the world.* Seeing then hee hath choſen us, hee hath therefore rejected the reſt. That which the very word of chooſing doth ſhew. For, whatſoever is choſen, the ſame is choſen, other things being rejected.

Election.

Reprobation.

John 13. 18. 2 Tim. 1. 9. Rom. 9. 18.

Ephes. 1. 4.

3. *What are the cauſes of Predeſtination, or election and reprobation.*

The efficient and motive cauſe is the good pleaſure of God. *It is ſo, O Father, becauſe thy good pleaſure was ſuch.* God hath not foreſeene any thing in us, for which he ſhould chuſe us, for there can be no good in us, as of our ſelves, ſeeing we are *by nature the children of wrath, as well as others.* For if any good be found in us, that

The efficient cauſe of our election, Gods good pleaſure, not any thing in us.

Ephes. 2. 3.

that hee doth worke wholly in us: and hee worketh nothing in us, which hee hath not decreed to worke from everlaſting. Wherefore the alone gracious and free good pleaſure of God, or the alone free mercy of God, is the efficient and motive cauſe of our election. Our election I ſay, is of grace, and free; that is, not in reſpect of any good foreſeen in us. *He hath mercy on whom he will*, that is, hee freely giveth what he giveth. *Ye have not choſen mee, but I have choſen you. God hath predeſtinate us to be adopted through Jeſus Chriſt unto himſelfe, according to the good pleaſure of his will.* See further *Rom.*9.11. *Col.*1.12. 2 *Tim.*1.9,10. In like manner alſo *the efficient cauſe of reprobation is the moſt free good pleaſure of God.* For *we, being all by nature the children of wrath*, had all periſhed, if ſinne were the cauſe of reprobation. *Wherefore the cauſe of reprobation is not in men themſelves*, but that is in God his will of ſhewing forth his juſtice. Therefore of particular men, why this man is elected, and hee reprobated, there can bee no other reaſon given, but the good pleaſure of God onely. But the cauſe of *damnation* is altogether in men, which is ſinne. For God will declare his juſtice in the damnation of the reprobate. Hee therefore condemneth no man, nor ordaineth unto condemnation, unleſſe it bee for ſinne: neither willeth hee the damnation as it is damnation, but as it is a juſt puniſhment. Now puniſhment taketh not place but there, where ſinne was before ſeated. The principall cauſe therefore of *damnation*, is the free will of divels and men; becauſe of their own accord they fell from God. But the firſt cauſe of *ſalvation* is, the eternall and free election of God, whereof God foreſaw no cauſe in us, why he would convert us unto Chriſt rather than others; why he would ſave and redeeme us out of the common and generall deſtruction, wherein all were plunged, rather than others. The ſupreme finall cauſe of Predeſtination is *Gods glory*: and the laſt and proper finall cauſe of election, is *the manifeſtation of Gods goodneſſe and mercy in freely ſaving the Elect.* The next and neareſt finall cauſe of our election, is *our juſtification*, when God doth in his Sonne freely account us for righteous. Both which finall cauſes the Apoſtle compriſeth in theſe words; *Hee hath predeſtinated us to the praiſe of the glory of his grace, wherewith hee hath made us freely accepted in his beloved.* Likewiſe of the contrary; The firſt finall cauſe of reprobation, is *the declaration of Gods juſtice, ſeverity and hatred againſt ſin in the reprobate. God would to ſhew his wrath, and to make his power known, ſuffer with long patience the veſſels of wrath prepared to deſtruction.*

Rom 9.18. John 15.16.

The cauſe of reprobation is in GOD. Epheſ.1,5.

The cauſe of damnation is the free will of divels and men.

Epheſ.1.6.

Rom.2 9.

Object.1. *God did foreknow our workes: therefore hee choſe us for our workes. Anſ.* Hee did foreknow thoſe good things which hee purpoſed to worke in us, as alſo hee foreknew the perſons: otherwiſe hee could not have foreknowne any good workes. So could he not have foreſeene any evill, except hee had purpoſed to permit the ſame.

Ob.2. *Whomſoever God choſe in Chriſt, them he found in Chriſt: for he in Chriſt beſtoweth none but thoſe who are in Chriſt. God choſe us in Chriſt. Therefore he found us in Chriſt: that is, he foreſaw that we ſhould be accepted of Chriſt, that wee would believe rather than others, and would become better than others, and therefore he choſe us. Anſ.* We deny the Major. For the reaſon alleadged holdeth not true in *election*, but in the *effects of election*, and in the conſummation of Chriſts benefits, which are imparted unto none, but ſuch as are in Chriſt by faith: according to that ſaying of Chriſt: *Except ye abide in me ye ſhall have no life in you.* In election and the firſt cauſe thereof it is apparently untrue, by that teſtimony of Paul which the objection citeth. For *he choſe us before the foundations of the world were laid*, not becauſe wee would bee, but *that we ſhould be holy and blameleſſe*: not becauſe we were already in Chriſt, but that he might engraffe us into Chriſt, and adopt us to be his ſonnes. Wherefore our *foreſeene faith* and holineſſe is not the cauſe, but the effect of our election in Chriſt. He choſe us not then being ſonnes, but hereafter to be adopted ſons. Auguſtine ſaith; *He choſe not us, becauſe we were then holy, neither yet becauſe wee would hereafter prove holy, but he rather choſe us to this end, that in the time of grace we might be holy through good workes.* But the Pelagian here contradicting the truth, ſaith; God foreknew who would be holy and unſpotted by reaſon of their free-will, and therefore hee in his foreknowledge choſe them ſuch as he knew they would be. But the Apoſtle here ſtoppeth

Epheſ.1.3.

John 15.4.

Epheſ.1.3.

ſtoppeth the mouth of the Pelagian, whileſt he ſaith, *that we ſhould be holy.*

Object. 3. *Chriſts merit applyed unto us by faith, is the cauſe of our Election. Therefore not the good pleaſure of God.* *Anſw.* Chriſts merit is not the cauſe of *Election*, but is reckoned among the effects thereof, and amongſt the cauſes of our *ſalvation*. *Hee choſe us in Chriſt*, that is, as in the head. Wherefore hee firſt choſe the head, and ordained him unto the office of the Mediatour-ſhip, as Peter teſtifieth: afterwards, hee alſo choſe us as members in that head. *So God loved the world, that hee gave his onely begotten Sonne*, &c. Wherefore Gods love, that is, his free Election, is the cauſe of his ſending of the Sonne: and not the ſending of his Sonne the cauſe of his love. 1 Pet. 1. 20. John 3. 16.

Object. 4. *Evill workes are the cauſe of Reprobation, therefore good workes are the cauſe of Election.* *Anſ.* Evill workes are not the cauſe of Reprobation; but of that which followeth Reprobation, that is, of *damnation*. For if ſin had been the cauſe of Reprobation, we had been all Reprobates, becauſe we are all the ſons of wrath. *For er the children were born, and when they had neither done good nor evill, that the purpoſe of God might remaine according to Election, not by workes, but by him that calleth, it was ſaid unto her; The elder ſhall ſerve the younger.* Good workes goe not before in him that is to be juſtified, much leſſe are they the cauſe of Election: but they follow in a man being juſtified, and draw their originall and their perpetuall efficacy and vertue from Gods meere grace. Rom. 9. 11. 12.

4. *What are the effects of Predeſtination.*

THe *effect of Election* is the whole worke of our ſalvation, and all the degrees of our redemption. 1. The creation and gathering of the Church. 2. The ſending and giving of Chriſt the Mediatour, and his ſacrifice. 3. Effectuall calling of men to his knowledge, which is the converſion of the Elect by the holy Ghoſt and the Word. 4. Faith, juſtification, regeneration. 5. Good works. 6. Finall perſeverance. 7. Raiſing unto glory. 8. Glorification and eternall life. *The effects of Reprobation are*, 1. The creation of the Reprobate. 2. Privation of Gods grace. 3. Blinding and hardening. 4. Perſeverance in ſinne. 5. Raiſing to judgement. 6. Caſting into eternall torments. The effects of Election. Ephe. 1. 4, 5, 6, 7, 8, 11. John 6. 39. The effects of Reprobation. Rom. 9. 17. Mat. 11. 21. Eſay 6. 9.

Ob. 1. *Divers or contrary cauſes have contrary effects. The effects of Election are good works. Therefore evill works are the effects of Reprobation.* *Anſ.* The Major is not alwaies true in voluntary cauſes, which can work diverſly, and yet produce no contrary effects; as in this place there is a diſſimilitude: Becauſe God purpoſed only to *permit* evill works, but to *work* good in us. But the proper cauſe of evill works is the divell, & evill men. Ob. 2. *But God hardneth and blindeth men. Blindnes is an effect of Reprobation, and a ſinne: therefore ſinne is an effect of Reprobation.* *Anſ.* Blindneſſe is a ſinne in reſpect of men who admit it, and as it is received of them, and purchaſed by their owne demerit: but as it is inflicted of God, it is a juſt puniſhment. And, that God doth deliver ſome from that blindneſſe, is of his mercy. Object. 3. *Hardneſſe, induration, is an effect of Reprobation, and is a ſinne. God is author of Reprobation: therefore of hardneſſe alſo, and of ſinne.* *Anſw.* Hardneſſe is an effect of Reprobation; but ſo, that it is done according to Reprobation, but commeth not from it. Hardneſſe, and blindneſſe, or excecation, are *according to Reprobation*, or *according to Predeſtination*, as they are ſinnes. But they are effects of Reprobation or Predeſtination, as they are moſt juſt puniſhments.

5. *Whether Predeſtination bee unchangeable.*

PRedeſtination *is firme, ſure, and unchangeable*: which may appeare even by this generall reaſon: becauſe God is unchangeable, and doth not depend on the interchangeable courſe of things, but the ſame rather dependeth on his decree. What therefore hee hath from everlaſting decreed, of ſaving the Elect, and condemning the Reprobate, that hath hee unchangeably decreed. And therefore both Election and Reprobation is firme and unchangeable. For whom he would, and hath Predeſtination unchangeable.

decreed from everlaſting ſhould bee ſaved, them alſo hee now will, and ſo hereafter perpetually. The ſame alſo wee are to thinke concerning reprobation, Neither are there wanting teſtimonies of Scripture, whereby the ſame is confirmed. *This is the Fathers will, that of all which hee hath given mee, I ſhould loſe nothing. My counſell ſhall ſtand, and I will doe whatſoever I will. I am the Lord, I change not. None ſhall plucke my ſheepe out of my hand. Yee beleeve not, for yee are not of my ſheepe. The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his.* The foundation which Paul ſo calleth, is the decree of ſaving the Elect. 1. *Becauſe it is the beginning and well-ſpring of our ſalvation, and the end thereof, and of all the meanes tending to ſalvation.* 2. It is called the foundation, *for the ſurenеſſe and firmeneſſe thereof*, becauſe the ſame is never ſhaken. Theſe things are needfull for us to know, that wee may have firme comfort, and conſolation, that wee may beleeve eternall life, and ſo all other Articles of Chriſtian faith. The reaſon is often repeated, and therefore often to be meditated of; becauſe he that denieth himſelfe to bee certaine of the grace to come, is uncertaine alſo of the preſent grace of God. For God is unchangeable.

John.6.38. Eſay 46.10. Mal.3.6. Joh.10.28.26. 2 Tim.2.19.

6. *How far forth Predeſtination, or Election and Reprobation, is known unto us, and whether we may and ought to be certain thereof.*

Every man ought to be aſſured of his own Election in ſpeciall.

IT is unknowne unto us in generall, as, That ſome are Elect, and ſome Reprobate: *but not in ſpeciall*, Whether this or that man bee. But of our owne election every of us, not onely may, but alſo ought to bee in ſpeciall certaine and aſſured. And verily thereof we ſhall bee certaine by the effects thereof, namely, by converſion, that is, by true faith and repentance. For that wee may beleeve and know that wee are certainely choſen to eternall life, wee are bound to beleeve in Chriſt, and to beleeve alſo eternall life. But this we cannot beleeve, except we have true faith & repentance. And as every one ought to have both thoſe: So every one ought certainly to hold, that hee is of the number of the Elect. Otherwiſe they ſhall accuſe God of lying.

Rom.5.2. *Wee rejoyce under the hope of the glory of God.* Chriſt is our interceſſour, working our everlaſting ſalvation. *I beleeve everlaſting life:* that is, not ſpirituall life onely, but everlaſting alſo, which being here begun, I carry hence with mee everlaſting life. Neither onely in ſpeciall doth every one know his owne election by faith and converſion, but it is in generall alſo knowne, that ſome are elect. And in generall thou oughteſt not only to hope, but alſo certainely to beleeve that there are other beſides thee elected. For thou art bound to beleeve the Article of the Church, that it hath beene at all times, and now is. But thou alone by thy ſelfe art not the Church; and therefore thou muſt not ſay with Elias: *I am left alone.* But, To diſcerne of particulars, and of every ſingle man, is not thine to doe. Thou art notwithſtanding well to hope of the election of others, even as concerning every particular man. In generall, is the whole election of all knowne: in ſpeciall, there is a diverſe conſideration of himſelfe, and of others.

The Election of others is to be beleeved in general.

2 Kings 19.14.

No certainty of reprobation, either concerning our ſelves or others.

Of reprobation, no man ought to judge or determine any thing certainely, either as touching his owne, or as touching others reprobation, before the end of his life. For he that is not yet converted, may hereafter be converted before he die. No man therefore ought to judge of others that they are reprobates, but to hope well of them: and of himſelfe every man ought certainly to beleeve that he is an elect. For we have a generall commandement, that all beleeve the Goſpel and repent.

7. *Whether the Elect bee alwaies members of the Church, and the Reprobate never.*

The Elect are then firſt members of the Church, when they are regenerated. Rom.8.9. 1 Cor.6.11. Col.2.13.

THe Elect are not alwaies members of the Church; but then firſt, when they are converted and regenerated by the holy Ghoſt. For it is ſaid, *If any man hath not the Spirit of Chriſt, the ſame is not his.* Likewiſe, *the Church is called holy*: But then firſt are the Elect holy, when they are converted. For Saint Paul expreſly ſaith, *And ſuch were ſome of you; but yee are waſhed. He hath tranſlated us into the kingdome of*

of his deare Sonne. Now ſome are borne, live, and die in the Church: others are not borne in it, but are called, either ſoone or late, unto the viſible Church: ſome both to the viſible and inviſible Church: as the theefe on the croſſe: as alſo thoſe of the Gentiles, of whom Chriſt ſpake, *I have other ſheep which I muſt bring. Alſo, I have much people in this Citie:* namely, through mine election. Some either are borne in the viſible Church, or come unto it, who nevertheleſſe are not members of the inviſible, and who ſometimes depart from the viſible. Such are the reprobate, who are not alwaies eſtranged from the Church, but are ſometimes made members of the viſible Church, though at length they depart from it. *They went out from us. Grievous Wolves ſhall enter in among you.* Object. *All that beleeve are alwaies members of the Church: but all the Elect doe beleeve, becauſe theſe termes are mutually affirmed one of another, To bee ſaved, elected, To beleeve. (For all beleevers are elected, and to be ſaved; And, all who are to be ſaved, and are elected, doe beleeve.) Therefore all the elect are alwaies members of the Church. Anſ.* Theſe termes indeed are mutually one affirmed of another, but yet with a certaine limitation: All true beleevers, and all that are to bee ſaved, are elected, and that alwaies, and at all times: but all that are elected, are both beleevers, and to bee ſaved; but yet not alwaies: The elect are to bee ſaved alwaies, but are not both beleevers, and to bee ſaved alwaies: For at one time they may be ſaid that they are to bee ſaved, and at another, that they are all beleevers, at another, that they are ſaved. Thus farre then are theſe termes mutually affirmed each of other, as that all the elect doe beleeve, or ſhall beleeve before the end of their life. For now is the time of *grace:* then ſhalbe the time of *judgment.* Ob. 2. *Chriſt notwithſtanding calleth thoſe, which are not as yet converted of the Gentiles, his ſheepe: I have,* ſaith he, *other ſheepe, which are not of this fold, that is, of this part of the Church, which is to be gathered out of the Jewes. Wherefore, thoſe other ſheepe ſeeme to be of the generall flock. Anſ.* They were then ſheep according to the providence and counſell of God; but they were not ſheep, as concerning the fulfilling of his decree: that is, they were predeſtinated ſheep. In ſumme: The elect are not alwaies members of the Church: but yet it is required of neceſſity that in this life they be brought unto the Church, though it bee ſometimes even at the very point of death. This is it, which is ſaid, that all the elect muſt in this life begin eternall life. The reprobate are indeed ſometimes members of the Church, neither are they alwaies eſtranged from it: but their comming is no true comming to the holy Church: neither are they ever members of the inviſible Church, that is, of the Church and company of Saints. For from this they are ever aliens.

John 10.16. Acts 18.10.

1 John 2.19. Act. 20.29.

8. *Whether the Elect may fall from the Church, and the Reprobate abide alwaies in the Church.*

The Elect cannot fall wholly and finally from the Church.

THis queſtion is declared and laid open by thoſe things which are ſpoken of the unchangeableneſſe of election, and of the perſeverance of the Saints and godly. The Elect, when they are once indeede come unto the Church of the Saints, they may ſometimes fall from it, but *wholly and finally* forſake it they never can. Not *wholly:* becauſe they never ſo defect or fall, that they can become enemies of God and the Church. Not *finally;* becauſe they perſiſt not in this Apoſtaſie, but at length returne to repentance. *They went out from us, but they were not of us: for if they had beene of us, they would have continued with us. A bruiſed reede ſhall he not break: and the ſmouking flaxe ſhall hee not quench. No man ſhall plucke my ſheepe out of my hand.* All the reprobate and hypocrites doe at length finally depart from the Church, and together with thoſe gifts, which they had, they loſe alſo thoſe gifts which they ſeeme to have. Object. *The godly alſo oftentimes fall away, as David and Peter. Anſw.* They fall: but neither *wholly,* nor *finally:* which alſo befell unto Peter. For hee retained ſtill in his minde the love of Chriſt, although for feare of danger hee denied him. Hee acknowledged alſo afterwards his offence, and did truely repent him thereof. S. Auguſtine pretily ſaith: *Peters faith failed not in his heart, when his confeſſion with the mouth failed him.* David alſo did not wholly fall away, but being rebuked of the Lord by the Prophet, hee truely repented, and ſhewed that his

1 John 2.19. Eſay 42.3. John 10.28. The reprobate at the length fall finally from it.

faith was not quite dead, but in a ſlumber rather for a ſeaſon. Therefore hee prayeth on this wiſe : *Take not thine holy Spirit from mee.* Wherefore the Saints and the Elect of God never fall away. But Hypocrites and the Reprobate doe at length *wholly and finally* revolt and fall away. For they doe ſo at laſt fall away, that they never returne to repentance. And becauſe the true love of God was never in them, and ſo neither themſelves ever were of the number of Gods elect Saints: therefore no marvell though at length they wholly altogether depart and fall away from the Church.

Pſal 51.13.

9. What is the uſe of this doctrine.

THe uſe of this doctrine is, 1. *That the glory of our ſalvation bee in whole aſcribed and given to God. What haſt thou that thou haſt not received ?* 2. *That wee may have ſure and certaine comfort.* This we ſhall have, when as wee ſhall not doubt of thoſe things, which are here taught; and that eſpecially, if every of us bee certainly perſwaded that the decree of God, of ſaving his elect, is altogether unchangeable; and further, that himſelfe alſo is of the number of the elect, even a member of the inviſible Church, & therefore ſhall never depart from the Church & communion of Saints. *To beleeve* therefore *the holy Church*, is, to beleeve, that in this viſible company and ſocietie are ſome true repentants, and truly converted, and my ſelfe to bee a lively member of the inviſible and viſible Church.

1 Cor.4.7.

The meaning of the Article I beleeve the holy catholike Church.

Queſt. 55. *What meane theſe words ; The communion of Saints ?*

Anſw. Firſt, that all and every one, who beleeveth, are in common partakers of Chriſt and all his graces, as being his members[a]. And then, that every one ought readily and cheerefully to beſtow the gifts and graces which they have received, to the common commodity and ſafety of all[b].

a 1 John 1.3. Rom.8.32. 1 Cor.1.12. 1 Cor.6.17.
b 1 Cor.12.21. & 13.15. Phil.3.4,5,6.

The Explication.

What communion in generall is. Three parts of all communion.

THE Articles following are concerning the *benefits of Chriſt*, which either heretofore have been, or hereafter ſhall be beſtowed on the Church by the holy Ghoſt. *Communion* is a reſpect or reference betweene two or moe parties, which have the ſame thing in common. The *Foundation* and ground of this Relation is *the thing it ſelfe which is common*: The *Relative* is that property of the thing, to wit, that it is *common*. The *Termes*, which the communitie of this thing reſpecteth, is *the poſſeſſours themſelves*, which have common fruition of one or many things. *The communion therefore of Saints is an equall participation of all the promiſes of the Goſpel :* or it is *A common poſſeſſion of Chriſt and all his benefits, and a beſtowing of gifts by the head Chriſt on each member of his bodie for the ſalvation thereof.* It ſignifieth therefore, 1. A conjoyning of all the Saints with Chriſt as members with the head, wrought by the holy Ghoſt, who dwelleth in the head and in the members, conforming and making them like unto their head; yet reſerving ſtill this proportion, that in the head hee worketh *all graces*, and that *moſt perfectly*; in the members hee worketh thoſe *gifts which are convenient* for every one, *and ſo much*, as is for every one requiſite, and neceſſary: Or, An union and coherence of the Church with Chriſt, and of the members amongſt themſelves: and that union with Chriſt is with the whole Perſon of Chriſt, to wit, with both his divine and humane nature. For the communion of the *Perſon* is the foundation of the communion of the *benefites*, according to theſe ſayings ; *I am the Vine, yee are the branches. Abide in mee, and I in you : As the branch cannot beare fruit of it ſelfe, except it abide in the Vine ; no more can ye, except yee abide*

What the cõmunion of Saints is..

Foure parts thereof. 1. Union with Chriſt.

John 15.4,5.

in

in mee. By one ſpirit are wee all baptiſed into one body. He which hath not the ſpirit of Chriſt, is none of his. He that is joyned unto the Lord, is one ſpirit. Hereby know we, that we dwell in him, and he in us, becauſe he hath given us of his ſpirit. 2. The communion or participation of all Chriſts benefits. For all the Saints have the ſame reconciliation, redemption, juſtification, ſanctification, life, and ſalvation, by and for Chriſt. All the Saints have the ſame benefits common, which are neceſſary to ſalvation. *There is one body and one ſpirit, even as ye are called in hope of your vocation, one Lord, one Faith, one Baptiſme, &c.* 3. The diſtribution of ſpeciall gifts. Theſe particular gifts alſo are common to the whole Church, which are beſtowed on ſome members of the Church for the ſalvation of the whole body, even *for the gathering together of the Saints, for the worke of the Miniſtery, and for the edification of the whole body of Chriſt.* But they are ſo diſtributed unto every member, as that ſome excell and goe before otherſome in gifts and graces in the Church. For the gifts of the holy Ghoſt are diverſe, and, *To every one of us is given grace, according to the meaſure of the gift of Chriſt.* 4. An obliging or binding of all the members to imploy or referre all their gifts to the glory of Chriſt their head, and to the ſalvation of the whole body, and of every member mutually. Hence it is cleere how abſurd their fancy is, who contend that the communion is *A ſubſiſtence or perſonall being of Chriſts body among our bodies*, or of our bodies blended and mingled with his. The ſame is refuted by that often alleadged compariſon of the head and members. For thoſe are coherent and grow together, but are not in mixture, or mingled one with another. Whence alſo wee may eaſily judge of that *communion which is in the Sacraments.* For the Sacraments ſeale nothing elſe, but that which the word promiſeth. But to let this paſſe, the ſame former errour is alſo hereby refuted, *in that this communion muſt bee continued for ever.* For to this end doth Chriſt communicate himſelfe to us, that he may dwell in us: wherefore, *ſuch as is his abiding, and dwelling, ſuch is his communion. But Chriſts abiding and dwelling is perpetuall: therefore his communion alſo is perpetuall.* This argument is moſt ſtrong and firme, and therefore for the aſſoyling of it, they have been faine to deviſe their *Ubiquity*. For, to obtaine that other communion *which* they would have, they muſt needs affirme that Chriſt dwelleth alwaies bodily in all his Saints. The faithfull are called *Saints* in three reſpects: 1. *imputatively*: that is, in reſpect that Chriſts ſanctity and holineſſe is imputed unto them. 2. *inchoatively*, that is, in reſpect of that conformity and agreeableneſſe with the law, which is inchoated, or begun in them. 3. In reſpect of their *ſeparation*, becauſe they are ſelected and ſeparated from all other men, and are called of God to this end, ever to worſhip or ſerve him. By this then, which hath bin ſpoken, it appeareth, what it is, to *beleeve the communion of Saints*: namely, to beleeve that the Saints (of which number I certainely aſſure my ſelfe to bee one) are united by the ſpirit unto Chriſt their head; and that from the head, gifts are poured downe upon them, both thoſe which are the ſame in all neceſſary to ſalvation, as alſo thoſe which being diverſe, and diverſly beſtowed upon every one, are requiſite for the edification and building of the Church.

1 Cor. 12. 13. Rom. 8. 9. 1 Cor. 6. 17. 1 John 4. 13.

2 Participation of Chriſts benefits.

Ephe. 4. 4.

3. Diſtribution of ſpeciall gifts.

Ephe. 4. 12.

Ephe. 4. 7.

4 Uſe of theſe gifts to Chriſts glory, & the good of the Church.

An errour concerning this communion refuted.

The originall of the Ubiquity.

Why the faithfull are called Saints.

The meaning of the words of the Article.

Queſt. 56. *What beleeveſt thou concerning remiſsion of ſinnes?*

Anſw. That God for the ſatisfaction made by Chriſt, hath put out all remembrance of my ſinnes,[a] and alſo of that corruption within mee,[b] wherewith I muſt fight all my life time, and doth freely endow mee with the righteouſneſſe of Chriſt, that I come not at any time into judgement.[c]

a 1 John 2. 2. 1 John 1. 7. 2 Cor. 5. 19.
b Rom. 7. 23, 24, 25. Jer. 31. 34. Mich. 7. 19. Pſal. 103. 3. 10. 12.
c John 3. 18. John 5. 24.

The Explication.

The chiefe queſtions here to be conſidered are:

1. *What remiſsion of ſinne is.*
2. *Who giveth it.*
3. *For what.*
4. *Whether it agreeth with Gods juſtice.*
5. *Whether it be freely given.*
6. *To whom it is given.*
7. *How it is given.*

1. *What remiſsion of ſinnes is.*

REmiſſion of ſinnes is, *The purpoſe of God not to puniſh the ſins of the faithfull, and that for the ſatisfaction of Chriſt.* Or it is, *The pardoning of deſerved puniſhment, and the giving or imputing of anothers righteouſneſſe, to wit, the righteouſneſſe of Chriſt.* But more fully it is defined on this wiſe: *Remiſſion of ſins is the will of God, which to the Faithfull and Elect imputeth not any ſinne, but remitteth to them both the blame and puniſhment of their ſinne; and therefore doth in like ſort love them, as if they had never ſinned, and delivereth them from all puniſhment of ſinne, and giveth them eternall life freely for the interceſsion and merit of Jeſus Chriſt, the Sonne of God, our Mediatour.* Now albeit God, for the merit of his Sonne, remitteth our ſinnes to us, yet hee afflicteth us as yet in this life, not thereby to puniſh us, but fatherly to chaſtiſe us. Neither yet becauſe God doth not puniſh us for our ſinnes, muſt wee therefore thinke that he is not diſpleaſed with them. For he is highly diſpleaſed and offended with the ſinnes alſo of his Saints and Choſen: although he puniſh them not in them, becauſe he puniſhed them in his Sonne. For God doth not ſo remit ſinnes, as if he accounted them for no ſinnes, or were not offended at them; but by not imputing them unto us, and not puniſhing them in us, and by reputing us juſt for anothers ſatisfaction, which we apprehend by faith. It is all one therefore, *To have remiſsion of ſinnes*, and, *To be juſt.* Object. *The Law doth not only require us to avoide ſinne, but to doe good alſo: Therefore it is not enough that our ſinne bee forgiven, but alſo good workes are needfull and neceſſary that we may be juſt.* James 4.17. *Anſ.* The omiſſion of good is ſinne. He that can doe good, and doth it not, is a ſinner, and accurſed. But God doth not hate us, neither hath he a will to puniſh us for thoſe ſins, for which Chriſt hath ſufficiently ſatisfied: in whom alſo we have remiſſion of theſe and all other our ſins, ſo that by his only merit we are reputed juſt before God.

2. *Who giveth remiſsion of ſinnes.*

Remiſsion of ſins is the worke of all three perſons. Chap. 43.25.

REmiſsion of ſinnes is given of God onely, who (as the Prophet Eſaiah ſaith) *blotteth out and putteth away our iniquities.* And this is done both of the Father and the Sonne, and the holy Ghoſt. For wee are baptiſed in the name of all three. Now *Baptiſme*, as also *remiſsion of ſinnes*, is ſaid of Johns Baptiſme, is wrought *for remiſsion of ſinnes*: and of the Sonne the Scripture affirmeth plainly; *That the Sonne of man hath power to remit ſinnes.* Likewiſe it is ſaid of the holy Ghoſt, *That he was tempted, that he was offended and grieved.* Wherefore hee alſo hath power to remit ſinnes. For none can remit ſinnes, but him againſt whom ſinne is committed, and who is offended by ſinne. And Chriſt alſo in plaine words in the Evangeliſts ſpeaketh of the ſinne againſt the holy Ghoſt. Now the cauſe, *That God onely*, that is, the Father, the Sonne, and the holy Ghoſt onely *remit ſinnes*, is this: *Becauſe none but the party offended can remit ſinnes*; but only God, the Father, the Sonne, and the holy Ghoſt is offended by our ſinnes: Therefore God onely can remit them, and conſequently no creature is able to grant ought of this right of God. Whereupon alſo David ſaith, *Againſt thee onely have I ſinned, and done evill in thy ſight.*

Mat. 9.6. Acts 5.9. Ephe. 4.30. Mat. 12.31. Marke 3.29. Luke 12.10. Why God only can forgive ſinne.

Object. *But the Apoſtles alſo and the Church remit ſins, becauſe it is ſaid, Whatſoever ye binde on earth, ſhall be bound in heaven, and whatſoever ye looſe on earth, ſhall be looſed*

Mat. 18.18.

looſed in heaven. Whoſe ſoever ſinnes ye remit, they are remitted unto them; and whoſe ſoever ſinnes ye retaine, they are retained: Therefore not onely God remitteth ſins. Anſ. John 20.23.

The Apoſtles remit ſinnes, in that they are the ſignifiers and declarers of Gods remiſſion. Likewiſe alſo the Church remitteth ſinnes, when according to the commandement of God, ſhee denounceth remiſſion of ſinnes to the repentant. Againe, one neighbour remitteth ſinnes and treſpaſſes unto another, as concerning the pardoning of the private offence. But God onely freeth us from the guilt of ſin, by his owne authority: God onely waſheth us cleane from ſinne in the bloud of his Sonne. In a word, God onely remitteth unto us all ſinnes, that is, originall and actuall, whether they be of omiſſion, or of ignorance. *Which healeth all their infirmities. There is no condemnation to them that are in Chriſt Jeſus.* Pſal.103.3. Rom.8.1.

How the Miniſters and the Church are ſaid to remit ſins.

3. *For what remiſsion of ſinnes is granted.*

Remiſsion of ſinnes is granted not verily of any lenity, which is repugnant to juſtice, but 1. Of the free mercy of God, and of meere grace, and Gods free love. 2. For the interceſſion and merit of Chriſt applyed by faith. *Chriſt hath once ſuffered for ſinnes, the juſt for the unjuſt, that hee might bring us to God. The bloud of Jeſus Chriſt cleanſeth us from all ſinne. It pleaſed the Father, that in Chriſt ſhould all fulneſſe dwell: and by him to reconcile all things to himſelfe, and to ſet at peace, through the bloud of his Croſſe, both the things in earth, and the things in heaven. Yee are come to Jeſus the Mediatour of the New Teſtament, and to the bloud of ſprinkling, that ſpeaketh better things than that of Abel. By Chriſt we have redemption through his bloud, even forgiveneſſe of ſinnes, according to his rich grace.* For intreaty cannot bee made without ſatisfaction: becauſe, that wee are to deſire, that God would yeeld ſomewhat of his juſtice.

Remiſsion of ſins granted for Chriſts interceſſion and merit. 1 Pet.3.18. 1 John 1.7. Coloſ.1.19,20. Heb.12.24. Epheſ.1.7.

4. *Whether remiſsion of ſins agreeth with Gods juſtice.*

IT is true indeed, that it behooveth God, as a juſt Judge, not to leave ſinne unpuniſhed; and therefore not to remit it, except ſome ſatisfaction bee interpoſed. But neither doth God leave it unpuniſhed; for he puniſheth ſins in Chriſt, or in the ſinners themſelves moſt ſufficiently. God pronounceth us in ſuch ſort juſt, as to pronounceth us not to be obnoxious to puniſhment, becauſe of the moſt perfect ſatisfaction of Chriſt: and this doth not contrary or croſſe the juſtice and truth of God. Object. *The juſtice of God requireth, that they be puniſhed, who ſinne: Therefore ſuch a remiſsion of ſinnes, as is granted without ſufficient puniſhment of the party ſinning, is impoſsible, or doth contrary and croſſe the juſtice of God. Anſw.* It is contrary to Gods juſtice, not to puniſh ſinne at all; that is, neither in him that ſinneth, nor in any other, who undergoeth the puniſhment for him that ſinneth. Repl. *To puniſh one that is innocent, in place of him that hath offended, is repugnant alſo to Gods juſtice. Anſw.* True, if the innocent party be ſuch a one, *who, 1. Will not undergoe the puniſhment. 2. Is not of the ſame nature with the offender. 3. Is not able to ſuffer ſufficient puniſhment. 4. Is not able to recover out of it:* for God will not have him that is innocent to periſh for an offender. 5. *Is not able to reſtore and convert the offender, that he may thence-forward ceaſe to offend;* and further to give him faith, which may imbrace and receive this his benefit. But all theſe conditions are in Chriſt, as clearly appeareth by the teſtimonies following. *Chriſt hath loved us, and hath given himſelfe for us, to bee an offering and ſacrifice of a ſweet ſmelling ſavour unto God. I lay downe my life for my ſheepe. Hee was wounded for our tranſgreſſions. Chriſt died for all, that they which live, ſhould not hence-forth live unto themſelves, but unto him which dyed for them, and roſe againe. Deſtroy this temple, and in three dayes I will raiſe it up againe. I lay downe my life, that I may take it againe. Chriſt loved the Church, and gave himſelfe for it, that hee might ſanctifie it. Hee gave himſelfe for us, that he might redeeme us from all iniquity, and purge us to be a peculiar people unto himſelfe, zealous of good workes.*

Gods juſtice ſatisfied for ſin by Chriſt, though it be remitted unto us.

Epheſ.5.2. John 10.18. Eſay 53.5. 2 Cor.5.15. John 2.19. John 10.17. Epheſ.5.25. Titus 2.14.

5. *Whether*

5. *Whether remiſſion of ſinnes be freely given.*

Ourſins remitted freely in reſpect of us, though they coſt Chriſt full dearly.

ALbeit God remitteth not our ſins unto us, except a moſt ſufficient puniſhment be firſt paid for them: yet hee remitteth them freely unto us for Chriſts ſake, whom our debt coſt enough. Object. *If hee pardoned them for Chriſts ſatisfaction, then doth he not remit them freely.* *Anſw.* He remitteth them freely in reſpect of us, that is, without any ſatisfaction of ours, and pardoneth them for the ſatisfaction made by another. Repl. *And he that after this ſort pardoneth, doth not freely pardon: for this is a rule; What a man doth by another, that he ſeemeth to doe by himſelfe. Wherefore wee our ſelves pay it, in paying it by Chriſt.* *Anſw.* God alſo giveth us freely this price and ranſome, that is, this Satisfier and Mediatour Chriſt, who is not bought of us. *So God loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh: but have life everlaſting.*

John 3.16.

6. *To whom remiſſion of ſinnes is given.*

Remiſſion of ſins given unto all the Elect, and to them only. John 3.36. Acts 10.43.

Remiſſion of ſinnes is given to all the Elect, and them alone, becauſe it is given to them all and alone who beleeve; and none beleeve but the Elect onely: for the Reprobate never have true faith and beliefe: Therefore they never obtaine remiſſion of their ſinnes. *He that beleeveth in the Sonne, hath everlaſting life. To him give all the Prophets witneſſe, that through his Name, all that beleeve in him ſhall receive remiſſion of ſinnes.* Yet all the Elect have not alwaies remiſſion of ſinnes, but all beleevers have it alwaies; becauſe they onely have remiſſion of ſinnes, who beleeve that they have it. But this the Elect doe not alwaies beleeve; but then firſt, when they are converted, and indued with faith: yet in reſpect of the ſecret and fore-determined purpoſe of God, they have alwaies remiſſion of ſinnes. Now infants have remiſſion of ſinnes, becauſe they have faith and converſion, in aptitude and inclination, though not actually.

7. *How remiſſion of ſinnes is given.*

Remiſſion of ſins given by faith through the working of the holy Ghoſt.

Remiſſion of ſinnes is given by faith alone: by which, being wrought and kindled in us by the holy Ghoſt, we receive the ſame: Therefore it is then alſo given, when by faith it is received. God verily decreed from everlaſting to pardon in Chriſt for his ſatisfaction the ſins of the Elect: but hee doth actually forgive all and every faithfull man their ſins then, when reputing them for juſt, he worketh by his holy Spirit in their hearts a ſenſe and feeling of that pardon, whereon they may for ever reſt ſettled and confirmed: Therefore the *purpoſe* and decree of God of remitting ſins is everlaſting; but the *executing* and performance thereof is, when by faith we apply remiſſion of ſins offered unto us in the Goſpel. So alſo God doth alwaies love his Elect: but that love is not powred out in their hearts before their repentance. For they have that certaine teſtimony of conſcience by the gift of the holy Ghoſt, that they are loved of God, and ſo have their ſinnes remitted, who truely convert and repent.

On The 22. Sabbath.

Queſt. 57. *What comfort haſt thou by the reſurrection of the fleſh?*

Anſw. That not onely my ſoule, after it ſhall depart out of my body, ſhall preſently be taken up to Chriſt her head [a], but that this my fleſh alſo, being raiſed up by the power of Chriſt, ſhall bee againe united to my ſoule, and ſhall be made like to the glorious body of Chriſt [b].

a Luke 6.22. & 23.43. Phil. 1.23. 1.23.
b Job 19.25,26 1 John 3.2. Phil. 3.21.

The

The Explication.

The chiefe Queſtions hereto belonging are:

1. *Whether the ſoule be immortall.*
2. *Where it abideth, being ſeparated from the body.*
3. *What the Reſurrection is, and the errours concerning the Reſurrection.*
4. *Whence it may appeare, that the Reſurrection ſhall certainly be.*
5. *What bodies ſhall riſe.*
6. *How.*
7. *When.*
8. *By whom, and by whoſe power.*
9. *For what end the Reſurrection ſhall be.*

1. *Whether the ſoule be immortall.*

BEſides, that this Queſtion belongeth to the Article of the Reſurrection, the Explication alſo thereof in it ſelfe ſhall not be altogether unprofitable or fruitleſſe. The cauſes for which this queſtion is to be moved.
For, *not now only doe they begin to diſpute againſt the immortality of the ſoule, but the Sadducees alſo denied it; as they likewiſe that ſaid, the reſurrection was paſt already unto him that beleeved; neither made any other reſurrection, beſides that ſpirituall reſurrection of the regenerate.* Likewiſe alſo *ſome Anabaptiſts deny the immortality of the ſoule.* Moreover, Paul the third, Pope of Rome, when hee was breathing out his ſoule, and ready to dye, ſaid, *That now at length hee ſhould try and know three things, whereof in his whole time he had much doubted. 1. Whether there were a God. 2. Whether ſoules were immortall. 3. Whether there were any hell.* Oftentimes alſo in the Pſalmes, and in Salomon, we meet with theſe and ſuch like Aphoriſmes: *Man dieth like a brute beaſt. The dead ſhall not praiſe thee, O Lord.* Wherefore it ought not to ſeeme ſtrange, if this queſtion bee moved, neither ſhall it bee altogether vaine and needleſſe; both becauſe it ſerveth for the controuling and refuting eſpecially of Epicures: as alſo becauſe it maketh for the better underſtanding of ſome places of holy Scripture. But becauſe there have bin, and even now are, who have taught, *That the ſoule of man, like as of brute beaſts, is nothing elſe but life, or the vitall power, ariſing of the temperature and perfection of the body; and therefore dieth, and is extinguiſhed together with the body, and* (as ſome of them ſpeake, who will ſeeme to beleeve the reſurrection of the dead) *doth ſleep when the body dieth*, that is, is without motion or ſenſe, untill the raiſing of the body; which indeed is nothing elſe, than that the ſoule is mortall, that is, a meere quality only in the body, and when the body is diſſolved becommeth nothing, becauſe if it were an incorporeall ſubſtance, it could not bee without ſenſe and motion: againſt theſe wee are to hold the records of Gods Word and Writ, *concerning the ſpirituall and immortall ſubſtance of mans ſoule. That the ſoule of man is not only a forme, or perfection, or temperament, or force and power, or an irritation, ariſing out of the temperature of the body*; but a ſubſtance incorporeall, living, underſtanding, dwelling in the body, and ſuſtaining and moving it: theſe places following of holy Scripture doe ſhew. *Pſal.* 48. *His ſoule ſhall be bleſſed in life.* *Heb.* 12. God is called *the Father of ſpirits.* And it is ſaid of the faithfull: *Yeare come to the celeſtiall Jeruſalem, and to the company of innumerable Angels, and to the ſpirits of juſt and perfect men. No man knoweth the things of a man, ſave the ſpirit of a man, which is in him.* In theſe and the like places of Scripture, both the ſoule of man is called *a ſpirit*, and the properties of a living and underſtanding ſubſtance are attributed unto it. Wherefore, to no purpoſe doe the adverſaries of this doctrine oppoſe thoſe places, in which the name of the ſoule is taken for the *life*, and *will* of man: as, *The ſoule is more worth than meate. I put my ſoule in my hand.* For by the fore-alledged places it is manifeſt, that this is not generall, but is uſed by a figure of ſpeech, whereby we call the effect by the name of his cauſe.

Pſal. 115. 17. Eccleſ. 3. 19. Mat. 22. 23. 2 Tim. 2. 17. The ſoule an incorporeall ſubſtance. Heb. 12. 9. 2. 1. 1 Cor. 2. 11. Mat. 6. 25. Job 13. 14. Metalepſis.

Now the immortality of the ſoule is proved by many places of holy Scripture. *Chriſt hanging on the Croſſe, ſaid to the Theefe; This day ſhalt thou be with mee in Paradiſe.* But he could not be there in body; becauſe that was dead and buried: Therefore The ſoule immortall. Luke 23. 43.

fore his ſoule was gathered with Chriſts in Paradiſe, and ſo conſequently the ſoule
Phil.1.23. liveth. Paul ſaith, *I deſire to be looſed, and to be with Chriſt:* hee ſpeaketh of the reſt and joy, which hee ſhould injoy with Chriſt. But they who feele nothing, what can their joy or happineſſe be? Wherefore they alſo are refuted in this place, who ſay, mens ſoules ſleep, and ſo withall deny the immortality of the ſoule. *The ſoules*
Wiſd.3.1. *of the juſt are in the hands of God. God is not the God of the dead, but of the living:*
Mat.22.32. Therefore the ſoules live. *Into thy hands I commend my ſpirit. When wee remove out*
Luke 23.46. *of the body, we goe unto the Lord.* Wherefore the ſoules ſleep not, as ſome Anabap-
2 Cor.5.8. tiſts will have them, but injoy immortall life, and celeſtiall glory with the Lord.
The ſoules of the godly that were killed, are ſaid to cry with a loud voice under the
Revel.6.10. Altar, ſaying: *How long Lord, holy, and true, doeſt thou not judge and avenge our blond*
on them that dwell on the earth? Wherefore the ſoules live. Lazarus is ſaid to be *car-*
Luke 16.21. *ried into Abrahams boſome:* and out of the ſame place alſo it is apparent concerning the ſoules of the wicked. For the rich Glutton is alſo of the contrary ſaid to be *carried downe to hell.* Theſe teſtimonies therefore of Scripture teach and confirm moſt evidently, that not onely in the body before death, and after the reſurrection of the body, but alſo in the whole ſpace and time comming betweene, the ſoules are, live, feele, underſtand, out of the body, though the manner of their operations without the body bee to us unknowne. Wherefore alſo this gift of immortality hath ſome
1 Tim.6.16. ſimilitude with God, *who alone*, as the onely fountaine and authour of life, *hath immortality.* Laſtly, the reſurrection of the fleſh preſuppoſeth the immortality of the ſoule: ſo that wee beleeve the one with the other. For that the ſame body ſhould riſe againe, neceſſary it is, that it bee quickned with the ſame ſubſtantiall forme it once injoyed, which is the ſoule. For not every change of an accidentary forme maketh another *individuall*; but one and the ſame *individuall* ſtill remaineth, as long as one and the ſame matter is quickned with the ſame eſſentiall forme. Now if the ſoule die, and God create another ſoule, and ſeate it in the body, then not the ſame but a diverſe forme quickneth the body; and ſo it ſhall not be the ſame Individuall. But it ſhall be the ſame Individuall, as in the fifth of theſe queſtions it is proved: Therefore it muſt needs be quickned with the ſelfe ſame ſoule.

Man ſhould have lived immortally, if he had not ſinned. But furthermore, *That man ſhould have led a bleſſed life immortally and for ever, not*
in ſoule onely, but alſo in body, if hee had not purchaſed death and immortality unto him-
ſelfe by ſinne; is proved, 1. Becauſe by ſinne death entered into the world, as the wa-
Rom.5.12. & ges of ſinne. 2. Becauſe wee, being freed from ſinne by Chriſt, are alſo freed from
6.23. death. 3. Becauſe God himſelfe did withdraw from man, being made by ſinne ſub-
Gen.3.24. ject unto death, the ſigne or ſacrament of immortality, which was the fruit of the tree of life. Wherefore their objections are nought worth, *who imagine the ſoule af-*
ter death to ſleep or vaniſh away. For Adam is ſaid to have been made *a living ſoule,*
Gen.2.7. *not ſimply*, as theſe will have it, *like as other living creatures are termed in the ſame*
1 Cor.15.45. *place living ſoules*; but as being made to the image and ſimilitude of God, which he hath not in common with other creatures.

Sundry places of Scripture alledged againſt the immortality of the ſoule) interpreted according to their right ſenſe and meaning. Object.1. God ſaith, *In the day that thou eateſt of the tree of knowledge of good and*
evill, Thou ſhalt dye the death. Anſw. He doth not threaten unto man the deſtruction or extinguiſhing of his ſoule, but eternall death, that is, the horrible feeling and terrours of Gods wrath and judgement, and to live forſaken and caſt from God, ſubject to all miſeries and torments: an adjoynt of which death, is the ſeparation of the ſoule and body, which at that time, through the mercy of God, that mankinde might be ſaved, was deferred. For ſo was Adam dead, while yet hee lived in Para-
1
Geneſ.2.17. diſe, according to Gods denouncement, even as ſoone as hee had eaten of the forbid-
Epheſ.2.5. & 5.14. den fruit. So in eternall death live all the damned and reprobate. *Whoſe fire ſhall not*
be put out, and their worme not die. So they are ſaid to bee *dead through ſinne*, who live in ſinne without repentance. And, he is willed to *riſe from the dead*, who is re-
Rom.7.10,11. claimed from ſinne to God: and S. Paul ſaith, he was *dead* through the knowledge of his ſin, and the wrath of God.

2 Object.2. *The dead are ſaid to ſleep.* Anſ. But this is by a * figure of ſpeech, tranſla-
Acts 7.60. * Synecdoche, ting that which is proper unto the body, to the whole man. For that this belongeth

to

to the body, which is to be re-called from death to life, as it were from ſleep to wake againe, many places declare, as: *Behold, now I ſleep in the duſt.* For not the ſoule, but the body onely ſleepeth in the duſt and grave. 1 Cor.11.30.

Object.3. The Preacher ſaith, *The condition of the children of men, and the condition of beaſts, are even as one condition unto them: Therefore there is no immortality of ſoule.* Anſw.1. It is a fallacy, concluding that which is in ſome reſpect ſo, to be ſimply ſo. Indeed the condition of both man and beaſt is equall, *as touching the neceſſity of dying* impoſed on both. For men, as well as beaſts, muſt needs once dye, and depart out of this life, becauſe men are not to continue here for ever; but it is decreed that all muſt dye, and ſo they have here no ſettled place. But the Preachers meaning is not, that the condition of man and beaſt is all one *concerning the event* enſuing after death. For the ſoules of beaſts are extinguiſhed and vaniſh away then, when their bodies dye: but the ſoules of men (as hath been proved by the fore-rehearſed teſtimonies) remaine alive after the death of their bodies. Anſw.2. Wee deny the Antecedent. For the Preacher ſpeaketh of mans death; not as hee himſelfe thought of it in his owne heart, but as it ſeemeth in the ſenſe and judgement of the wicked and profane vulgar ſort of men, built and grounded on the outward apparent likelihood of events, betiding both the good and evill. For to the doctrine of Gods providence and juſt judgement, whereby one day the good ſhall be crowned with good things, and the evill recompenced with evill; to this, I ſay, hee adjoyneth by way of objection a lamentable complaint of mans erroneous judgement.

Object.4. Bleſſedneſſe and the Kingdome promiſed to the godly, is ſaid then firſt to fall unto them at *the laſt day*. Anſw. Theſe places ſhew not, that the ſoules of the godly doe not preſently, when they depart from their bodies, injoy celeſtiall bleſſedneſſe and joy, but that at the laſt day, when their bodies are raiſed again, their felicity and glory ſhall be conſummated and made abſolute. For ſo wee pray, *Thy Kingdome come*, when yet God now alſo reigneth in us. Mat.24.25. Marke 13. Dan.12.

Object.5. *He that is bleſſed and happy before the Reſurrection, is not without the Reſurrection moſt miſerable: but we without the Reſurrection ſhould be of all men moſt miſerable; If in this life onely wee have hope, wee are of all men moſt miſerable: Therefore we are not before the Reſurrection bleſſed and happy.* Anſ. to the Major. He is not miſerable without the Reſurrection, who *can not onely before it, but without it alſo*, be bleſſed: But we are in ſuch wiſe bleſſed *before it*, that notwithſtanding *without it* following and inſuing, we cannot injoy that former bleſſedneſſe; becauſe God hath joyned with ſo inſeparable a knot, the beginning, and proceeding, and finiſhing or perfection of the Elects bleſſedneſſe, that none can have the beginning, who muſt not come to the end and conſummation thereof. Wherefore, either we muſt riſe againe, or we muſt want alſo that celeſtiall bleſſedneſſe before the Reſurrection. *If the ſpirit of him that raiſed up Jeſus from the dead, dwell in you: hee that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies.* 1 Cor.15.9. Rom.8.11.

Object.6. *Theſe all through faith are dead, and received not the promiſe: Therefore they received not their Country.* Anſw.1. Although they dying had not found their Country: yet would it not follow of theſe words, that they are not at all, or have no ſenſe after death. For hee that is not, or hath no ſenſe, ſeeketh not his Country. 2. The authour of that Epiſtle, doth not ſpeake of the life after death, which is led in the celeſtiall Country, 2 Corinth.5. But of this life, in which the Faithfull walking their pilgrimage, ſought for the celeſtiall Country, not finding their Country on earth. Hebr.11.39.

Object.7. *They are fleſh, a winde that paſſeth away, and commeth not againe.* Anſ. By theſe and the like ſpeeches, the brevity of mans life, and the frailty and periſhing of all humane affaires without God, is deſcribed and bewailed. For as here they are compared to a winde eft-ſoones vaniſhing away; ſo Pſal.103. they are compared to duſt, graſſe, and flowers of the field. Likewiſe, *He ſhooteth forth as a flower, and is cut downe, and vaniſheth as a ſhadow. All fleſh is graſſe.* But if they urge the very word in theſe ſpeeches, it will follow, that not only after death there is nothing remaining, but that there is not any Reſurrection, when hee ſaith, *a winde that paſſeth, and* Job 14.2. Eſay 40.6.

and commeth not againe: as flowers and ſhadowes, whereunto man is compared, doe ſo periſh, that they are not recovered.

Pſal.88.5. Object.8. *I am counted as the ſlaine lying in the grave, whom thou remembreſt no more.* Anſw. In theſe words the Prophet doth not ſignifie, either himſelfe, or the dead to be exempted from Gods providence: but he complaineth, that he is forſaken of God, even as the dead ſeeme to men not to be cared for of him: and therefore he ſpeaketh not according to the ſenſe of faith, but of his owne opinion, and weakeneſſe, and miſery, who judgeth thoſe to be forſaken and neglected of God, whoſe delivery for a while he doth deferre. But what faith in the meane ſeaſon ſuggeſteth and telleth the godly, even when they wreſtle with temptation, he ſheweth, when

Pſal.112.6. he ſaith: *The juſt ſhall be in everlaſting memory.*

Pſal.146.4. Object.9. *His ſpirit departeth, and he returneth to the earth, then his thoughts periſh.* Anſ. Here he ſaith not, the ſpirit or ſoule of man periſheth, or vaniſheth, or dieth, or it is bereaved of ſenſe; but that it *departeth*, to wit, from the body, wherein it dwelleth: and that not the *ſpirit*, but the *man* returneth to his earth, that is, as concerning his body, which was made of earth, as it is written, Geneſ.3. and Eccl.12. And laſtly he ſaith, *that his thoughts periſh*, which is not, that the ſoule is after this life bereaved of reaſon, judgement, and ſenſe of the mercy or wrath of God; but that his purpoſes and counſels are made fruſtrate, which man in this life had ſetled

Pſal.112.10. with himſelfe to bring to paſſe: in which ſenſe it is ſaid, *The deſire of the wicked ſhall periſh.*

Object.10. They gather alſo other ſayings, which take away all praiſing and worſhipping of God from the dead. As, *Wilt thou ſhew a miracle unto the dead? Or ſhall the dead riſe and praiſe thee?* But in ſuch ſpeeches death and hell, or the grave, have

Pſal.88.10. two ſignifications. They who are ſpiritually dead, whether afore, or after the death of the body; that is, they who are deprived of Gods grace, and forſaken & rejected of God, and are in hell, that is, in the place and torments of the damned, or elſe in this life deſpairing and deſtitute of comfort, ſhall not praiſe God at all, neither in this life, nor in the life to come. But they who are dead, not ſpiritually, but corporally onely, albeit they ſhall not praiſe God in this life while their bodies are in hell, that is, in the grave, yet in the ſoule they ſhall not ceaſe to acknowledge and praiſe God in the other life, untill, when receiving their bodies againe, they ſhall magnifie him in both, in the celeſtiall eternity. But in the meane ſeaſon, becauſe God will alſo bee agniſed and magnified of men in this life; therefore both the whole Church, and euery one of the Faithfull, not onely pray that they may not fall into that forſaking, and into that ſenſe of Gods wrath, wherewith the wicked are oppreſſed: but alſo deſire that they may be in this mortall life preſerved and defended, untill the end thereof by God appointed be expired. For the Saints doe not ſimply ſtand in feare of the bodily death and grave; but that they may not be forſaken of God, neither fall into deſperation and deſtruction, or their enemies inſult againſt God, when they are overthrowne; this with daily and ardent prayers and petitions they begge and crave continually.

Pſal.146.2. Now that which the Adverſaries adde further, *I will praiſe the Lord during my life: as long as I have any beeing, I will ſing unto my God.* Anſ. This maketh nothing with them: for hee reſtraineth not the praiſing of God to the time of his mortall life, but onely he ſaith, that he will ſpend all that time in Gods praiſes, which notwithſtanding in many other places hee extendeth to continue through all eternity:

Pſal.34. as, *I will praiſe the Lord continually.* But oftentimes this particle, *untill*, or, *as long as*, ſignifieth a continuance of the time going before ſome event, without any ex-

1 Cor.15.25. cluding of the time following: as, *He muſt reigne, untill he put all his enemies under his feet.*

Job 10.20. Object.11. *Let him ceaſe and leave off from mee, that I may take a little comfort, before I goe, and ſhall not returne.* Anſw. He denieth in theſe words, that hee ſhall returne into this mortall life, and to converſe among men in this world: but hee denieth not that he in the meane ſeaſon hath his beeing, and doth live, untill againe *he ſee*

Chap.19.26. *God in his fleſh*, even the ſame Job, who then was afflicted. Object. *Why died I not, when*

when I came out of the wombe? So ſhould I have ſlept then and been at reſt, &c. Anſw. Here alſo Job doth not deny, the ſoules after death to be, live, feele, and underſtand: but onely hee ſaith, the miſeries of this preſent life are not felt. If they urge, *that rather the evils of the life to come are felt; becauſe then Job ſhould wiſh for a bad change:* wee anſwer, that Job wiſheth not for the death of the wicked, but of the godly. But if they adde further, *That Job doth make Kings and Princes alſo, which gather gold unto them, ſmall and great, that is, all men, good and bad, partakers of this reſt:* our anſwer is out of the proceſſe and courſe of his whole ſpeech, that Job doth not teach here, what is the ſtate of men after this life, but onely deſireth to bee rid of his preſent miſerie; and therefore, through humane infirmity and impatiencie, doth compare the ſenſe and feeling of his preſent miſeries with the death and ſtate of the dead, whatſoever it bee: as they, who are grievouſly tormented with preſent diſtreſſes and calamities, preferre any thing whatſoever before that which they ſuffer. So alſo, Chap. 7. he ſpeaketh as one deſpairing of delivery in this life. *Remember that my life is but a winde, and that my eye ſhall not returne to ſee pleaſure.* For ſo hee expoundeth himſelfe, when hee addeth: *He ſhall returne no more to his houſe, neither ſhall his place know him any more.* So likewiſe Chap. 17. *My breath is corrupt and the grave is ready for mee,* They are words of one deſpairing of life and ſalvation, God being wroth and angry. But when it is ſaid; *If he ſet his heart upon man, and gather unto himſelfe his ſpirit, and his breath, All fleſh ſhall periſh together:* it is not ſaid that the ſoule doth ſleepe, or periſh, but that by the departure thereof the body doth, and is diſſolved.

Job. 3. 11. 13.

Chap. 7. 7. 10.

Verſe. 1.

Chap. 34. 14. 15.

Further they adde, *If preſently after death the godly were bleſſed, then injury was done unto them, who were called againe into this mortall life:* But to this wee anſwer, That neither God can be injurious to any man; whereas he is in no mans debt: neither can any thing happen better, or more acceptable unto the godly, than to ſerve for the manifeſting of Gods glory, either by life or by death: As it is ſaid; *As alwaies, ſo now, Chriſt ſhall be magnified in my body, whether it be by life, or by death, &c.*

Phil. 1. 20.

Laſt of all, if they ſay, *That the ſoule hath neither ſenſe nor action, but by bodily inſtruments; and therefore being naked and deſtitute of theſe, is deſtitute alſo of ſenſe, motion, and operation:* To grant unto them this Antecedent, of the ſoule being in the body: yet notwithſtanding of the ſoule freed from the body, both learned Philoſophers confeſſe the contrary, and the word of God teſtifieth the contrary: as, *Wee know in part and we prophecie in part: but when that which is perfect is come, then that which is in part ſhall be aboliſhed.*

1 Cor. 13.

2. *Where, and in what eſtate it abideth being ſeparate from the body.*

THe Papiſts dreame *that the ſoules of men paſſe out of their bodies into the fire of Purgatory, there to bee purged from their ſinnes, ſome ſooner, ſome later, according as they in their life time more or leſſe loved the tranſitory pelfe of this world,* as Lombard ſaketh. Contrariwiſe the Scripture teacheth us, *that not any fire after death, but only the blood of Chriſt in this life cleanſeth our ſoules from all ſinne.* It farther inſtructeth us how that the ſoules of the faithfull deceaſed, are not plunged into the place of torment, there to bee refined from the droſſe of their ſinne, but are gathered unto Chriſt, and into Abrahams boſome: and on the other ſide, that the ſoules of the wicked are forth-with caſt into hell, whence there is no retire, and are now tormented with infernall flames, but yet reſerved to more grievous tortures of that everlaſting fire, which at the time of Chriſts comming to judgement, the wrath of Jehovah ſhall kindle. Of the eſtate of the ſoules of the godly theſe places yeeld teſtimonie. *Into thy hands I commend my ſpirit. Lord Jeſus receive my ſoule. And it was ſo that the beggar died, and was carried by the Angels into Abrahams boſome.* Therefore hee feared not Purgatorie. The faithfull covet *to remove out of the body, and to dwell with the Lord:* therefore they paſſe not through Purgatorie firſt, before they approach unto the ſight of the Lord. Of the ſtate of the ſoules of the ungodly theſe places make ſufficient evidence; *Feare him who is able to caſt*

Not in Purgatory as the Papiſts teach. Li. 4. di. 21. cap. 2.

The eſtate of the ſoules of the godly. Luke 23. 46. Act. 7. 59. Luke 16. 22. Phil. 1. 23. 2 Cor. 5. 8.

The eſtate of the ſoules of the wicked. Mat. 10. 28.

both body and soule into hell fire. The glutton straight after his buriall was in hell tor-
Luke 16.23. ments and cried, *I am tormented in this flame:* whence he shall never escape. Where-
fore the soules of the wicked leaving their bodies are not forth-with transported
into Purgatory, whence there may bee a gappe or way to escape: but are violently
thrust down into the unspeakable fire of hell.

3. *What the resurrection is, and the errours concerning it.*

The significa-tion of the word. Rev.20.5. THe word *Resurrection* signifieth sometimes *mans spirituall conversion unto God:* As, *This is the first resurrection.* But in this Article the resurrection of the flesh is, *A restoring of the substance of our bodies after death, even of the same matter where-of they now consist, and a reviving and quickning of the same bodies with life immortall and incorruptible, by the same immortall soule, whereby they now live, which God will worke by Christ in the end of the world, by his divine vertue and power: which restoring also shall be of the Elect unto eternall glory, but of the Reprobate unto eternall paines:* That
The parts of it. 1 is, there shall be, 1. A restoring of the same body; which is a re-collecting and gath-
2 ring together of the same matter, whereof our body was first composed, and which after our death was scattered and severed into all the elements. 2. An uniting of it with the same soule, & a reviving of it by the same soule, which it had before, with
3 a putting off of all infirmities, and a putting on of immortality. 3. A glorifying of the Elect, and an eternall rejection of the Reprobate.

Three errours concerning the Resurrection. The errours held of the Resurrection, are of three sorts. 1. Some have utterly de-
1 nied it, and have avouched the soules to die together with the bodies, as the Sadduc-
Acts 23.8. cees, of whom mention is made in the Acts. *The Sadducees say that there is no Resurrection, neither Angel, nor spirit.* 2. Some have granted the immortality of the soule,
2 but have construed the resurrection to be a resurrection in this life, meaning by the resurrection nothing else but *regeneration*; but the bodies they denied to rise at all, although the soules of the godly have fruition after death of everlasting happinesse. Hymeneus and Philetus seeme to have been authors of this heresie; of whom the A-
2 Tim.2.18. postle saith: *Which as concerning the truth have erred, saying, that the resurrection is*
3 *past already, and doe destroy the faith of some.* 3. Some, as Anabaptists, deny that the very selfe-same bodies which wee now have shall rise againe; but they say, that God at Christs second comming, will make new bodies. Against all these errours, we are to beleeve the Scripture, affirming that the dead shall certainly rise againe.

4. *Whence it may appeare that the Resurrection shall certainly be.*

Probable proofes of the Resurrection yeelded by Philosophy, but no necessary demonstrance. IT may bee verily collected probably, out of Philosophie, that there shall bee sometime a Resurrection: but no necessary demonstration can bee yeelded thence, that the Resurrection shall certainely bee. For in Philosophie are many principles, which accord not with the sacred writings of Gods Spirit. Againe, in Philosophie, the knowledge which it hath of Gods justice and truth is but a maimed reason. But in the holy writ of God, the reasons are firme and true. Hence alone therefore is demonstration given for the most certaine accomplishment of the Resurrection. And this, 1. By testimonie of Scripture: 2. By reason drawne out of the Scripture.

Proofes hereof out of Scripture. 1. Testimony 2. Reason. The testimonies of Scripture, which confirme the certainty of the Resurrection hereafter to come, are most evident, and those taken both out of the old and new Testament. *I am sure that my Redeemer liveth, and he shall stand the last on the earth:*

Testimonies of Scripture for demonstrance of the Resurrection. Job 19.25.26. Esay 26.19. Ezek.37.12. Dan 12.2. Job 5.28.29. Iohn 6.40. 1 Cor.15.13. 1 Thes.4.14. Rev.20.12.23. *and though after my skinne, wormes destroy this body, yet shall I see God in my flesh. The dead men shall live, even with my body they shall rise. I will open your graves, and cause you to come out of your sepulchers. And many of them that sleepe in the dust shall awake, some to everlasting life, and some to shame and perpetuall contempt. The houre shall come, in the which all that are in the graves, shall hear his voice: And they shall come forth that have done good, unto the resurrection of life, but they that have done evill, unto the resurrection of condemnation. I will raise him up at the last day. If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vaine, &*

your

your faith is also vaine. If we beleeve that Jesus is dead, and is risen; even so them, which sleepe in Jesus, God will bring with him. And I saw the dead, both great and small stand before God: and the sea gave up her dead which were in her, and death and hell delivered up the dead.

The reasons which are drawne also out of Scripture, are diverse. 1. God is the God of Abraham, Isaac, and Jacob; and God is not the God of the dead, but of the living. But hee should not bee the God of whole Abraham, nor the God of the living, except the body of Abraham should one day be raised. God is the God of the whole man, not of a part onely: but bee should not bee the God of the whole man, but of a part of man onely, if the body did never rise againe. This reason Christ useth against the Sadducees. 2. God promiseth eternall life, not to the soule onely, but also to the body of the godly: and contrary, to the ungodly, hee threatneth eternall punishment and paines both of body and soule: and these promises and threatnings of God must bee fulfilled; For the certainety of them is unchangeable: But they shall not be fulfilled, if the dead shall not rise. Seeing therefore God doth most certainely in his good time accomplish that which hee promiseth to the godly, and menaceth to the wicked, it followeth of necessity, that the dead must rise againe. 3. The mercy of God is perfect; as which extendeth it selfe to the whole man, and which will have us wholly saved: therefore our bodies also shall rise againe. 4. The mercy and love of God towards the godly is perpetuall and unchangeable: so that what he once will of his fatherly love towards them, performe unto them the same hee ever will. But he will have the godly saved both in soule and body: therefore they must bee both in soule and body, even whole saved: and therefore that they bee whole saved, they must needs rise againe. 5. The perfect justice of God requireth, that the same wholly whereby the wicked sin, should bee punisht with eternall paines: But they sin both in their whole body, and in their soule. Therefore their bodies must be raised again, because they ought no lesse in body than in soule, to suffer eternall pains. 6. Christ is risen, therefore we all shall rise. This sequele is most sure. For, 1. Christ therefore rose againe, that he might raise us. 2. Christ is our head, and wee bee his members. Seeing then Christ our head is risen, wee also his members doubtlesse shall rise. For the glory of the head requires this, that he have his members sutable, and in like condition with him. Wherefore if the members should continue rotten, the head should not be glorious. 3. The same spirit is in us, which is in Christ raised: hee joyneth and uniteth us with Christ, and worketh the same in us, which hee doth in Christ, nor is at any time not like himselfe. But hee hath raised Christ: therefore also he will raise us. 7. It is said that Christ shall have *an everlasting kingdome*: but this he shall not have, if our bodies should alwaies continue in death: for neither would it suffice that our soules are immortall, or eternal, without our bodies. For that Christs kingdome may be eternall, hee must have eternall subjects, and those wholly eternall. Therefore our bodies also shall rise, that so we whole may be subject eternally unto Christ our King. 8. Christ is a perfect Saviour, because hee hath saved & reconciled to God whole man. Therefore our corrupt bodies also shall be raised by Christ, and rise againe. 9. Christ is not of lesse force to save, than Adam to lose; nay, Christ restored to us all that which Adam lost & destroyed by sinning; yea far more and greater things by his merit. Adam lost from us, among other gifts, the eternall life also of our bodies. Therefore Christ hath restored it unto us, & consequently, our bodies shall certainely raise againe. 10. Hee published his law unto man, after the fall: therefore he will have man once keep it. But that is not done in this life. Therefore it shall be done in the life to come, and therefore men shall rise again. 11. *The wages of sin is death.* Therefore sin being abolished, death shall be abolished: and death being abolished, we shall rise againe to everlasting life. 12. To this end also our bodies were made, that in them, as temples, the holy Ghost might dwell for ever; therefore our bodies shall rise, and live for ever.

1 Mat. 22. 32.
2
3
4
5
6
7 Psal. 45.
8
9
10
11 Rom. 3. 23.
12

4. What bodies ſhall riſe.

The ſame bodies ſhall riſe.

THe bodies which ſhall riſe, ſhall bee not onely humane bodies, but even the ſelfe-ſame alſo which wee now in our life time carry about with us, and not others created of Chriſt, as the Anabaptiſts will have it. For Job ſaith, *In this fleſh ſhall I ſee my Lord: I ſhall be covered with this my ſkinne.* And the Apoſtle ſaith, *Every man ſhall receive in his body, according to that hee hath done. This mortality muſt put on immortalitie.* If then the bodies which have ſinned ſhall receive accordingly; not other bodies, but the ſame ſhall riſe. Therefore in the African Churches it was ſaid, *I beleeve the reſurrection of this fleſh.* And the very word it ſelfe of *riſing* enforceth as much: for nothing can riſe but that which is fallen. *This is the reſurrection* (ſaith Ambroſe) *as is intimated by the ſounding of the very word, that that which fell, may riſe; that which was dead, may revive.* Wherefore ſeeing our bodies ſhall riſe, no other bodies ſhall riſe or bee quickned, than thoſe which have fallen, and are dead; or no other, than thoſe which doe fall and die. The juſtice alſo of God enforceth as much. *For this* (ſaith Ambroſe) *is the order and courſe of juſtice, that becauſe the actions of the bodie and ſoule are common to both, the bodie executing that which the ſoule decreed, both of them ſhould likewiſe come unto judgement, both of them bee either delivered up to perpetuall puniſhment, or reſerved to eternall glory.* For the juſtice of God requireth that the fleſh of the Saints, which have fought in the field, ſhould alſo bee crowned: and the fleſh of the wicked, which have blaſphemed againſt God, ſhould bee tormented. Wherefore to every ſoule ſhall bee rendered not any other bodie whatſoever, but the bodie wherewith it was once knit and coupled; that forth-with the fleſh with her owne ſoule may (according to the actions of this preſent life) either bee glorioufly crowned as chaſte, or as unchaſte bee extreamely afflicted. Laſtly, as Chriſt roſe againe in the ſame fleſh wherein hee died: ſo ſhall we riſe with that very fleſh we now are cloathed withall. Object. *Fleſh and bloud cannot inherit the kingdome of God. Theſe our bodies are fleſh and bloud. Therefore they cannot poſſeſſe the kingdome of God, and by conſequent, not theſe, but other bodies ſhall riſe in the laſt day.* Anſw. 1. *Fleſh and bloud* in this ſaying of the Apoſtle, which maketh the Major propoſition, ſignifie ſome *evill adherent qualitie of the ſubſtance*, or *the ſubſtance in reſpect of that quality*. But in the Minor they ſignifie *the very ſubſtance* of our bodies, whereof the Anabaptiſts falſely underſtand their concluſion. 2. Here is a fallacy of Accident. For the reaſon proceedeth from *corrupted ſubſtance* to *meere ſubſtance*, thus; *Fleſh and blend being mortall and corruptible (as now it is) ſhall not poſſeſſe the kingdome of God, therefore ſimply no fleſh or blould ſhall enjoy the kingdome of God.* Which kinde of reaſoning is altogether inconſequent. So then fleſh that is ſinfull and corruptible ſhall not poſſeſſe the kingdome of God: but our fleſh ſhall enter in being glorious and immortall, and being then no more able to ſinne, neither ſhall it bee corruptible. The Apoſtle of purpoſe layeth this downe in the ſame chapter. *It is ſowed a naturall body, and is raiſed a ſpirituall body.* Rep. *Our bodies ſhall riſe ſpirituall bodies; Therefore then our bodies ſhall not have the properties of our fleſh.* Anſ. The Apoſtle calleth that *a ſpirituall body*, not which is changed into a ſpirit in all properties; but which is guided by the Spirit of God, which is immortall, and free from all miſeries, adorned with heavenly lightneſſe, glorie, might, and holineſſe. As likewiſe on the other ſide hee termeth that a naturall body, not which is turned into the ſoule, or is like unto the ſoule in all properties; but which in this mortality is ſwayed, quickned and governed by the ſoule. That this is the meaning of the Apoſtles words, is apparent by theſe reaſons: 1. Becauſe he ſaith, *It ſhall riſe a ſpirituall body*: but a ſpirit is noe body. 2. Himſelfe adderh; *This corruptible* (body) *muſt put on incorruption.* 3. If any body after the reſurrection ſhould bee ſo ſpirituall, as not retaining at all any bodily properties, then ſurely Chriſts body ſhould have bin ſo: but now he ſaith to the Apoſtles, *Handle mee and ſee, for a ſpirit hath not fleſh and bones as yee ſoee me have.* Therefore much more ſhall our ſpirituall bodies have fleſh and bones. Thus Auguſtine inpreeth the Apoſtles meaning. *Whereas the Apoſtle ſaith, that in the reſurrection the body*

Job 19.26. Epheſ 6.8. 1 Cor.15.53.

Cyprian in expoſ. Symb.

De fide reſurrect. cap.19.

2 Theſ.1.6. Cyprian in expoſ. Symb.

1 Cor.15.50.

How fleſh and bloud is denied the heavenly inheritance.

1 Cor.15.44.

In what ſenſe our bodies ſhall be ſpirituall.

Verſe 53.

Luke 24.39.

Cont. Adiman. cap.12.

body shall be spirituall, we may not therefore think, that it shall be a spirit & no body: but he calleth that a spirituall body, which without any corruption or death is altogether subject to the spirit. For when he calleth the body, which we now have, a naturall body, wee may not imagine hereon, that it is a soule, and no body. Therefore as the body is now called naturall, because it is subject to the soule; and cannot be called spirituall, because it is not yet fully subject to the soule, as long as it may bee corrupted: so then it shall bee called spirituall, when by no corruption it can resist the spirit and eternity.

6. *How the resurrection shall bee.*

1. *THe dead shall be raised with a shout, and with the voice of the Archangel, and with the trumpet of God;* and shall be presented before the high & most just Judge, Jesus Christ. The resurrection shall be in glorious manner, and openly, not fearfully, nor in secret; and shall be far other, than that which was wrought in some men at the resurrection of Christ. For it shall be done, all Angels, men and divels beholding it, yea with the exceeding joy of all the godly, and with the exceeding feare and trembling of the wicked. 2. *They who then shall remaine alive, shall be in a moment of time changed, and be made of mortall, immortall.* Reade cap. 15. of the former to the Corinthians, and cap. 4. of the former to the Thessalonians.

At the resurrection, 1. The dead shall be raised.

2. The living shall be changed.

7. *When the Resurrection shall be.*

THe resurrection shall be in the end of the world, in the last day. *I will raise him up at the last day.* This Martha confessed, *I know that Lazarus my brother shall rise againe in the resurrection of the last day. But of that day knoweth no man,* no not the Angels of heaven, but God onely. This question is to bee held and proposed of us; that our faith be not troubled, while we are forced to expect and tarry: or that wee may not imagine to our selves any certaine time, when wee thinke these things will happen: and so begin to doubt, and think our selves to be deluded, when those things fall not so out, nor come to passe at the time appointed by us. This question maketh for the increase of hope and faith in us.

John 6.40. & 11.24. Mat. 24.35.

8. *By whose power, and by whom the Resurrection shall bee.*

THe resurrection and raising of the dead shall bee wrought *by Christ*: for by the force and vertue of Christ our Saviour, we shall rise: *I will raise him up in the last day*; which speech of Christ is to bee understood of the *body*. For he doth not raise up the soules, because they die not. Now Christ-man shall raise us, by the voice of his man-hood, and by the vertue of his God-head. *The houre shall come in the which all that are in the graves, shall heare the voice of the Sonne of man. God hath appointed a day in which hee will judge the world in righteousnesse, by that man whom hee hath appointed, whereof hee hath given assurance unto all men, in that hee hath raised him from the dead.* The use of this doctrine is, to beleeve this our raising which shall bee hereafter, both because the raiser is of sufficient power, seeing hee is almighty God; and of a prone and ready will, because hee is our head. And hence ariseth unto us great consolation and comfort. Because hee is true man who shall raise us, therefore hee will not neglect his owne flesh and members, but will raise them, even us will hee raise to eternall life: for which cause hee tooke our flesh and redeemed us.

John 6.54. John 5.28. Acts 17.31.

Object. *But the Father is said to raise us, yea to raise Christ himselfe. He that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you. Therefore we shall not bee raised by Christ, nor by the power of Christ.* Rom. 8.11.

Answ. The *external* works of the Trinity performed on the creatures are *undivided*, or common to them all, alwaies observing an *order* of the persons in working. As therefore the Father is not excluded when *raising* is attributed to the Sonne, so neither is the Sonne excluded, when it is attributed to the Father, or the holy Ghost. The Father therefore shall raise us *by* his Sonne *mediately*. But the Son shall *immediatly* raise us with his spirit, as being our only Redeemer, & Judge. *We look for our Saviour from heaven,* Phil. 3.20, 21.

heaven, even the Lord Jeſus Chriſt, who ſhall change our vile body, that it may bee faſhioned like unto his glorious body, according to the working, whereby hee is able even to ſubdue all things unto himſelfe. As the Father raiſeth up the dead, and quickneth them: ſo the Sonne quickneth whom hee will. But the Spirit ſhall immediately raiſe us up himſelfe. *If the ſpirit of him which raiſed up Jeſus, &c.*

John 5.21.

Rom.8.11.

9. *For what end, and to what eſtate we ſhall riſe.*

The ends of the Reſurrection 1. Gods glory. 2. The ſalvation and glory of the Elect, and the damnation of the Reprobate.

Rev 3.21. & 7.13 Dan.12.3.

Mat.25.41.

THe laſt end of the Reſurrection is *Gods glory*. For to this end ſhall the Reſurrection be, that God may manifeſt, and together fully and perfectly exerciſe both his mercy towards the Faithfull, and his juſtice towards the Reprobate: and ſo may declare the unutterable certainty of his promiſes in both. The next and ſubordinate end to the former, *is the ſalvation and glory of the Elect: and of the contrary, the damnation and puniſhment of the Reprobate.* For the Elect or Saints of God ſhall riſe to everlaſting life. *To him will I grant to ſit with mee in my throne. They ſhall bee arrayed in long white robes. They ſhall ſhine as the Sunne.* But the wicked ſhall riſe to be drawne to everlaſting paines and torments: *Depart from mee yee curſed into everlaſting fire, which is prepared for the Divell and his Angels.* And a little after, *And theſe ſhall goe into everlaſting paine, and the righteous into life eternall.* Object. *Chriſts reſurrection is the cauſe of our reſurrection, and alſo the benefit of Chriſts reſurrection is our reſurrection: But this cauſe and this benefit belongeth not to Unbeleevers and Infidels: Therefore they ſhall not riſe. For to whom the cauſe of the reſurrection appertaineth not, to them the reſurrection it ſelfe no way belongeth.* Anſw. Wee thus make anſwer to the Major, that, *To whom no cauſe of the reſurrection belongeth, they ſhall not riſe:* But although this cauſe, namely, *the reſurrection of Chriſt*, concerneth not the wicked; that is, though the wicked ſhall not therefore riſe, becauſe Chriſt is riſen: yet they ſhall riſe for ſome other cauſe, to wit, *for the execution of Gods juſt judgement*, whereby he ſhall deliver and give them to eternall paines. For one and the ſame effect may have many and divers cauſes, if not in *number*, yet at leaſt in *kinde*, eſpecially being in divers ſubjects. The cauſe therefore of the reſurrection of the godly, is *the reſurrection of Chriſt*, who is as their Head the cauſe of the reſurrection of the wicked, is not Chriſts reſurrection, (for they are not the members of Chriſt) but *the juſtice of God*, and the truth of Gods menaces and judgements. In a word, there is no coherence in this reaſon; *They ſhall not riſe becauſe of Chriſts reſurrection: Therefore they ſhall not riſe at all:* becauſe they ſhall riſe in reſpect of another cauſe, which is, that they may be puniſhed. There is but one end indeed of our reſurrection in reſpect of God, which is *glory:* but the manner of comming to this end is diverſe.

Queſt. 58 *What comfort takeſt thou of the Article of everlaſting life?*

Anſw. That foraſmuch as I feele already in my heart the beginning of everlaſting life [a], it ſhall at length come to paſſe, that after this life I ſhall injoy full and perfect bliſſe, wherein I may magnifie God for ever; which bleſſedneſſe verily, neither eye hath ſeene, nor eare hath heard, neither hath any man in thought conceived it [b].

a 2 Cor.5.23.

b 1 Cor.2.9.

The Explication.

THis Article is placed in the end: 1. *Becauſe it is perfectly fulfilled after the reſt.* 2. *Becauſe it is an effect of all the other Articles.* That is, wee beleeve all the other Articles becauſe of this: and all things that wee beleeve in the reſt, were done, that wee might beleeve this Article, and ſo at length injoy everlaſting life. This Article therefore is the end and proofe of our ſalvation.

The

The chiefe queſtions touching *everlaſting life* are theſe:

1. *What everlaſting life is.*
2. *Of whom it is given.*
3. *To whom it is given.*
4. *Wherefore it is given.*
5. *When it is given.*
6. *How it is given.*
7. *Whether in this life we may be aſſured of everlaſting life.*

1. *What everlaſting life is.*

THe queſtion, *What everlaſting life is*, may juſtly ſeem unexplicable: ſeeing the holy Ghoſt hath pronounced thereof; *The things which neither eye hath ſeene, nor eare hath heard, neither came into mans heart, God hath prepared for them that love him.* Notwithſtanding by analogy and proportion of that life, whereof Philoſophers diſpute, and Scripture ſpeaketh, we may in ſome ſort conceive what life eternall is. *Life* is defined among the Philoſophers diverſly: and it is indeed a word of divers ſignifications, and ſignifying divers things. Generally, both as touching God, and Angels, living ſoules, and plants, it is *the exiſtence or beeing of a living thing.* For even Spirits live; but they have not that from any quickning ſoule, but from their very nature and eſſence. But in wights or creatures poſſeſſed of living ſoules, life is properly *the beeing of living creatures:* which is nothing elſe, but, To bee indued with a living ſoule, or, To have in him a living ſoule. For, *the ſoule is that whereby ſuch a wight liveth*, or *the eſſentiall forme of life*; *which who have, live.* It is taken both for the *firſt act*, that is, for the very *living and beeing:* and for the *ſecond act*, that is, for the *operation* of a living thing. Thus therefore it is more fully defined: *Naturall life is the exiſtence or abiding of the ſoule in a quickned body, and the operation of a living thing.* Or, *it is the act and perfection of the ſoule, executing operations proper to a living thing.* Or finally, *it is an aptitude of a living thing to worke the operations proper unto it, and is alſo the operations themſelves, by reaſon of the union of the body with the ſoule.* Now when we mention *everlaſting life*, wee reſtraine the word *life*; for then we ſpeake of the everlaſting life of men and Angels.

Iſa. 64. 4. 1 Cor. 2. 9.

What life is.

What a ſoule is.

That is call'ed *everlaſting*, 1. *Which hath neither beginning nor ending*; ſo God is everlaſting. 2. *Which hath no beginning, and yet hath an ending*; as the decree of God. 3. *Which hath a beginning, but ſhall have no end*; as Angels, and the ſoules of men, &c. And in this third ſenſe our heavenly life is called *everlaſting life*, that is, a life having beginning, but without end. So then the everlaſting life of man is nothing elſe but *the eternall beeing of a regenerate and glorified man*; *which beeing is to have the image of God reſtored, according to which man was at the firſt created*, to wit, to bee endued with perfect wiſdome, righteouſneſſe, and felicitie, or with a true knowledge and love of God joyned with eternall joy. And here in theſe *acts* of acknowledging and loving God, we (for plainenеſſe ſake) include the *faculties and powers* of acknowledging and loving God. For, *to bee able to acknowledge God aright, and love him*, no leſſe belong to the ſpirituall life, than *to acknowledge and love* him: ſeeing *The naturall man perceiveth not the things of the Spirit of God, neither can know them.* Againe, we thus deſcribe it: *Everlaſting life is a perfect reſtauration of Gods Image in us, and eternall joy reſting on God, celeſtiall glory, and aboundant fruition of all good things which are required to the ſtate of perfect happineſſe.* More briefely; it is *a perfect conformitie of man with God, conſiſting in the true and perfect knowledge and love of God, and in the glorie of both ſoule and bodie.* So that to the full underſtanding of the eſſence of everlaſting life, wee are to conſider theſe two things: 1. An union both of our bodie and ſoule with God. 2. A conformity with God, which iſſueth out of this union, as an effect proceedeth from his cauſe. Now this conformity is *a perſpicuous and evident knowledge of God, and his will, and his workes, perfect righteouſneſſe, joy fixed in God, incomparable glory, wherewith our bodies and ſoules ſhall flouriſh and ſhine as the Sun, and a ſufficiency of all good things in God pertaining to true and perfect bliſſe.* All theſe things doe ſomewhat expreſſe the manner and forme of everlaſting

What everlaſting meaneth.

What everlaſting life is.

1 Cor. 2. 14.

Two parts of this life.

1. Union.

2. Conformity with God.

everlasting life. Now if we adde hereunto the efficient and finall causes thereof, an absolute full definition may be thus framed: *Everlasting life is the eternall habitation or dwelling of God in the Elect by the holy Ghost, and the true knowledge of God, his will, and all his workes, kindled by the same spirit immediately in their hearts, and true and perfect righteousnesse and wisedome, that is, a perfect conformity and correspondence of their will and powers, and operations with the mind and will of God: as also a joy resting on God, and a sufficiency of all good things in God, as touching both soule and body, freely bestowed by God through Christ on the Elect, begun in this life, and to be perfected in the life to come, to this end, to glorifie and magnifie God through all eternity.*

An ample definition of everlasting life.

All the parts of this definition are taken out of the Scripture. 1. It is the eternall habitation of God in us by the holy Ghost. *I and my Father will come unto him, and will dwell with him. He shall give you another Comforter, that he may abide with you for ever.* 2. It is the knowledge of God, & perfect wisdome. *This is life eternall, that they know thee to be the onely very true God, and whom thou hast sent, Jesus Christ.* 3. It is righteousnesse. *They are equall unto the Angels, and are the sonnes of God, sith they are the children of the resurrection.* 4. It is joy in God. *Your joy shall no man take from you.* 5. It is sufficiency in God. *The Lord God Almighty and the Lambe, are the Temple of it: And the City hath no need of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it. God shall bee all in all.* All those good things which we possesse here, shall then be perfect. *When that which is perfect is come, then that which is in part shall be abolished.* 6. It shall not bee interrupted. *God shall wipe away all teares. Of his Kingdome shall be no end. And the Kingdome and Dominion, and the greatnesse of the Kingdome under the whole heaven, shall be given to the holy people of the most High, whose Kingdome is an everlasting Kingdome*; that is, which hath neither beginning nor ending.

The particular proofe of each part of this definition.
1. Gods eternall habitation in us.
John 14.23.
John 14.16.
2. Knowledge of God and perfect wisedome.
John 17.3.
3 Righteousnesse.
Luke 20.36.
4. Joy.
John 16.22.
5. Sufficiency in God.
Revel 21.22,23.
1 Cor. 15 28.
1 Cor. 13.13.
6. Without interruption.
Revel. 21.4.
Luke 1.33.
Dan. 7.27.

Object. *Everlasting life is to live everlastingly. But the wicked also shall bee raised, and be immortall, because they shall live eternally: Therefore the wicked shall have everlasting life.* Ans. No consequence is currant or of force, when it is deduced but from one part only of a definition. For by the name of everlasting life, is not meant *the presence of the soule in the body*; that is, the naturall life: but this being pre-supposed, there is further meant a spirituall life, which the holy Ghost worketh in the Elect by his proper function and office. Now though the wicked after the Resurrection shall be immortall, yet their soule-life shall be no life, but everlasting death. For with the eternall life in the wicked shall bee joyned, 1. An eternall rejection from God. 2. A privation and want of the knowledge and grace of God. 3. A perpetuall and unutterable torment and vexation. *Their worme shall never dye. There shall bee weeping and gnashing of teeth.* Hereby is understood what everlasting death is; and that it is so called, not because the Reprobate by once dying shall fulfill it, but because they shall dye perpetually, and shall feele perpetuall torment without end.

The everlasting death of the wicked.

2. *Who giveth everlasting life.*

GOD alone giveth eternall life. For, *Eternall life is the gift of God*: and the Father (as the authour and fountaine of all life) giveth it by the Sonne and the holy Ghost: the Son by the holy Ghost; the holy Ghost by himselfe: which order of working is naturall in the persons of the Divinity. Of the Father it is said, *As the Father raiseth up the dead, and quickneth them, so the Sonne quickneth whom hee will.* In which place the same is affirmed of the Sonne also; as in like manner in these following. *In him was life. The Father of eternity. I give unto them eternall life*, that is, not by merit onely, but also by power and working. Of the holy Ghost likewise it is said, *Except a man be borne of water and of the Spirit, he cannot enter into the Kingdome of God. He that raised up Christ from the dead, shall also quicken your mortall bodies by his Spirit dwelling in you.* And this testimony is to be observed for the confirmation of the Godhead of both. Object. *But the Ministers also give life: according to that, In Christ Jesus I have begot you through the Gospel. In doing this, thou shalt both save thy selfe, and them that heare thee: Therefore God onely giveth not life.* Ans.

Rom. 6.23. Everlasting life the worke of all three persons.
John 5.21,26.
John 1.4.
Esay 9.6.
John 10.28.
John 3.5.
Rom. 8.12.
1 Cor. 4.15.
1 Tim. 4.16.

Anſ. There may be many ſubordinate cauſes of one effect. Chriſt and the holy Ghoſt give life by their own power: the Miniſters are only inſtruments, by whom Chriſt worketh through the vertue of his Spirit. *Let a man ſo thinke of us, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God. Who is Paul then? And who is Apollos, but the Miniſters by whom ye beleeved? and as the Lord gave to every man. I have planted, Apollos watered; but God gave the increaſe.* 1 Cor. 3.1. & 3.5, 6

Repl. *But Chriſt giveth life by a communicated power: Therefore not by his proper power.* Anſ. He giveth it by a power communicated, but communicated from everlaſting, as he was begotten from everlaſting. By retortion therefore it followeth thus; He giveth life by a power communicated to him of his Father from everlaſting: Therefore he giveth it by his owne power. *As the Father hath life in himſelfe, ſo likewiſe hath he given to the Son to have life in himſelfe.* John 5.26.

3. *To whom everlaſting life is given.*

EVerlaſting life is given to all and onely ſuch as are elect from everlaſting, or, to them that are converted in this life. *I give unto them eternall life*, that is, to my ſheep, who are his elect and choſen. *I pray for them: I pray not for the world, but for them which thou haſt given mee, for they are thine. Thoſe that thou gaveſt me have I kept, and none of them is loſt, but the childe of perdition.* Againe, Faith and Repentance are proper to the Elect only. *The Elect have obtained it, and the reſt have been hardned.* We muſt obſerve in this place, whereas the queſtion is, *To whom everlaſting life is given*, that it is better to anſwer, That *eternall life is given to the Elect*, than to ſay, *It is given unto the converted.* For Converſion and Faith are the beginning of eternall life: And to ſay, eternall life is given to the converted, were all one, as if you would ſay, life is given to the living. Alſo, when the queſtion is, *To whom the beginning of everlaſting life is given*; we anſwer rightly, *unto the Elect.* For if you ſay *it is given to the converted:* you anſwer no more, than that which is in queſtion and doubt; ſeeing it is demanded, who they are whom God converteth.

All the Elect, and they alone are partakers of everlaſting life. John 10.28. & 17.9, 12. Rom. 11.7.

* As they are elected, ſo they are but choſen to eternall life: as they are converted, ſo they are in part admitted unto it, and begin to be put in poſſeſſion of it.

4. *For what cauſe everlaſting life is given.*

EVerlaſting life is given unto us, not for our workes, either preſent or fore-ſeen, but for the alone free mercy of God, and his love towards mankinde, and his will of ſhewing his mercy in ſaving the Elect, for the alone ſatisfaction and merit of Chriſt, imputed unto us by faith, to this end, that God may bee magnified of us for ever. *The gift of God is eternall life through Jeſus Chriſt our Lord. By grace wee are ſaved through faith, and that not of our ſelves; it is the gift of God. Not of workes, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good workes, which God hath ordained that we ſhould walke in them. So God loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life, &c.* Wherefore the impellent or motive cauſe of everlaſting life given unto us, is not any worke of us men, either preſent, or fore-ſeene in us. For before the beginning of eternall life, that is, before converſion, all our works merit eternall death: after the beginning thereof, that is, after converſion, they are effects thereof: and nothing is cauſe of it ſelfe. Wee are indeed brought unto it by many meanes: but *the meanes*, by which wee are led of God unto eternall life, are one thing; and *the cauſe*, for which wee are led unto it, another. *The finall cauſe* or end, for which eternall life is given us, is, that the mercy of God might be acknowledged and magnified of us. *To the praiſe of the glory of his grace, wherewith hee hath made us accepted in his beloved.* For the ſame cauſe God giveth us eternall life, for which he choſe us.

God of his free mercy giveth us, for Chriſts ſake everlaſting life, that we might praiſe and magnifie the ſame his mercy for ever. Rom. 6.23. Epheſ. 2.8, 9, 10. John 3.16. Epheſ. 1.6.

5. *How everlaſting life is given unto us.*

EVerlaſting life is given us by faith: faith by the preaching of the Word, and inward efficacy of the holy Ghoſt. For the holy Ghoſt by the Word worketh in us the knowledge of God and his will: that knowledge hath following it a ſtudy and deſire more and more to know God, and live according to the preſcript of his will.

God giveth us everlaſting life, by the outward miniſtery of the Word, and the inward miniſtery of the Spirit.

John. 6. 68. 1 Cor 4. 15. Rom. 1. 16. Rom. 10. 17.

will. *Whither shall we goe?* (say the Disciples) *Thou hast the words of life. In Christ Jesus I have begotten you through the Gospel. The Gospel is the power of God unto salvation to every one that beleeveth.* Faith is by hearing, and hearing by the Word of God. And this is the ordinary manner of giving us this beginning of everlasting life, namely, by the Word mediately. But there is another manner of giving the same unto infants, and by miracles; such as was the conversion of the Theefe on the Crosse, of Paul, and of Cornelius. Here the ordinary way onely is respected, which is proper unto men of yeeres.

6. *When everlasting life is given.*

Everlasting life is begun here by conversion.

IN this life is given the beginning of eternall life: but *the consummation* and accomplishment thereof shall be given us after this life; howbeit to none but such as have received the beginning thereof in this life. For unto whom life everlasting is not begun to be given here, that is, who beginneth not here to feele a part of eternall life, to wit, faith and conversion; unto him life everlasting shall never be given,

2 Cor 5. 2. Mat. 13. 12.

after this life. *Therefore we sigh, desiring to be cloathed with our house, which is from heaven, because that if we be cloathed, we shall not be found naked. To him that hath, it shall be given: and from him that hath not, shall be taken away even that which he hath.*

It is consummated in the world to come, by glorification.

The consummation of everlasting life is after this life: for unto whom everlasting life is begun to be given here; to them it shall bee given, finished, complete, and consummated. And of this consummation there are two degrees; one, when the soule loosed from the body is presently carried into heaven; because by the death of the body we are freed from all infirmity: the other degree is greater, higher, and more glorious, when in the resurrection of the bodies, the soules shall againe bee united to their bodies, because after the resurrection we shall be made glorious, and

John 5. 24.

shall see God, even as he is. He that heareth my word, and beleeveth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to

1 John 3. 2.

life. Now are we the sons of God, but yet it doth not appeare what wee shall be: and we know, that when he shall appeare, we shall be like him: for we shall see him as he is.

7. *Whether we can in this life be assured of everlasting life.*

IN this life not onely wee may, but wee ought also to bee assured and certaine of everlasting life: otherwise we shall never have it. For it is given to all the faithfull, and to them onely. Farther, to beleeve eternall life, is to bee assuredly perswaded, that not onely some shall bee partakers thereof, but that I also am one of the number: which is to be observed against Papisticall diffidence and uncertainty. For

Rom. 5. 1. John 10. 28.

we must be certaine of our finall perseverance; *Being justified by faith, we have peace towards God. I give unto them eternall life.* Now hee should not give eternall life, if he gave a doubtfull and uncertaine life, which might be interrupted. *The gifts and*

Rom 11. 29. John 10. 28. Phil. 1. 6. 2 Tim 1. 12.

calling of God are without repentance. No man shall take my sheep out of my hand. He which hath begun a good worke in you, he shall perfect it. I know whom I have beleeved, and I am perswaded, that he is able to keep that which I have committed to him against that day. He that beleeveth, knoweth that he doth beleeve. This assurance and certainty is grounded on sure & strong reasons. 1. The authour of everlasting life is unchangeable, even God himselfe. 2. Gods election is eternall, and also unchangeable. 3. Christ is heard in all things which hee desireth of his Father. But hee prayed that his Father would save all those whom hee had given him. 4. God will not have us to pray for good things necessary to salvation with a condition, but simply, because hee hath promised it. *The foundation of God remaineth sure, with this seale, The Lord knoweth who are his.* Wherefore to doubt of the perseverance and consummation of eternall life, were to overthrow the faith and truth of God, and to make voide Christs intercession.

The reasons whereon our assurance of everlasting life is grounded.

John 17. 11. 24. 2 Tim. 2. 19.

But whence may wee bee assured hereof? *Of the consummation* of everlasting life we must be assured by the beginning thereof. *To every one that hath, it shall be given. The gifts of God are without repentance. God is faithfull:* Therefore as he hath begun

so will he perfect his worke. *Of the beginning* of eternall life we are assured chiefly *by a true faith*, which withstandeth doubts, that is, which hath a purpose to resist the Divell, and crieth, *I beleeve, Lord, helpe my unbeliefe.* Moreover, *by a full perswasion of the good will of God towards us, and our consent herein*, which is two waies: 1. By the peace of conscience towards God, which we have, being justified by faith. 2. By true repentance, and a full purpose and intent live according to Gods commandements. For faith cannot be without repentance: *Whose house we are, if we hold fast the confidence and the rejoycing of the hope unto the end.*

How we are assured of the beginning and consummation of eternall life in us. Mar. 9. 24.

Rom. 5. 1. Heb. 3. 6.

That which now hath been spoken of this Article, doth sufficiently declare what it is *To beleeve everlasting life*: namely, assuredly and certainly to bee perswaded, 1. *That after this life there shall be also a life, wherein the Church shall be glorified, and God magnified of her everlastingly.* 2. *That I also am a member of this Church; and therefore partaker of everlasting life.* 3. *That I also in this life have and injoy the beginning of everlasting life.*

What it is to beleeve everlasting life.

Quest. 59. *But when thou beleevest all these things, what profit redoundeth thence unto thee?*

Answ. That I am righteous in Christ before God, and an heire of eternall life[a].

a Heb. 2. 4. Rom. 2. 17. John 3. 36.

Quest. 60. *How art thou righteous before God?*

Answ. Onely by faith in Christ Jesus[b]: so that although my conscience accuse mee, that I have grievously trespassed against all the commandements of God, and have not kept one of them[c]: and further am as yet prone to all evill[d]: yet notwithstanding, if I imbrace these benefits of Christ with a true confidence and perswasion of minde[e]; the full and perfect satisfaction[f], righteousnesse, and holinesse of Christ[g], without any merit of mine[h], of the meere mercy of God[i], is imputed and given unto mee[k], and that so, as if I neither had committed any sinne, neither any corruption did sticke unto mee; yea, as if I my selfe had perfectly accomplished that obedience, which Christ accomplisht for mee[l].

b Rom. 3. 21. 22. 24. & 5. 1. Gal. 2. 16. Ephes. 2. 8, 9. Phil. 3. 9.
c Rom. 3. 9. &c.
d Rom. 7. 23.
e Rom. 3. 22.
f 1 John 2. 2.
g 1 John 2. 1.
h Tit. 3. 5. Deut. 9. 10. Ezek. 36. 22.
i Rom. 3. 24. Ephes. 2. 8.
k Rom. 4. 4.
l 2 Cor. 5. 19. 21.

The Explication.

THis Doctrine *of Justification*, is one of the chiefe points of our faith; not onely because it treateth of the chiefe and principall matters, but also because this doctrine is most of others called by Heretikes into controversie. For there are two principall controversies between the Church and Heretikes. The first, *Of the doctrine concerning God*; the other, *of the doctrine of justification before God*: and either of these doctrines being overthrown, the other points of our faith easily go to wrack. Wherefore we ought chiefly to fence and strengthen our selves against heresies, in doctrine concerning God and Justification.

The speciall Questions.

1. *What justice or righteousnesse is in generall.*
2. *How manifold it is.*
3. *In what justice differeth from justification.*
4. *What is our justice or righteousnesse before God.*
5. *How it is made ours, whereas it is without us.*
6. *Why it is made ours.*

1. *What*

1. What justice or righteousnesse in generall is.

Eurouia. Avouia.

RIghteousnesse is derived from *Right*, which is the law it selfe; and conformity with the law is righteousnesse it selfe: as, of the contrary, *unrighteousnesse* or sinne is a transgressing of the law. In generall, it may bee thus defined: *Justice is a conformity with God, or with the law of God:* although indeed a definition so generall of justice can scarce be given, as may agree both to God and Creatures (even such as may agree to the farthest and highest kindes of justice or righteousnesse, which are, Uncreate, and Created righteousnesse) except wee will make a definition full of ambiguity. For *uncreated justice* or righteousnesse is God himselfe, who is the very squire and rule of all justice. *Created justice* is an effect of uncreate or divine justice in reasonable creatures. *Justice therefore or righteousnesse in generall* (as it agreeth to creatures) *is a fulfilling of those lawes, which belong to reasonable creatures: or, is the conformity or correspondence of reasonable creatures with the lawes appertaining and belonging unto them.* Finally, Justice is the fulfilling of the law: and conformity with the law is justice or righteousnesse it selfe. This we must know, because we must be justified by the fulfilling of the law: and we must understand, that the law is not abolished, but established by the Gospel. For the righteousnesse and justice of the Gospel, is the fulfilling of the law: but doth not at all disagree from the law.

Uncreate justice is God himselfe. Our created justice, is our conformity with Gods lawes appertaining unto us. Rom 3.31.

2. How manifold justice is.

IUstice in generall, is either *uncreated justice*, as God himselfe: or *created*, as all Justice in reasonable creatures. Created justice is *legall* and *evangelicall*. *Legall justice* is the fulfilling of the law, performed by him, who is thereby said to be just: or, it is such a fulfilling of the law, which one performeth by his owne obedience: or, it is a conformity with the law, which is in him who is called just. This *legall justice* was in us men before the fall, and now is in Angels, and in Christ, as hee is man, as an accident inherent in his subject. *Evangelicall justice* is also a fulfilling of the law; but is not in him, who is called thereby just or righteous, but in another, and is onely imputed to him, who is thereof called just. This is Christs justice or righteousnesse performed for us: or that ransome of the Sonne of God imputed unto us by faith. It may be also defined briefly thus. *Evangelicall justice* is a conformity with the law, performed by Christ, and imputed of God to us by faith. The *legall justice* is performed eyther by the *obedience* of the law, or by *punishment*. For the law necessarily requireth one of these. That which is performed by the *obedience* of the law, is eyther *generall* or *particular*. *The generall*, is an observing of all lawes which belong unto us; or it is an obedience according to all the lawes unto us appertaining. For it is no right or justice, but curiosity, to pry into lawes or matters concerning rather other men than our selves; and hereof it is said, *Study to be quiet, and to meddle with your owne businesse*. This generall justice is of two sorts; *perfect* and *imperfect*. *The perfect* is an externall and internall obedience to all the lawes belonging unto us. Or, it is a perfect both inward and outward conformity with the law of God. *Cursed be he that confirmeth not all the words of this law to doe them.* The *imperfect* or *begun justice*, is a conformity begun onely and imperfect; even such a justice as doth not doall things, or not after that maner, which the law requireth. This *imperfect* justice is also of two sorts; *Philosophicall*, and *Christian*. The *Philosophicall* is a knowledge in the minde, of Gods law and vertues, imperfect, obscure, and weake, and whatsoever manner of purpose in the will and heart to doe those things which are right and honest according to that imperfect knowledge: and a directing and governing of their behaviour and manners according to the law. *The Christian* is regeneration, or a knowledge of God and his law; imperfect indeed, yet more notable and perfect than the Philosophicall, and to bee perfected after this life; rising from faith and the love of God kindled in the hearts onely of the regenerate, by the vertue and operation of the holy Ghost through the Gospel, and joyned with an earnest and serious inclination of the will and heart to obey God according to all his commaun-

Legall justice.

Evangelicall justice, or the justice of the Gospel imperfect

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Generall or Universall justice.

1 Thes. 4. 11.

Perfect justice.

Deut. 27 26.

Imperfect justice.

Philosophicall justice.

Christian justice.

× The law requireth obedience — it requireth punishment in the disobedient. The subject of law

commandements. This justice is proper to the Elect and Regenerate in this life, and floweth from a justifying faith. *The particular justice* is that vertue, which giveth to every one his owne: and is of two sorts, *Commutative or exchanging*, and *distributive*. *The commutative* observeth equality of things, and prices in exchanges, & contracts or bargaines. *The distributive* observeth a proportion in distributing offices, goods, rewards, punishments, giving rewards and punishments agreeable and proportionable unto the persons. Let the Countriman till the ground, let the Statesman mannage the affaires of the Common-wealth, let the Preacher instruct the Church; on the good, heape rewards, on the evill, aggravate punishments. *Let honour be given to whom honour belongeth, and tribute to whom tribute belongeth.* Rom. 13. 7.

Particular justice

Commutative justice.

Distributive justice.

There is also another division of Justice; namely, *Of the person*, and *of the cause*. *Justice of the person*, when a person is just and agreeable to the law. *Of the cause*, when he hath a just and good cause in any controversie, whether the person himselfe be good or bad. Herewith David doth oftentimes comfort himselfe in his Psalmes. It is otherwise called, *The justice of a good conscience.*

Justice of the person, and of the cause.

A briefe Table, comprehending the partition of Justice, set downe in the second Chapter of this tract of Justification.

- *Justice* in generall is a conformity with God, or with the law of God: Or it is a fulfilling of Gods law. This Justice is divided into
  - 1. *Uncreated justice:* which is God himselfe, whose whole essence is meere Justice.
  - 2. *Created justice:* which is an effect of God in reasonable creatures, whereby they be conformable unto Gods law. It is divided into
    - 1. *Legall justice*, or justice of workes: which is perfect obedience of the law performed by Angels or Men. This again is distinguished into
      - 1. *Universall justice:* which is an observing of all the lawes which belong unto us. It is divided into
        - 1. *Perfect justice:* which is an externall and internall conformity with the law of God, and other lawes of men, which concerne us.
        - 2. *Imperfect justice:* which is a conformity indeed, but begun onely. This is againe subdivided into
          - 1. *Philosophicall*, or humane justice: which is a knowledge of Gods law and vertues, imperfect, obscure, and weake, &c.
          - 2. *Christian justice:* which is a knowledge of God and his law, imperfect indeed, yet apparent, kindled in the heart by the holy Ghost, through the Gospel, and joyned with a serious inclination of the wil and heart to obey God according to all his comandements.
      - 2. *Particular justice:* which is a vertue giving to every man his owne: and is divided into
        - 1. *Commutative justice:* which observeth an equality of things, and prices in contracts and exchanges.
        - 2. *Distributive justice:* which observeth a proportion in distributing offices, goods, rewards, punishments.
    - 2. *Evangelicall justice*, or justice of faith: which is a fulfilling of the law, performed not by us, but by another for us; that is, the ransome of the Sonne of God imputed unto us.

3. *In what justice differeth from justification.*

IUstice is the very conformity it selfe with the law, and the fulfilling of the law, and the thing whereby we are just before God; which is the very satisfaction of Christ performed on the Crosse. *Justification is the application of that justice:* and by this application, the thing whereby we are just, even that justice and satisfaction of Christ, is made ours: and except that be made ours, or applyed and imputed unto us, wee cannot be just; as neither the wall is made white, except whitenesse be applyed unto it. For even in like manner *justice* differeth from *justification*, or justifying, as *whitenesse*

L L

nesse from *whitening*. So *application* and *imputation* are not all one: for imputation is not extended so farre as application. For God alone doth *impute*, but we also doe apply unto us. Now Justification is divided in like sort as is Justice. For there is one *Justification legall, which is a working of conformity with God, or with the law of God in us.* This is begun in us by the holy Ghost, when as we are regenerated. There is another *Justification evangelicall, which is an application of his evangelicall justice unto us*; or it is an imputation of anothers justice, which is without us in Christ: or, it is an imputation and applying of Christs righteousnes, which he performed by dying for us on the Crosse, and rising againe. It is not *a transfusing of the qualities* into us, but an assoiling and absolving us in judgement for anothers righteousnesse. Wherefore, *Justification* and *Remission of sins* are all one. For, *to justifie*, is, that God should not impute sinne unto us, but accept us for just, and absolve or pronounce us just and righteous for Christs justice imputed unto us. That this word is thus to bee understood, is proved: *In thy sight shall no man living be justified*; that is, shall not bee absolved, shall not be pronounced just, to wit, by *inherent* righteousnesse. *Blessed are they, whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man, to whom the Lord imputeth no sinne.* Out of these words, Paul interpreteth justification to be the remission of sins, where the word *impute* is seven times used. Object. *He that is just and righteous, is conformed and agreeable to the law. To justifie is to make just: Therefore to justifie, is to make one agreeable to the law.* All this is granted: To justifie, is to make one agreeable unto the law, either *in himselfe*, which is called our owne justice, inherent, infused, legall justice: or *in another*, which wee terme imputed righteousnesse, righteousnesse of faith, the righteousnesse of the Gospel, & anothers righteousnesse, because it is not inherent in us, but in Christ: this is also conformity with the law. For faith maketh not the law to be of none effect, but establisheth it. And such now is our Justice and Justification. For the question is concerning that righteousnesse, whereby we sinners are just in this life before God; not of that whereby we shall be just in the other life, or had bin just before the fall, if man had not sinned.

Legall justification.

Evangelicall justification.

What it is to justifie.

Psal. 143. 3 22.

Psal. 32. 1, 2. Rom. 4. 7.

Rom. 3. 31.

4. *What is our justice or righteousnesse before God.*

Our righteousnesse is Christs satisfaction, which consisteth in his humiliation.

OUr *justice or righteousnesse*, that is, the justice or righteousnesse of the Gospel, whereby wee are just in the sight of God, is not our conformity with the law, nor our good workes, nor our faith; but *it is Christs satisfaction once performed unto the law for us, or the punishments which hee sustained for us, and so his whole humiliation from the beginning of his conception, untill his glorification*: (that is, his taking of flesh, his undertaking of servitude, penury, ignominy, and infirmity, his suffering of that bitter passion and death; all which he did undergoe for us, but willingly: finally, whatsoever he did, or suffered, whereunto himselfe, as being just, and the Sonne of God, was not bound) *and that humiliation and satisfaction freely of God imputed unto us his faithfull and beleevers.* For that satisfaction is equivalent eyther to the fulfilling of the law by obedience, or to the abiding of eternall punishment for sinne; to one of which we were bound by the law. *I esteemed not to know any thing among you, save Jesus Christ and him crucified. Ye are compleat in him. By the obedience of one shall many be made righteous. With his stripes wee are healed. The Lord hath laid upon him the iniquities of us all. This cup is the New Testament in my bloud, which is shed for you. All are justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a reconciliation through faith in his bloud. Blessed are they, whose iniquities are forgiven, and whose sinnes are covered. Being justified by his blond, we shall be saved from wrath. We were reconciled to God by the death of his Sonne. Hee being rich, for our sakes became poore, that wee through his poverty might bee made rich. Christ hath redeemed us from the curse of the law, when he was made a curse for us. By whom wee have redemption through his blond, even the forgivenesse of sins. The blond of Jesus Christ, the Sonne of God, cleanseth us from all sinne.* Now that Christ might performe obedience, and satisfie for us, it behooveth him to be our Mediatour, being by himselfe just and holy. *For such an high Priest it became*

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1 Cor. 2. 2. Colos. 2. 10. Rom. 5. 19. Isay 53. 5, 6. Luke 22. 20. Rom. 3. 24, 25. & 4. 7. & 5. 9, 10.

2 Cor. 8. 9. Galat. 3. 13. Ephes. 1. 7. 1 John 1. 7.

became us to have, holy, harmleſſe, undefiled, ſeparate from ſinners, and made higher than the heavens. All theſe things are true perfectly and wholly in Chriſt. For hee hath perfectly fulfilled the law for us, 1. *By the holineſſe of his humane nature.* 2. *By his obedience: for he became obedient to the death, even to the death of the Croſſe.* And the former fulfilling of the law, namely, the holineſſe of Chriſts humane nature, was requiſite for the other, even for his obedience. This obedience and ſatisfaction of Chriſt is our ſatisfaction, and our proper juſtice, for which wee pleaſe God, for which wee are received into favour with God the Father, and which is imputed unto us. That former fulfilling of the law is indeed imputed alſo unto us, namely, the humiliation and juſtice, or righteouſneſſe of Chriſts humane nature, that wee may be reputed holy before God: but this holineſſe of Chriſt is imputed unto us for his obedience or ſatisfaction ſake: becauſe he ſatisfied for us Gods juſtice, in ſuſtaining eternall puniſhment and paines, which we ſhould have ſuſtained everlaſtingly. Hence is it, that *the effuſion of Chriſts bloud* (as being the complement and conſummation of Chriſts ſatisfaction) is only ſaid to be our juſtice and righteouſneſſe. *The bloud of Jeſus Chriſt cleanſeth us from all ſinne*; that is, not onely from that which is of *commiſſion*, but alſo from that which is of *omiſſion*. Heb. x. 7, 26. Philip. 2. 8. 1 John 1. 7.

Wee are to diſtinguiſh betweene theſe queſtions: 1. *How a reaſonable creature may bee juſt before God.* 2. *How man, being a ſinner, may bee juſt before God.* 3. *Whether a reaſonable creature may merit or deſerve ought at Gods hand.* To the firſt queſtion wee anſwer, That a reaſonable creature may bee juſt before God *by the conformity of the law inherent in him*, as bleſſed Men and Angels are juſt. To the ſecond, That man, being a ſinner, is juſt *by the imputation onely of Chriſts merit*: and of this queſtion is our ſpeech, when wee ſpeake of Juſtification. But a man, which is a ſinner, cannot in himſelfe bee juſt before God: 1. *Becauſe before his juſtification, his workes are corrupt.* 2. *Alſo after his juſtification, the workes of a man, which is a ſinner, are imperfect.* 3. *When they are perfect, as in the life to come they ſhall be, yet can we not ſatisfie for the ſinne paſt*: for wee owe thoſe workes when wee doe them. To the third, That no reaſonable creature *can deſerve ought at Gods hands? When ye have done all, ſay, We are unprofitable ſervants.* For neither is Chriſts obedience verily any merit in this reſpect, as if any good came to God by it; but in reſpect of the dignity of the perſon, becauſe it was Chriſt that ſuffered, it is called merit. Luke 17. 10.

5. *How Chriſts ſatisfaction is made our juſtice and righteouſneſſe.*

WHereas it may ſeeme abſurd, that we ſhould be juſtified by that which is another mans; wee are further to expreſſe more plainly how Chriſts ſatisfaction and obedience becommeth ours. For except it be made ours, or applyed unto us, we cannot be made juſt for it; as a wall is not white, except whiteneſſe bee faſtned on it. The ſatisfaction therefore or juſtice of Chriſt is made ours, or applyed unto us, two wayes: that is, by a double application. 1. *God himſelfe applieth it unto us*: that is, hee imputeth unto us Chriſts righteouſneſſe; and for it accepteth us for righteous, no otherwiſe than if it were ours. 2. *We apply it unto our ſelves*, when we apprehend by faith Chriſts righteouſneſſe: that is, when wee are ſtedfaſtly perſwaded, that God doth impute, apply, and give it unto us, and for it reputeth us for juſt, abſolving us from all guilt. There is then a double application: one in reſpect of God, another in reſpect of us. The application in reſpect of God, is *the imputation of Chriſts righteouſneſſe*: when God accepteth Chriſts righteouſneſſe (which hee performed, that it might be effectuall and forcible on our behalfe) and in regard thereof accounteth us for righteous, no leſſe than if wee had never ſinned, or at leaſt had payed a ſufficient puniſhment for our ſinnes. The application in reſpect of us is the very act of beleeving, whereby we reſolve our ſelves, that it is imputed and given unto us, &c. Both applications muſt neceſſarily concurre. For God applyeth Chriſts righteouſneſſe unto us on this condition, that we our ſelves alſo ſhould apply it unto our ſelves through faith. For though a man offer another a curteſie or benefit, yet if hee, to whom it is offered, receive it not, it is not applyed unto him, it is

Chriſts ſatisfaction made ours two wayes.

1. By himſelfe, imputing or applying it unto us. 2. By applying it unto our ſelves.

none of his. Wherefore without this our application, Gods application is not at all; and yet our application is also from God. For God first imputeth unto us Christs satisfaction: then he ingenderet̃ faith in us, whereby we may apply the same imputed unto us. So then Gods application goeth before, and is the cause of our application (which is of faith) albeit his is not without ours, as Christ saith: *Ye have not chosen me, but I have chosen you.* Now we may then be assured, that Christs righteousnesse or satisfaction is imputed unto us of God, when wee earnestly desire Gods grace, and feele the holy Ghost to worke in us a true confidence in the Mediatour.

John 15.16. When we may be assured of Christs satisfaction imputed unto us.

That which is now spoken of both applications, both Gods and ours, doth manifestly shew, 1. That it is no absurdity to say, *Wee are justified by anothers justice.* For, the justice, for which, by faith applyed unto us, wee are reputed just, is not simply anothers, but is in some sort made ours, even by application. The *subject* indeed wherein this justice is inherent, is Christ: wee are the *object*, to which this justice is directed, sith it is imputed unto us. 2. That the word *Imputation* is more strict than *Application*. The former is spoken of God onely; the latter of God and us. 3. That God otherwise applyeth Christs justice unto us than we doe. God applyeth it *by imputation*, and wee apply it *by faith* and *acceptation*. 4. That this phrase of the Church, *To justifie*, signifieth not *legally*, that is, *To make one just who is in himself* by infusing the quality of justice; but *evangelically*: that is, *To repute him which is unjust for just and righteous*, and to absolve him from all guilt, and not to punish him; and this for anothers justice and satisfaction imputed unto him. So the Scripture useth this word, and almost in all tongues it beareth no other signification. For the Hebrew word *Hatzdik*, signifieth, *To absolve a guilty person, To pronounce him guiltlesse: I will not justifie a wicked person. Hee that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* The Greeke word δικαιῶν, signifieth sometime, *To pronounce a man just and righteous*, and sometime, *To punish an offender*; and both, on good knowledge of his cause by due examination and judiciall processe; as Suidas well observeth. So saith Christ, *By thy words thou shalt be justified.* The former signification is used two wayes in Scripture. For either it signifies not to condemne, but, *To absolve in judgement*: as, *Who shall condemne the Elect of God? it is God that justifieth. He departed justified rather than the other*: or it signifieth, *To pronounce and proclaime just*. As, *Wisedome is justified of her children. That thou mayest be justified in thy sayings.* Howbeit both significations in this question come to one end. But, that *to justifie*, should bee used for, *to make just*, or, *to infuse an habit of justice*, is no where found amongst the Latines: and were it read in Latine Authours, yet in Scripture, and in the Church it is otherwise used: to the alledged places apparently prove, which can bee understood no other way, than of the absolution, and free accepting a sinner to grace and favour. *Who shall accuse Gods Elect? it is God that justifieth. The Publicane departed justified*, that is, absolved, and more accepted of God than the Pharisee. For, *from all things, from which ye could not be justified by the law of Moses, by him every one that beleeveth, is justified.* Here, *To be justified*, doth evidently signifie to be absolved, and to receive remission of sinnes: *All are justified freely by his grace. A justifier of him which is of the faith of Jesus. A man is justified by faith without the workes of the law. To him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted for righteousnesse. Being now justified by his bloud. Reconciled to God by the death of his Son.*

Foure conclusions issuing out of the former doctrine.

The signification of the phrase, To justifie, proved by the Grammaticall derivation of it in divers languages. *In hipil.*

Exod 23.7. Prov. 17.15.

Mat. 12.37.

Rom. 8.33. Luke 18.14.

Acts 13.39.

Rom. 3.24, 26, 28. & 4.5. & 5.9, 10.

6. *Why Christs satisfaction is made ours, or in what sort God imputeth it unto us for righteousnesse.*

The cause of Christs satisfaction applyed and imputed, is in God only, not in us.

THe perfect fulfilling of the law performed by Christ for us, is made ours, or applyed unto us, through the alone and free mercy of God, as who from everlasting did predestinate us to this grace, and freely chose us in Christ, to whom he might apply, of his meere grace by faith, that justice and righteousnesse at his appointed time, *according to the good pleasure of his will*, as the Apostle speaketh: that is, according to his meere good pleasure, not being moved with any holinesse which hee fore-saw

fore-saw would be in us. The reason is, because there can be no good thing in us, except God first worke in us. *Wherefore all imagination and affirmation of merit is to be taken away*, as which fighteth with the grace of God; and is a deniall of his divine grace. For the grace and mercy of God is the only cause of both applications. Hee of his goodnesse infinite and passing measure, applieth Christs merit unto us, and maketh that we also may apply the same unto us. The cause therefore why this application is wrought, is in God alone: but not at all in us, that is, it is neither any thing fore-seen in us, neither also our apprehension and receiving of this justice. For all the gifts and graces which are in us, are effects of the application of Christs merit: and therefore that merit of Christ is no way applyed unto us for the workes sake which we doe; but this is done, as the Apostle teacheth, *According to the good pleasure of his will.* Whereupon also it is said, *What hast thou that thou hast not received?* *By grace are ye saved through faith, and that not of your selves, it is the gift of God.* Ephes. 1. 5. 1 Cor. 4. 7. Ephes. 2. 8.

Christ is then in respect of our justification, 1. As the subject and matter wherein our justice is. 2. As the impellent cause, because he obtaineth it. 3. As the chiefe efficient, because hee together with his Father doth justifie us, and giveth us faith, whereby we beleeve and apprehend it. The mercy of God is as *the impellent cause* thereof in God: Christs satisfaction is the *formall cause* of our justification, giving the very life and beeing unto it: Our faith is *the instrumentall cause*, apprehending and applying unto us the justice or righteousnesse of Christ. We must note therefore, that we are justified *by the grace of God, by the merit of Christ*, and *by faith*; but by each of these in a severall sense and meaning. The first position is understood of the *impulsive cause*, which is in God: the second of the *formall cause*, in Christ: the third of the *instrumentall cause*, in us. *Wee are justified by the mercy or grace of God*, as a principall impellent cause, wherewith God being urged and moved, justifieth and saveth us. *We are justified by the merit of Christ*, partly as by the *formall* cause of our justification, inasmuch as by Christs obedience applyed unto us wee are accepted of God, and being clothed as it were with this raiment, are reputed just: partly as by an *impulsive* and meritorious cause, inasmuch as God absolveth us for his sake. *We are justified by faith*, as by an instrumentall cause, whereby we apprehend Christs righteousnesse imputed unto us. How we are justified by the grace of God; how by Christs merit, and how by faith.

The common received opinion saith; *Wee are justified by faith correlatively*: that is, we are justified by that whereunto faith hath relation, to wit, the merit of Christ, which faith apprehendeth. For *faith*, and *the satisfaction of Christ*, are *correlatives*, that is, have a mutuall respect each to other; the one being that which *receiveth*, and the other that which is *received*. This kinde of speech is well and probably used; because hereby faith is understood of the formall cause of justification, that so the sense may be; *Christs merit justifieth us, and not faith it selfe*: that which is *apprehended* doth justifie us, and not the instrument which doth *apprehend*. Nevertheless, this proposition, *We are justified by faith*, may be understood also without relation, to wit, wee are justified by faith, *as a meane*. But this proposition of the Apostle, *Faith was imputed to him for righteousnesse*, and other the like, are necessarily to be understood with a relation to Christs merit and justice. Faith was imputed unto him for righteousnesse, as faith is the apprehending instrument of righteousnesse apprehended; faith being as it were the hand, wherewith the justice of Christ is received. Rom. 4. 3.

Quest. 61. *Why affirmest thou, that thou art made righteous by faith onely?*

Answ. Not for that I please God through the worthinesse of meere faith, but because onely the satisfaction, righteousnesse, and holinesse of Christ is my righteousnesse before God[a]: and I cannot take hold of it, or apply it unto my selfe any other way than by faith[b]. a 1 Cor. 1. 30. & 2. 2. b 1 John 5. 10.

The Explication.

Three causes why faith alone justifieth.

1

WE say, we are justified by faith alone. 1. *Because wee are justified by the object of faith onely*, to wit, by the merit of Christ alone, besides which there is no justice of ours, nor any part thereof. For we are justified freely for Christs sake, without works. There is nothing which can bee our justice and righteousnesse before God, eyther in whole, or in part, besides Christs merit: only by receiving and beleeving anothers justice we are justified; not by working, nor by meriting, but by an apprehension and acceptation only wee are just and righteous. All works are excluded, yea faith it selfe as it is a vertue or worke.

2

2. *Because the proper act and operation of faith, is for a man to apprehend and apply unto himselfe Christs righteousnesse*: yea, faith is nothing else than the acceptation it selfe, or apprehension of anothers justice, or, of the merit of Christ,

3

3. *Because faith onely is the instrument, which apprehendeth Christs satisfaction.* Hence it is evident, for what causes wee are to retaine the exclusive particle *Onely*, and to maintaine it against the Papists: namely, 1. For declaration of that which Paul speaketh, *Wee are justified freely by grace, without workes*: likewise of that which Christ saith, *Only beleeve*. 2. That whatsoever workes and merits of ours, or of others, may be excluded from being causes of justification; and faith may be understood only with relation and respect to Christs merit, which is our justice. 3. That not only our merits, but even faith it selfe may be wholly excluded from that which is *received by faith*: and the sense may be, we are justified by *faith alone*, that is, not by meriting, but only by receiving: as when we say; This poore man is inriched only by receiving the almes of charitable disposed people: where all workes and merits, yea the very receiving of almes (if it be considered as a merit) are excluded. Therefore Paul saith alwayes, that we are justified [a] *by faith*, and [b] *through faith*, as by an instrument: no where saith, [c] *for faith*, as the Papists say, who will admit both these manners of speaking, as if faith were not indeed the application, whereby wee apply unto our selves Christs justice; but were also besides a certaine worke or merit, whereby we deserve to be just: which is quite repugnant to the nature of faith. For if for faith wee were just and righteous, then faith were now no longer an acceptation of anothers righteousnesse, but were a merit and cause of our owne justice; neither should it receive anothers satisfaction, which now it should have no needs of. 4. That wee may know what necessity there is of faith unto justification, and may understand, that wee are not justified by the merit of faith, and yet are not justified *without faith* apprehending the justice of Christ; because it is the proper act of faith, to lay hold on his righteousnesse. 5. The Orthodoxall or right-beleeving Fathers oft-times urge the exclusive particle, *by faith onely*: Origen: *The Apostle saith, that the justification of faith onely is sufficient; so that if a man beleeve onely, hee may be justified; yea, though hee performe no worke.* Ambrose: *They are justified freely, who working nothing, and rendering no recompence, are justified by faith onely through the gift of God.* Againe Ambrose: *How then may the Jewes think themselves to be justified by the workes of the law, with the justification of Abraham, where they see that Abraham was not justified by the works of the law, but by faith only? The law therefore needeth not, when a sinner is justified before God by faith only.* And in the same place the exclusive particle *Onely* is often reiterated. The same Ambrose saith: *Because this is decreed by God, that hee which beleeveth in Christ should be saved without any worke, receiving freely by faith only remission of sinnes.* Wee are therefore justified by *faith onely*, that is, by Christs merit onely received by faith: This wee must constantly maintaine and defend, 1. *For Gods glory*, that Christs sacrifice be not extenuated. 2. *For our owne comfort*, that we may be assured, that our righteousnesse dependeth not on our workes (for so should wee lose it many thousand times) but only on the sacrifice and merit of Christ.

Foure causes why we are to maintaine against Papists that faith only justifieth, Rom. 3. 24, 28. Marke 5. 36.

a Τῇ πίστει.
b Διὰ τῆς πίστεως.
c Διὰ τὴν πίστιν.

Origen. in Rom. lib. 3. cap. 3. Ambros. in Rom. 3. In cap. 10.

In cap. 10. In 1. ad Cor. 1. 4.

Quest. 61.

Quest. 62. *Why cannot our good workes bee righteousnesse, or some part of righteousnesse before God?* On the 24. Sabbath.

Answ. Because that righteousnesse, which must stand fast before the judgement of God, must bee in all points perfect and agreeable to the law of God [a]. Now our workes, even the best of them, are imperfect in this life, and defiled with sinne [b]. a Gal. 3. 10. Deut. 27. 26. b Esay 64. 6.

The Explication.

IN the former questions the true doctrine of Justification hath been made manifest and confirmed. It followeth, that we proceed to the confutation of the Popish doctrine, affirming that wee are justified *by workes*, or *partly by faith, and partly by workes*. The argument is thus framed: *The justice which may stand in Gods judgement must be perfectly absolute and agreeable on all parts with Gods law. But our very best workes in this life are imperfect, and stained with sinne: Therefore our very best workes cannot be our justice in the judgement of God, neither in part nor wholly.* The Major of this Syllogisme is evidently proved out of the law. *Hee that doth these things, shall live in them. Cursed is every one, which abideth not in all things which are written in the booke of the law to doe them.* The Minor is out of doubt: seeing wee doe many evill things, which we ought to leave undone; and we leave many good works undone, which we should doe: yea, we mingle much evill with that good we doe, that is, we doe it amisse. The complaints and daily prayers of Saints are witnesse hereof: *Forgive us our sins. Enter not into judgement with thy servant.* Wherefore imperfect workes can make no perfect righteousnesse. This is the first cause why we cannot be justified by our workes; namely, 1. *Because our justice should by this meanes be imperfect*, seeing our workes are imperfect. Many other causes there are. For, 2. *Though our workes were perfect, yet are they due debt*, so that by them we cannot acquite our sins that are past. *When ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to doe.* 3. *They are none ours but Gods, who worketh them in us.* 4. *They are temporary, and have no proportion with eternall rewards*: whereas between a merit and reward there must be some proportion. 5. *They are the effects of justification*; therefore not the cause. 6. *If by them we were justified, we should have whereof to boast*: but the Scripture saith, *Not of workes, lest any man should boast himselfe.* 7. *The conscience should be destitute of solide or sure comfort.* 8. *Christ should have died without a cause.* 9. *There should not bee the same way to salvation in both Testaments, if Abraham were justified by faith onely, and not by workes, whether by workes alone, or workes joyned with faith it skilleth not.* 10. *Christ should be no perfect Saviour*: because some part of our righteousnesse and salvation should be without him.

Why our workes are imperfect. Psal. 143. 2.

Ten causes why wee cannot be justified by workes, or partly by faith, and partly by workes.

1
2 Luke 17. 10.
3
4
5
6 Ephes. 2. 9. Rom. 4. 16.
7
8
9 Gal. 2. 21.
10

Quest. 63. *How is it that our good workes merit nothing, seeing God promiseth, that he will give a reward for them, both in this life, & in the life to come?*

Answ. That reward is not given of merit, but of grace [a]. a Luke 17. 10.

The Explication.

IN this Question is contained a prevention of an Argument of the Papists, brought for justification before God for our works and merits. Object. 1. *Reward presupposeth merit; so that where reward is, there is also merit: for Reward and Merit are correlatives; whereof if one be put, the other is put also. But everlasting life is proposed as a reward for good workes: Therefore also the merit of good workes is everlasting life. Answ.* The Major is sometimes

sometimes true as concerning creatures, as when men may merit or deserve of men. But neither alwaies among men doth it follow that there is merit, where there is reward. For men also oftentimes give rewards not of merit or desert. Now it is unproperly said of God, that hee proposeth eternall life unto our workes as a reward: for we can merit nothing at Gods hand by our workes. Or if they thus presse and urge their reason. Object. *That is a merit, whereunto a reward appertaineth. But a reward appertaineth to good workes. Therefore by order of justice good workes are merits. Ans.* That is a merit whereunto a reward appertaineth *by force of covenant or bond.* But the reward of good workes is *of grace.* In reward two things are to bee considered. 1. *Obligation,* or binding. 2. *Compensation,* or recompensing. Here is no obligation, but compensation followeth workes through grace. There is therefore a reward of workes, because compensation followeth them; and God for this cause especially promiseth to reward our workes: 1. *To testifie unto us that good workes please him.* 2. *To teach us that eternall life is proposed onely to them that strive and labour painefully.* 3. *Because hee will as surely give us a reward, as if we had deserved it.* Hither may bee referred all such like arguments of the Papists, whereby they labour to establish the merit of workes.

Three causes why God promiseth to reward our workes.

Object. 2. *Wee are justified by faith. Faith is a worke. Therefore we are justified by workes. Ans.* 1. The consequence of this reason is denied, because more is in the conclusion, than in the premisses: of which premisses this onely followeth, *Therefore wee are justified by that worke:* which wee grant, to wit, *as by an instrument or meane, not as any impellent cause,* as themselves understand it. For wee are justified *by faith,* as by a meane of attaining our justification: and we are not justified *for faith,* that is, for the merit of faith. 2. The kinde of affirmation is diverse. For in the Major, faith is understood *with relation to Christs merit,* in the Minor it is taken *absolutely* and *properly.*

Object. 3. *Our justice is that whereby wee are formally or essentially just. Therefore we are by faith formally and essentially just. Ans.* The consequence of this reason is to bee denied, because the kinde of affirmation is diverse. For the Major is meant *properly,* but the Minor *correlatively, and figuratively,* * else it were false. For properly, not *faith,* but the correlative *object of faith,* namely, Christs merit (which faith beholdeth, and applieth to it selfe) is our justice. 2. Either there are foure termes in this Syllogisme, because the Major treateth of *Legall* justice, the Minor of *Evangelicall:* or else the Major is false. For *Evangelicall* justice is not *formally* in us, as whitenesse is in a wall; but is *without us,* even in Christ, and is made ours by imputation and application through faith.

* Per Metalepsin.

Object. 4. *That which is imputed unto us for righteousnesse, for it wee are righteous. Faith is imputed to us for righteousnesse, as Paul saith: Therefore For faith we are righteous, and not onely By faith. Ans.* Againe, the kinde of affirmation is, of *proper* in the Major proposition, made *figurative* in the Minor. The Major is true of that which is *properly* and *by it selfe* imputed for righteousnesse: The Minor is true of that which is *correlatively* imputed for righteousnesse, because by faith is correlatively understood the object of faith, unto which faith hath relation. For *Christs merit,* which is apprehended by faith, is properly our *justice,* and the *formall* cause of our justice. The *efficient* of our justice is *God,* applying that merit of Christ unto us. The *instrumentall* cause of our justice is *faith.* And therefore this proposition, *we are justified by faith,* being *Legally* understood with the Papists, is not true, but blasphemous: but being taken correlatively, that is, *Evangelically,* with relation to Christs merit, it is true. For the correlative of faith is the merit of Christ, which faith also as a joynt Relative or correlative respecteth, and as an instrument apprehendeth.

Object. 5. *Evill workes condemne. Therefore good workes justifie. Ans.* 1. These contraries are not matches. For our evill workes are perfectly evill; our good workes are imperfectly good. 2. Although our good workes were perfectly good, yet should they not deserve eternall life, because they are debts. Unto evill workes a reward is due by order of justice: unto good workes not so, because wee are obliged and bound to doe them. For the creature is obliged to his Creatour, neither may hee

hee of the contrary binde God unto him by any workes or meanes to benefit him. And evill workes in their very *intent* deſpight God; but good works yeeld him no profit or delight.

Object. 6. *He that doth righteouſneſſe, is righteous: Therefore not he that beleeveth.* 1 John 3.7. *Anſw.* 1. Hee is righteous *before men:* that is, by doing righteouſneſſe, hee declareth himſelfe righteous to others: but before God wee are righteous, not by doing righteouſneſſe, but by beleeving: as it is written; *By the workes of the Law ſhall no fleſh bee juſtified in his ſight.* Rom. 3.20. 2. John ſheweth there, not *how* wee are righteous, but *what* the righteous are: as if he ſhould ſay, that he that is regenerated, is alſo juſtified; becauſe by doing righteouſneſſe, he teſtifieth to the world that he is juſtified. So then in this reaſon, the fallacy is a taking that which is no cauſe of juſtification, in ſtead of the true cauſe thereof.

Object. 7. *Chriſt ſaith, Many ſins are forgiven her, becauſe ſhee loved much: Therefore good workes are the cauſe of juſtification.* Luke 7 47. *Anſ.* 1. Chriſt here reaſoneth from the latter to the former; from the effect which commeth after, to the cauſe which goeth before. In that the woman loved Chriſt much, Chriſt thence gathereth that many ſins were forgiven her: and becauſe there was a great feeling in that woman of the benefit, it muſt needs therefore bee that the benefit is great, and many ſins are forgiven her. That this is the meaning of Chriſts words, appeareth by the parable which hethere uſeth. 2. Not every thing that is the cauſe of *Conſequence* in reaſon, is alſo the cauſe of the *Conſequent*, or thing it ſelfe which followeth in that conſequence of reaſon. Wherefore it is a fallacy of the Conſequent, if it bee concluded, *Therefore for her love many ſins are forgiven her.* For the particle (*becauſe*) which Chriſt uſeth, doth not alwaies ſignifie the cauſe of the thing following. It followeth not, *The Sunne ariſen becauſe it is day. Therefore the day is the cauſe of the riſing of the Sunne.* The contrary rather is true.

Queſt. 64. *But doth not this doctrine make men careleſſe and profane?*

Anſ. No. For neither can it be, but they which are incorporated into Chriſt through faith, ſhould bring forth the fruits of thankfulneſſe [a]. a Mat. 7.18. John 15.5.

The Explication.

THis Queſtion of the Catechiſme is a prevention of the Papiſts ſlander againſt the doctrine of Juſtification by faith. Object. 1. *Doctrine which maketh men ſecure and profane is not true, and therefore not to be delivered. But this doctrin of free juſtification by faith, maketh men ſecure & profane: Therefore it is not true, nor to be taught or delivered in the Church. Anſ.* Here is a fallacy of accident. If the doctrine of free juſtification by faith make men ſecure, this happeneth by accident. The naturall effect of this doctrine, is an earneſt deſire of ſhewing our thankfulneſſe towards God. But this accident, objected by the adverſaries of this truth falleth out, not becauſe men doe apply, but becauſe men doe not apply to themſelves the doctrine of grace. Repl. 1. *Even thoſe things which fall out to bee evill by an accident, are to bee eſchewed. But this doctrine maketh men by an accident evill: Therefore it is to be eſchewed. Anſ.* Thoſe things which fall out to be evils by an accident, are to bee eſchewed, if there remaine no greater and weightier cauſe for which they are not to bee omitted, which become evill to men through their owne default. But wee have neceſſarie and weighty cauſes why this doctrine ought to bee delivered, and by no meanes to bee omitted: namely, the commandement and glory of God, and the ſalvation of the elect. Repl. 2. *That which cannot hurt, we need not to eſchew. But according to the doctrine of juſtification by faith, ſinnes to come cannot hurt us: (becauſe Chriſt hath ſatisfied for all, both which are paſt, and which are to come.) Therefore we need not to beware of ſinnes to come. Now this is apparently abſurd: Therefore the doctrine, whence this Conſequent ariſeth, is likewiſe abſurd.*

surd. Anſ. 1. We anſwer to the Major of this reaſon, that wee need not beware and take heed of that which cannot hurt, namely, *whether it be taken heed of, or no.* But ſins to come hurt not, that is, hurt not them which are heedfull, and penitent; yet they hurt them who are careleſſe and unrepentant. 2. Therefore we alſo deny the Minor. For God is alwaies offended with ſins, and his diſpleaſure is the greateſt hurt that can befall man. Further, ſins bereave us of conformity with God, and purchaſe bodily paines unto the faithfull, howſoever eternall paines bee remitted unto them. Hither belong other arguments of the Papiſts, wherewith they oppugne this doctrine of Juſtification by faith: ſuch as are theſe following.

Rom. 3 27. 28. Gal. 2. 15. Epheſ. 2. 8. 9. Titus 3. 5. 1 John 1. 7.

Object. 2. *That which is not in the Scripture, is not to be taught or retained. That we are juſtified by faith only, is not in the Scripture. Therefore it is not to be retained. Anſ.* To the Major we ſay, that which is not in the Scripture, neither in words, nor in ſenſe, is not to be retained. But, that we are juſtified by faith only, is contained in Scripture, as touching the ſenſe thereof. For we are ſaid to bee juſtified *freely by grace, without the works of the law, without the law, not of works, not of our ſelves, not of any righteouſneſſe which wee have done; by faith, without merit.* Alſo the bloud of Chriſt is ſaid to *cleanſe us from all ſin:* And theſe are all one, To be juſtified by faith alone, and, To be juſtified by the bloud or merit of Chriſt apprehended by faith, only by receiving and beleeving, deſerving nothing by faith, or other workes. Now the reaſons why wee are to retaine againſt the Papiſts the excluſive particle (onely) have beene heretofore declared and inlarged.

Object. 3. *That which is not alone, doth not juſtifie alone. Faith is not alone: Therefore faith doth not juſtifie alone. Anſ.* If the concluſion be ſo underſtood, as it followeth out of the premiſſes, on this wiſe, *Faith therefore doth not juſtifie alone*, that is, *being alone*; the argument is of force. For juſtifying faith is never alone, without workes as her effects. Faith *juſtifieth alone*, but it not alone when it juſtifieth; having workes accompanying it, as effects of it, but not as joynt cauſes with it of juſtification. But if it be thus underſtood, *Therefore faith alone doth not juſtifie*, meaning, that it hath not alone the act of juſtifying, which is the apprehending of Chriſts juſtice; then either the concluſion containeth more than the premiſſes enforce, or the Major is evidently falſe. For I alone may ſpeake in a hot-houſe, and yet not be alone there. A thing may bee not alone, but joyned with others, and yet may alone have this, or that act. For example; the will is not alone, but joyned with the underſtanding: yet it willeth alone. A mans ſoule is not alone, but joyned with the body; yet it underſtandeth alone. It is commonly and that rightly called a fallacy of *Compoſition*, the reaſon being deceitfully compoſed. For the word, *alone*, is compoſed and joyned in the concluſion with the Predicate, which is the word *juſtifie*, but in the premiſſes it is joyned with the Verb, *is*.

With what difference faith and works are required in them that are to be juſtified.

Object. 4. *That which is required in thoſe who are to bee juſtified; without the ſame faith doth not juſtifie: Good workes are required in thoſe who are to be juſtified: Therefore without good works faith doth not juſtifie: and ſo faith alone doth not juſtifie. Anſ.* Here alſo is the ſame fallacy. For the particle *without*, is ambiguouſly and doubtfully taken. For in the Major it is taken thus: Faith without it, that is, *being* without it, doth not juſtifie. For though it be not, or exiſt not alone, but is alwaies united & coupled with charity, whereby it worketh: yet it juſtifieth alone, that is, it alone hath the act of imbracing and applying to it ſelfe Chriſts merit. The Minor alſo of this objection is more at large to be explained, that it may the better bee rightly conceived. In them who are to bee juſtified *faith* and *workes* are required, but not after the ſame manner. *Faith* with her proper work (without which it cannot be conſidered) is required as a neceſſary inſtrument, whereby we apply Chriſts merit unto us. But *good works* are not required, that by them we may apprehend Chriſts merit, & much leſſe that for them wee ſhould bee juſtified; but that by them wee may ſhew our faith, which without good workes is dead, and is not knowne but by them: that is, *good* works are required as effects of faith, and as it were a teſtomony of our thankfulneſſe towards God. whatſoever is neceſſarily coherent with the cauſe, that is not therefore neceſſarily required to the producing of the proper effect of that cauſe. So good

works

workes, although they are neceſſarily coherent and joyned with faith, yet are they not neceſſary for the apprehenſion of Chriſts merit, that we ſhould (over and beſides faith) by them alſo apply the ſame unto us.

Object. 5. *Where moe things are required, there the excluſive particle (onely) may not be uſed: In them that are to bee juſtified, beſides faith good workes are required: Therefore we cannot ſay that faith onely juſtifieth. Anſ.* This argument is all one with the former, and therefore the anſwer unto it is the ſame. In them that are to bee juſtified more things are required, but in a diverſe manner: *faith*, as a meane or inſtrument apprehending anothers juſtice: *good workes*, as a teſtimony of our faith and thankfulneſſe.

Object. 6. *He that is juſtified by two things, is not juſtified by one onely: But wee, beſides that we are juſtified by faith, are juſtified by the merit & obedience of Chriſt: Therefore not by faith only. Anſ.* Againe we muſt yeeld the ſame anſwer. He that is juſtified by two things, is not juſtified by one onely: that is, after one and the ſame manner. But we are juſtified by two things after a diverſe manner. For wee are juſtified *by faith*, as by an inſtrument apprehending juſtice; but *by the merit of Chriſt*, as by the formall cauſe of our juſtice.

Object. 7. *Knowledge doth not juſtifie: Faith is a knowledge. Therefore faith doth not juſtifie. Anſ.* Knowledge alone doth not juſtifie: But juſtifying faith is not a knowledge onely, but alſo a confidence and ſure perſwaſion, whereby as a meane we apply Chriſts merit unto us. And furthermore, *knowledge and this ſure perſwaſion are much different.* Knowledge is in the underſtanding, but this is in the will. Therefore a ſure perſwaſion or confidence is not only a knowledge of a thing; but alſo a will & purpoſe of doing or applying that which wee know, and of reſting in it, ſo that wee are thereby ſecure, and take joy of heart therein. So then to beleeve in God, is not only to acknowledge God, but alſo to have confidence in him. Elſe the Divell alſo hath a knowledge of God, & of his promiſes, but without confidence. Therefore his knowledge is no juſtifying faith, but hiſtoricall onely, whereof S. James ſpeaketh, ſaying: *The Divels beleeve and tremble.* Of ſuch a faith we eaſily grant the Papiſts argument, but not of a true and juſtifying faith. Knowledge and confidence differ. Jam. 2. 19.

Object. 8. S. *James ſaith: Ye ſee then how that of workes a man is juſtified, and not of faith only. Therefore faith onely juſtifieth not. Anſ.* There is a double ambiguity in the words: and firſt in the word *juſtified*. For S. James ſpeaketh not of that juſtice where-by we are juſtified *before God*; that is, whereby wee are reputed of God juſt for unrighteouſneſſe: but he ſpeaketh of that juſtice, whereby through our works we are juſtified *before men*; that is, are approved juſt, or are found to bee juſtified. This is proved, 1. Out of the 18. verſe; *Shew me thy faith by thy workes, and I will ſhew thee my faith by my workes.* Shew it me (ſaith he) to wit, who am a man. Wherefore, hee ſpeaketh of manifeſting our faith and righteouſneſſe before men. 2. Out of the 21. verſe; *Was not Abraham our Father juſtified through works, when he offered his Son upon the altar?* This cannot bee underſtood of juſtification before God. For the ſtory teſtifieth that Abraham was reputed juſt by God, long before the offering of his Sonne. And Paul ſaith: Abraham was juſtified before God not by workes, but by faith. S. James his meaning is, that Abraham was juſtified before God, becauſe it is written: *Abraham believed God, and it was imputed to him for righteouſneſſe:* but by good works and obedience towards God, he witneſſed his juſtice before men. This is the firſt ambiguity of the word juſtified. The ſecond ambiguity is in the word *faith*. For S. James, when he taketh away juſtification of faith, ſpeaketh not of a *true or lively faith*, as Paul doth; but of *a dead faith*, which is a bare knowledge without confidence or workes. This appeareth in thoſe words: *Even ſo faith, if it have not workes, is dead in it ſelfe*: ſuch faith he aſcribeth to Divels, who queſtionleſſe have not true juſtifying faith. Laſtly, in the 16. verſe, he compareth that faith which hee denyeth to juſtifie, with a dead body: but ſuch is not true & juſtifying faith. The ſumme of all is: If the word *juſtified* in this text of James bee underſtood properly of juſtification before God, & the name of *faith* there ſignifieth a dead faith: If *faith* be taken for true juſtifying faith, then the ambiguity reſts in the word *juſtified*. James 2. 24. Gen. 15. 6. Rom 4. 1. 2. Gen. 15. 6.

Object. 9.

Ob.9. *That which is not required unto justification, is not necessary to be done: but it is necessary that good works be done. Therefore they are required to justification. Ans.* The Major is false, because there may be many ends of one thing. Though good works are not required to justification: yet they are required in token of thankfulnesse, and to the setting forth of Gods glory. As it is said, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* For this cause good works are necessary to be done. More causes of them shall hereafter in the doctrine of Mans thankfulnesse be alledged and declared.

Mat.5.16.

Psal.106.31. Object. 10. *It is said that Phinees worke and deed was imputed unto him for righteousnesse. Therefore good workes justifie. Ans.* This is a mis-construing of the phrase used in the place alledged. For the meaning of it is, that God approved of this work; but not that he was justified by that work. *For by the works of the law shall no flesh be justified in his sight.*

Gal.2.16. Psalm.143.2.

Ob.11. *Tenne crownes are part of an hundred crownes in payment of a debt: Therefore good workes may be some part of our justice before God. Ans.* There is a dissimilitude in these examples. For, 1. Ten crownes are a whole part of an hundred crowns, and being tenne times multiplyed make up the whole summe of the debt: but our workes are not a whole and perfect part, but an unperfect part of the obedience wee owe; and being multiplied an hundred thousand times yet never make any perfect obedience. 2. Ten crownes may be accepted by the Creditour for a part of the debt due unto him, because there may bee some hope of payment of the rest: but good works are not accepted by God as a part of our justice, because there is no hope of full payment to be made by us; and all imperfection or defect is condemned by the law.

Dan.9.24. Ob.12. *The justice or righeousnesse which Christ brought is eternall: For the Messias (as Daniel saith) bringeth everlasting righteousnesse. But imputed righteousnesse is not eternall. Therefore imputed righteousnesse is not given by Christ. Ans.* We deny the Minor; for imputed justice is eternall, 1. *By perpetuall continuation of imputation in this life.* 2. *by perfection of that justice which is begun in us.* For both that righteousnesse which is imputed unto us, and that which is begun in us, is the righteousnesse of Christ; and both of them shall be eternall. For wee shall be acceptable and pleasing unto God for ever through his Son Christ. Therefore imputation also shall be continued, or rather shall be changed into our owne justice and righteousnesse. Reas. *Where sin is not, there is no place for remission or imputation. In the life to come sinne shall not bee. Therefore there shall bee no place there for remission or imputation. Ans.* We grant the whole reason if it be conceived aright. In the life to come shall not bee remission of any sin then present: yet there shall bee a remission of sins past, inasmuch as the remission which was once granted in this life, shall continue and endure for ever: that is, our sins, which were long since forgiven us in this life, shall never be imputed to us aagine. And moreover, that conformity which we shall have with God in the life to come, shall be an effect of this imputation.

Ostanders arguments against imputed righteousnesse.

Jerem.23.6. Ob.13. *The Lrod is our righteousnesse. Therefore we are not justified by imputed righteousnesse, but God himselfe essentially dwelling in us is our righteousnesse. Ans.* In this saying of Jeremie the effect is put for the cause: *The Lord is our justice or righteousnesse*, that is, our Justifier: even as Christ is said to bee *made unto us of God wisedome, righteousnesse, sanctification and redemption*; that is, a teacher of wisdome, a Justifier, a Sanctifier, and Redeemer. That justice, which is God himselfe, is not in us: because so God should be an accident to his creature, and become justice in man. For justice and vertue are things created in us, not the essence of God. Osiander, who objected this, doth not discern the cause from the effect; that is, *uncreated* justice from *created* justice. As we live not, or are wise by the essence of God (for this is all one, as to say, that we are as wise as God) so also we are not just by the essence of God. Wherefore nothing is more impious, than to say, that the essentiall justice of the Creatour is the justice of the creatures: for thereof would follow, that we have the justice of God, yea, the very essence of God.

1 Cor.1.30.

OF

OF THE SACRAMENTS.

Queſt. 65. *Seeing then that onely faith maketh us partakers of Chriſt and his benefits, whence doth it proceed?*

On The 25. Sabbath.

Anſw. From the holy Ghoſt [a], who kindleth it in our hearts by the preaching of the Goſpel, and confirmeth it by the uſe of the Sacraments [b].

a Epheſ. 2. 8. & 6. 23. John 3. 5. Phil. 1. 29.
b Mat. 28. 19, 20. 1 Pet. 1. 22, 23.

The Explication.

THis Queſtion pointeth out unto us the coherence and connexion of the doctrine of *Faith* and the *Sacraments*. For Faith (whereon the former immediate diſcourſe hath inſiſted) is ordinarily wrought in us of the holy Ghoſt, by the Eccleſiaſticall Miniſtery, whereof there are two parts: the *Word*, and *Sacraments*. The holy Ghoſt by the Word kindleth faith in us; and foſtereth, ſtrengtheneth, and ſealeth it unto us, when it once kindled by the Sacraments. For the *Word* and Goſpel is as a Charter or letter Patent; the *Sacraments* are as ſeales thereunto annexed. For whatſoever is promiſed us in the Word, of the obtaining of our ſalvation by Chriſt; the ſame the Sacraments, as ſignes and ſeales annexed unto the Word, as it were unto a Charter or Letters Patents, confirme unto us more and more, thereby to helpe and relieve our infirmity. It remaineth therefore, that wee now proceed to intreate of the *Sacraments*, the ſignet of faith, adjoyned to the Word and Goſpel. Object. *It is ſaid, that the Spirit and the Word worke faith in us, and the Sacraments nouriſh it being wrought. How then differ theſe three one from another? Anſw.* Very much. 1. The holy Ghoſt worketh and confirmeth faith in us, as the efficient cauſe thereof: the Word and Sacraments, as inſtrumentall cauſes. 2. The holy Ghoſt alſo can worke faith in us without them; and the Word and Sacraments without the holy Ghoſt can worke nothing. 3. The holy Ghoſt, whereſoever he dwelleth, is effectuall in working: the Word and Sacraments are not ſo.

Three differences between the Spirit, & the Word, and Sacraments, in working faith in us.

Queſt. 66. *What are the Sacraments?*

Anſw. They are ſacred ſignes and ſeales ſet before our eyes, and ordained of God for this cauſe, that he may declare and ſeale by them the promiſe of his Goſpel unto us: to wit, that he giveth freely remiſsion of ſins and life everlaſting, not onely to all in generall, but to every one in particular that beleeveth, for that onely ſacrifice of Chriſt, which he accompliſhed upon the Croſſe [a].

a Gen. 17. 11. Rom. 4. 11. Deut. 30. 6. Levit. 6. 25. Heb. 9. 7, 8, 9, 24 Ezek. 20. 12. 1 Sam. 17. 36. Eſay 6. 6, 7. & 54. 9.

The Explication.

THe right and direct method of interpreting this doctrine of the Sacraments requireth, that firſt we ſpeake of the Sacraments in generall. And this way may wee not unfitly intreat in ſpeciall of the Supper and Baptiſme: to wit, if wee take in declaring each Sacrament in ſpeciall, the ſame queſtions, and that courſe and order of the ſame queſtions, which we muſt obſerve and follow concerning the Sacraments in generall; and laſtly, if we apply thoſe teſtimonies which ſpeake of the Sacraments in generall, to the handling and declaring of the Sacraments in ſpeciall.

The chiefe queſtions concerning the Sacraments.

1. *What Sacraments are.*
2. *What are the ends of Sacraments.*
3. *In what Sacrements differ from Sacrifices.*
4. *In what they agree with the word, and in what they differ from it.*
5. *How the Sacraments of the Old and New Teſtament agree.*
6. *What are ſignes, and what the things in the Sacraments: and in what the things differ from their ſignes.*
7. *What ſacramentall union is.*
8. *What formes of ſpeaking of the Sacraments are uſuall to the Church and Scripture.*
9. *What is the lawfull uſe of the Sacraments.*
10. *What the wicked receive in the uſe thereof.*
11. *How many Sacraments there are of New Teſtament.*

1. *What Sacraments are.*

The originall of the word Sacrament.

1 THat wee may know what Sacraments properly are, the name it ſelfe of *Sacrament* is firſt to be conſidered. Among the ancient Romanes this word *Sacrament* ſignifieth *a peece of mony*, which two parties, putting one the other in ſute, laid down in ſome ſacred place, or left in cuſtody of the High-Pontife or Prieſt, with this condition, that hee who gained the ſute, ſhould have his part entire again; and hee who was caſt in the cauſe, ſhould loſe his part to the common Treſury, in lieu of his wrongfull moleſting the other party. This ſignification nothing

2 pertaineth to this place. It alſo ſignified *a ſolemne forme of an oath taken in warre*, which they called *a military Sacrament*, ſo called of *Sacrando*; that is, of ſacring or conſecrating them: becauſe by that oath every one was conſecrated, or deſtined to his Captaine, and not to any other, to ſerve him. Hereof it is, that ſome will have theſe ceremonies inſtituted by God, therefore to be ſo called, for that as Souldiers did oblige and binde themſelves by that military Sacrament unto their Captaine; ſo wee binde our ſelves unto our Captaine Chriſt, by a ſolemne oath, in the preſence of God, Angels, and Men. This truly is no unapt or unmeet Metaphor: but yet I thinke rather, that the originall of this name came from the old Latine Tranſlations, in which, whereſoever the word *Myſterie* is uſed in the New Teſtament, for the ſame they commonly in Latine put the word *Sacramentum*. Now *Myſtery* commeth from the Greeke verbe, μύω, which ſignifieth, to inſtitute, inſtruct, or initiate one in the holy matters, or matters of Religion. But that Greeke verbe, μύω, is derived from another, which is, μύω which ſignifieth to ſhut, becauſe (as Euſtathius ſaith) they *who were initiated, or entered in holy rites, were to ſhut their mouth, and not to utter thoſe things which were ſecret*. Now a myſterie is ſaid to be, eyther a ſecret thing it ſelfe, or the ſigne of a ſecret thing, or that which hath a ſecret ſignification, which none underſtand but they who are initiated in holy rites. By a *ſigne* wee underſtand an externall and corporeall thing and action, or a ceremony inſtituted and ordained by God, which betokeneth a certaine internall thing and ſpirituall. Which the Grecians call a *Myſtery*, and is otherwiſe called of the Latine Divines, a *Sacrament*. And ſome ſuch ſignes God alwaies would have to bee extant in his Church, whereby both the good will of God towards men might bee recorded and made knowne; and that men of the other ſide might declare and ſhew their faith towards God, and other duties of piety and godlineſſe. Sacraments therefore are ſo called myſteries, becauſe they have a ſecret ſignification, which none underſtand, but they who are initiated and inſtructed concerning the ſubſtance of ſacred matters, or the points of Chriſtian Religion. Nevertheleſſe, the word *Sacrament* is uſed in diverſe ſignifications in the writings of famous Divines: of which theſe are chiefe: 1. *For a rite or externall ceremony*; which ſenſe is proper and naturall to the word. 2. *For the ſignes themſelves.* 3. *For the thing ſignified by the ſignes.* 4. *For the ſignes and thing ſignified both together.*

Having ſeen now what the name of *Sacrament* ſignifieth, it reſteth, that we conſider the

the thing it ſelfe, and define *what Sacraments are*. The definition whereof is this: *Sacraments are rites or ceremonies inſtituted by God to this uſe, That they might bee ſignes of the Covenant; to wit, of Gods good will towards us, and of the bond of the Church, whereby it covenanteth faith and repentance: and that they may be markes and cognizances, whereby to diſtinguiſh Gods Church from Gentiles and Sectaries.* In the Catechiſme they are thus defined: *Sacraments are ſacred ſignes and ſeales object to our eyes, ordained and inſtituted by God, that by them hee might the more declare and ſeale the promiſe of his Goſpel unto us.* The parts of this definition are in number three: The firſt part appertaineth *to the kinde of Sacraments*; the latter two *to their difference. To the kinde*, whereof they are, it appertaineth, that *they are ſacred and ocular ſignes and ſeales*; that is, divine, and ſignifying or betokening ſacred things, ſuch as belong to Gods worſhip, and the ſalvation of men. *A ſigne* and *a ſeale* differ one from the other, as *a generall* thing from a thing more *ſpeciall*. For every ſeale is a ſigne, but not every ſigne a ſeale. *A ſeale* certifieth & confirmeth a thing: *A ſigne* onely ſheweth it. *A ſigne is a thing ſignifying ſomewhat elſe than that which it ſheweth in the ſenſes, and inducing ſomething elſe into the cogitation*; as Auguſtine defineth it: or, *a ſigne is that, whereby the underſtanding underſtandeth ſome things elſe beſides the ſigne it ſelfe apprehended by the ſenſe*. So words are the ſignes of things. Moreover, *ſignes are of two ſorts*: ſome are *onely ſignifying*; others are *confirming alſo*: that is, ſuch ſignes, as whereby wee reaſon and conclude alſo of the thing which they ſignifie, neither onely underſtand by them what they ſignifie, but alſo argue and reaſon from them, ſo that we are not left in doubt or uncertaine, whether that be true or falſe which they ſignifie: that is, wee are confirmed of the certaine exhibiting unto us, and of our receiving of the thing ſignified. Both theſe kindes of ſignes are conjoyned in this definition, becauſe both agree unto Sacraments. For the Sacraments doe not onely ſignifie what is promiſed, but alſo ſeale unto us that which is promiſed in the Goſpel. They are not onely *figurative* and *admonitory* ſignes and *were reſemblances*, or lively ſhadowes, as the Ancient terme them: but alſo in their true uſe become *aſſurances* and *evidences*, both exhibiting and *ſealing*: becauſe they both *exhibit* unto the faithfull the things promiſed them in the Goſpel, and *ſeale* unto them the exhibiting of them. Of circumciſion under the law, God ſaith: *It ſhall be a ſigne of the Covenant between mee and you*. Paul expoundeth it: *He received the ſigne of circumciſion, the ſeale of the righteouſneſſe of the faith which hee had*. *Sacraments* therefore ſerve in the ſame ſtead that *pledges* doe: for both they ſignifie, that there is ſomething promiſed unto thee, and withall, they aſſure and confirme the ſame unto thee; in regard whereof, it is alſo added, that they are *ſeales*. Now theſe *ſignes and ſeales* are called *ſacred* and *holy*: 1. Becauſe they are given us of God. 2. Becauſe they are given us to an holy uſe. For holy and ſacred things are of two ſorts: 1. *Thoſe things which God performeth unto us*. 2. *Thoſe things which wee performe unto God*. Theſe ſignes are ſaid to *be object to our eyes*, that is, viſible: becauſe they ought to bee ſuch, ſeeing they are to ſignifie things inviſible. For if they muſt be haies and props of faith, they muſt bee perceived by the outward ſenſe, that the inward ſenſe may thereby be moved. For that which thou ſeeſt not, is no ſigne. And he that maketh a ſigne to be inviſible, doth imply a contradiction, and ſpeaketh contraries. For not the ſignes ſignifying, but the things ſignified, are inviſible: Elſe ſignes could not ſignifie things, much leſſe ratifie and confirme them; becauſe, if they were inviſible, an uncertaine thing ſhould be confirmed by a thing as uncertaine as it ſelfe. Whence it is, that the ancient Writers define a Sacrament thus; *A Sacrament is a viſible ſigne of inviſible grace.*

To the difference of the Sacraments (whereby they have their ſeverall beeing, as it were, and are different from other ſacred things) appertain theſe two properties: 1. *That they are ordained and inſtituted by God.* 2. *That they are inſtituted to this end, that God may by them ſeale and aſſure unto us the promiſe of the Goſpel.* The former of theſe differences is *generall*, common to other ſignes given by God, as well as to Sacraments; whether thoſe ſignes be *univerſall*, as is the Rainbow: or *particular*, as was Gedeons fleece, firſt wet with dew, the ground whereon it lay being dry; afterwards dry,

The definition of Sacraments.

The definition of Sacraments.

The Sacraments are ſacred ſeales.

What a ſigne is.

Two ſorts of ſignes. 1. Signifying. 2. Confirming.

Lib. 2. cap. 1. de doct. Chriſt.

Genes. 17. 11. Rom. 4. 11.

Why the ſignes are called holy.

Why they are ſaid to be object to our eyes.

How the Sacraments differ from other ſignes.

By the Sacraments God ſeaſeth unto us his promiſe.

dry, the ground being wet: and the touching of Isaiahs tongue with a burning coale. The latter difference is *speciall*, taken from the principall end, whereby Sacraments are properly distinguished from all other holy signes. And that these signes were *instituted of God alone*, it is certaine. For as God alone pronounceth concerning his will, and teacheth us the same, and giveth us his promise of grace; so he alone assureth and confirmeth this promise unto us by his Sacraments. Wherefore God alone hath authority to institute and ordaine a Sacrament. For *the institution of Sacraments* containeth two things: 1. *The appointing and commanding of certaine rites and ceremonies.* 2. *The promise of grace annexed to this rite, whereby God promiseth that hee will give the thing signified unto such as lawfully and rightly use the signe.* And these things are proper to God alone. For as the *receiving into grace* and favour, and remission of sinnes, belongeth to God alone; so also doth the *promise* thereof. And as God alone instituteth and appointeth unto himselfe his publike worship; so hee alone is able to confirme unto us, by his publike worship, that is, by the ministery of the Word, and by his Sacraments, the promise of grace, that is, the promise of receiving all blessings and benefits necessary to salvation, which are signified and confirmed by the ceremonies and rites of Sacraments. *The promise of the Gospel* is called the *promise of grace*, because God doth especially and chiefly in the Gospel promise it unto us. Wherefore mention is made also of this promise in the definition of Sacraments, that so that speciall difference of Sacraments may bee the better perceived and discerned: because God hath given to men promises also of other things, and hath confirmed those promises with signes. For Sacraments are signes not of every promise whatsoever, but of the *promise of grace*, pertaining not to one private person onely (as the touching of Esaiahs lips) but to the whole Church. And further, hee declareth the same, being promised in the Gospel, and sheweth it more cleerly by Sacraments: and this *by reason of the analogie, proportion, and similitude, which the signes have with those things which are signified by those Sacramentall signes.* For, as a similitude declareth and explaineth that whereof it is a similitude; so the Sacraments declare that, whereof they are Sacraments. And as a true similitude is not understood, except the analogy of the similitude bee understood; so neyther are the Sacraments, except wee understand the analogy and proportion which they have with the thing signified. Neyther doth God by his Sacraments onely declare the promise of the Gospel, but also sealeth the same unto us: 1. *Because God, when hee speaketh with us, whether it bee by his word, or by a signe, is alwaies alike true:* And therefore hee assureth and maketh us certaine of his will, both by his Word and by his Sacraments, but most of all by his Sacraments. 2. *Because Sacraments are seales and pledges annexed to this promise*, which whoso useth rightly, that is, with true faith and repentance, unto him those pledges and seales, seale and confirme most assuredly, that he shall be partaker of the things themselves signified, which are spirituall.

Why God only may ordaine a Sacrament.

How God declareth the promise of the Gospel by Sacraments.

How he sealeth that promise unto us by Sacraments.

2. *What are the ends of Sacraments.*

THe chiefe and principall end of Sacraments is contained in their definition; namely, *to be signes of the Covenant:* that is, that God may testifie, that he doth in a lawfull and right use of them bestow the thing promised, and so may confirme our faith; or, that hee may instruct us of his will by his Sacraments, and by them exhort us to receive and imbrace the blessings purchased by Christ, and further, seale by those Sacraments these benefits and blessings of Christ unto us. Now the Sacraments seale these benefits and blessings unto us: 1. *Because Sacraments are signes.* 2. *Because they are pledges, having a promise:* Therefore by these signes and pledges of Gods favour towards us, the holy Ghost effectually moveth our hearts no lesse than by the Word. The second end *is the distinguishing of the Church from Painims, and all other Sects whatsoever.* For God will have his Church to be beheld in the world, and to bee knowne by these sacred signes, as souldiers are knowne by their military tokens, and sheep by those markes which their shepheard seareth

1. Sacraments are ordained to be seales of Gods Covenant.

2. To distinguish the Church from others.

ſcareth in them. He willeth the Jewes to be *circumciſed*, and Chriſtians to be *baptiſed*: he interdicteth alians and ſtrangers, and excludeth them *from eating of the Paſchall Lambe*. God will have his Kingdome diſcerned from the Synagogue of Sathan, for theſe two cauſes: 1. *For his owne glories ſake*. 2. *For our comfort and ſalvation*. For as hee will not have himſelfe ſhuffled and mingled with Idols; ſo neither will he have his people ſhuffled and mingled with the Kingdome of the Divell. The third end *is the profeſſion and teſtification of our thankefulneſſe and duty towards God*: which is the bond, whereby wee are obliged unto Chriſt to be his people, as hee is our God, to ſhew true repentance, to beleeve in him, and to receive of him his benefits offered unto us. The fourth is *the propagation and maintenance of the doctrine*: becauſe God will not have the uſe of his Sacraments to be without the Word, and application thereof. The fifth is *an occaſion thereby given to the younger ſort, to inquire what theſe things meane, and ſo an occaſion alſo of explicating and preaching the benefits of Chriſt unto them*. As alſo the Lord ſaith unto his people, *When thy ſon ſhall aske thee to morrow, ſaying, What is this? Thou ſhalt then ſay unto him; With a mighty hand the Lord brought us out of Egypt, out of the houſe of bondage*. The ſixth & laſt end is, *that they may be bonds of mutuall dilection and love*: becauſe they, who are entred into an aſſociation or confederacy with Chriſt the head of the Church, ought not to beat difference among themſelves. *By one ſpirit are we all baptiſed into one body*. In the manner the Sacraments are the bonds of publike meetings and congregations in the Church. *When ye come together to eate, tarry one for another. For wee that are many, are one bread, and one body: becauſe we are all partakers of one bread. One God, one faith, &c.* But we cannot ſettle among us this communion, neither maintaine and continue it, being once ſettled, neither profitably annunciate & ſhew forth the death of the Lord, as long as we diſſent and jarre among our ſelves contentiouſly about the inſtitution of the Sacraments. For the Sacraments are pledges of that communion, which Chriſtians have firſt with Chriſt, and then between themſelves.

3. To profeſſe and teſtifie our thankfulneſſe.

4. To propagate and maintain the doctrine.

5. To give an occaſion to the younger to inquire and learne the things by them ſignified. Exod. 13. 14.

1 Cor. 12. 13. & 11. 33. & 10. 17. Ephe. 4. 5.

In what Sacraments differ from Sacrifices.

WE muſt hold and obſerve a difference betweene *Sacrifices* and *Sacraments*; that we may know what to doe when wee come unto the Sacraments, and not make Sacrifices of Sacraments; that is, preſent our owne workes, imagining that they pleaſe God *for the very worke done*, and deſerve remiſſion of ſinnes; as Papiſts doe. Now the difference between theſe conſiſteth eſpecially in two things: 1. *In their kinde and nature*. For Sacraments are *onely ceremonies*, witneſſing unto us Gods will: Sacrifices may be *ceremoniall and morall workes alſo*: as, our Sacrifices of thankſgiving, of praiſe, and thankfulneſſe, the calves of our lippes, our almes, &c. are morall workes, whereby we yeeld unto God due obedience and honour, without any ceremony. 2. *In their principall and chiefe end*. In the Sacraments God offereth unto us his benefits; but Sacrifices are teſtimonies of our obedience towards God. This appeareth out of the definition of both. *A Sacrament* is a work, wherein God giveth us ſomething; to wit, the ſignes and the things ſigned: and wherein he teſtifieth of his offering and beſtowing his benefits upon us. *A Sacrifice* is a worke, wherein we yeeld unto God obedience, or the worſhip which he hath commanded us: Or, it is our worke done in faith, and to this end principally, That God may have his due honour and obedience. They differ then as theſe two; To give, and, To take, differ. For God giveth Sacraments unto us; and hee receiveth Sacrifices of us. Howbeit, the ſame rite or ceremony may bee in diverſe reſpects *both a Sacrament and a Sacrifice*. A Sacrament, as it is given of God: A Sacrifice, as it is offred by the godly, performing to God their obedience, and yeelding him thankes: Therefore a Sacrament and Sacrifice are *often one and the ſelfe-ſame thing*; but *ſtill they differ in reſpect*. All Sacraments then in reſpect of us are Sacrifices alſo, but thoſe only *Euchariſticall*, and of thankſgiving, not *propitiatory*. For there is but one onely Sacrifice propitiatory; to wit, the ranſome of Chriſt offered for us on the Croſſe. Hence we eaſily may anſwer unto that objection. Object. *The Paſſeover, and other*

1. In their kinde and nature.

2. In their principall end.

A Sacrament.

A Sacrifice.

The ſame thing or worke may be a Sacrifice and a Sacrament in a diverſe reſpect.

ceremonies of the Old Teſtament, were both Sacrifices and Sacraments: Therefore the Sacraments doe nothing differ from Sacrifices. Anſ. More is in the concluſion, than in the premiſſes. Becauſe this onely followeth; That the ſame thing may bee a Sacrament and a Sacrifice. So Baptiſme and the Lords Supper are Sacraments and Sacrifices, in a diverſe manner and reſpect. They are Sacraments: and that principally, becauſe they are the worke of God, who giveth us ſomething in them, and doth therein teſtifie his gift unto us. For in them hee reacheth unto us certaine ſymbols and tokens by his Miniſters, as alſo by his Miniſters hee ſpeaketh, as by his mouth, unto us: according as it is ſaid; *He that heareth you, heareth mee.* So therefore every Miniſter reacheth with his hand the Sacraments unto us, and wee receive them at their hands, as at the hands of God, if ſo wee take them with reverence: but much more God giveth, and as it were reacheth with his hand unto us, in the lawfull and right uſe of the Sacraments, the things themſelves which are ſignified by the Sacraments. Furthermore, Baptiſme and the Lords Supper are Sacrifices, not indeed principally, but as they are our worke, which we performe to God; that is, as we receive theſe ſignes, as it were from the hand of God, and ſo declare our obedience towards God.

Luke 10.16.

4. *In what Sacraments agree with the Word, and in what they differ.*

THis agreement and difference ſhall bee handled in the 67. queſtion of the Catechiſme.

5. *How the Sacraments of the Old and New Teſtament agree, and how they differ.*

They agree: 1. In the authour. 2. In ſubſtance.

THey agree: 1. *In the authour*; for both were inſtituted by God. 2. *In the thing ſignified*, or in ſubſtance. For by the Sacraments of both Teſtaments the ſame things are offered, ſignified, and promiſed unto us; even remiſſion of ſinnes, and the gift of the holy Ghoſt, and that by Chriſt alone. This is proved in the Epiſtle to the Hebrewes. *Jeſus Chriſt yeſterday and to day, the ſame alſo for ever.* But theſe are not in reſpect of rites and ceremonies the ſame: Therefore they are the ſame in reſpect of the thing by them ſignified. *The Fathers under the law were baptized in the cloud and in the ſea, and did all eate the ſame ſpirituall meate. By Chriſt ye are circumciſed with circumciſion made without hands:* that is, in Baptiſme wee receive the ſame benefits, which they did in circumciſion. Auguſtine ſaith, *The Sacraments of the Old and New Teſtament differ in their ſignes, but agree in the thing ſignified by the ſignes. All the Fathers did eate the ſame ſpirituall meate, I ſay, they verily did eate the ſame ſpirituall meate. For indeed the corporall meate they ate, was diverſe from our corporall meate: ſeeing their meate was Manna, but ours is of another kind. But they did eate the ſame ſpirituall meate, which we eate.* Without Chriſt therefore, who is the *thing ſignified* of all the Sacraments, both of the Old and New Teſtament, no man was ever ſaved, or now is, or ever ſhall be ſaved. Whence it followeth, that the Fathers in the Old Teſtament had the ſame *communion* with Chriſt, which alſo wee have, and that it was no leſſe ſignified and confirmed then unto them by the Word and Sacraments, than it is now unto us in the new Covenant. Wherefore, it is not only idolatry to ſeeke another *communion* of Chriſt, than is in the Word, but alſo to ſeeke another *communion* of Chriſt in the Sacraments of the New Teſtament, than which was in the Sacraments of the Old Teſtament.

1 Cor. 10.1. Coloſ. 2.11.

Auguſt. Tract. 26. in John.

The Sacraments of the Old & New Teſtament differ: 1. In rites. 2. In number. 3. In ſignification. 4. In the perſons who they bound.

They differ firſt *in rites*, whereof change and alteration was made at Chriſts coming, that thereby might be ſignified the ceaſing of the Old Teſtament, and the beginning or ſucceeding of the New Teſtament. 2. They differ *in multitude and number*. There were moe, and more laborious, here fewer, and more eaſie rites. 3. *In ſignification*. Thoſe ſignified Chriſt to come, theſe Chriſt that was come. The ſignification is divers, as the circumſtance of time is divers, which the Sacraments of the Old and New Teſtament ſignifie. For the Sacraments of the old Church ſignified the time to come, of Chriſt which ſhould come: our Sacraments ſignifie the time paſt of Chriſt already manifeſted in the fleſh. 4. *In binding and obliging men.* The old bound

bound onely Abrahams poſterity (for the converted Gentiles were not bound to obſerve circumciſion, ſuch as were thoſe religious men ſpoken of in the Acts) ours binde the whole Church of all Nations and Countries. *Baptiſe all Nations. Drinke ye all of this.* 5. *In continuance.* The old were to indure but untill the comming of the Meſſias: the new untill the end of the world. 6. *In cleerneſſe.* Thoſe are more obſcure and darke, becauſe they ſignifie things to be manifeſted; but theſe more cleere and plaine, becauſe they ſignifie things already manifeſted. Cap 2.5. Mat. 28.19. Mat. 26.27. 5. In continuance. 6. In cleerneſſe.

6. *What the ſignes are, what the things, and in what they differ.*

IN every Sacrament are two things; *the ſigne*, and *the thing ſignified*. *The ſigne* is the element, and the whole externall action. *The thing ſignified* is Chriſt himſelfe and his benefits, or the communion and participation of Chriſt and his benefits. The ſignes therefore differ from the things ſignified: 1. *In ſubſtance*; for the ſignes are corporall, viſible, earthly: the things, heavenly, inviſible, ſpirituall. Object. *But the body and bloud of Chriſt are things corporeall.* *Anſ.* The things are here called ſpirituall, not as touching their ſubſtance, but according to the manner of receiving them, becauſe through the working of the holy Ghoſt they are received by faith onely, and not by any part of our body. For that which is called *ſpirituall* in Scripture, ſometimes ſignifieth *an incorporeall nature* or ſpirit, ſometimes *an effect or gift of the holy Ghoſt*, ſometimes *an object of the ſpirit, and of ſpirituall motions*, which object is received by the ſpirit: that is, by the motion of the holy Spirit: or, which is given to them in whom the holy Spirit dwelleth; as, *All did eate the ſame ſpirituall meate.* And in this ſenſe, the body and bloud of Chriſt in the Sacraments are called things ſpirituall. 2. They differ *in the manner of receiving*. The ſignes are received viſibly by the hand, mouth, and parts of the body; and therefore alſo of unbeleevers. The things are received by faith onely and the ſpirit; and therefore of the faithfull onely. 3. *In the end or uſe*. The things are given for the poſſeſſing of eternall life, they are eternall life it ſelfe, or ſome part thereof, or purchaſe it unto us. The ſignes are received for the ſealing and confirming of our faith concerning the things themſelves promiſed. 4. *The things ſignified are neceſſary unto the ſalvation of all the members of the true Church. The ſignes are not ſimply neceſſary for all, but for them onely, who are able to receive them*, becauſe it is not the want, but the contempt of the Sacrament, which condemneth the deſpiſers thereof. 5. *The ſignes are divers in divers Sacraments, the rites and ceremonies are variable; but the things are perpetuall, and the ſame in all Sacraments.* Differences of the ſignes from the things ſignified. 1 What is meant by that which the Scripture calleth ſpirituall. 1 Cor. 10.3. 2 3 4 5

7. *What the Union of the ſignes and the things is, which is called Sacramentall.*

Union in generall is the conjunction of two or moe things, whereby in ſome ſort they are made one. *Hypoſtaticall or perſonall union* is the coupling of two natures in one perſon. The combining of the ſigne, and the thing ſignified in Sacraments, is called *Sacramentall union*. The queſtion is, what kinde of union this is. The Papiſts imagine, that in the Lords Supper there is *a converſion, and change of the ſignes into the things ſignified*. But a change is no union: and Sacramentall union muſt bee ſuch as agreeth to all Sacraments, elſe ſhall it bee no Sacramentall union in generall; but in ſpeciall, The union in the Supper, and, The union in Baptiſme. Others are of opinion, that there is *a corporall copulation of the ſigne and the thing ſignified; making one maſſe, and co-exiſtence of both in one place*. But this kinde of co-exiſtence and containing of one the other, is no Sacramentall union, becauſe it agreeth not unto all Sacraments: Therefore Sacramentall union is not corporall, neither conſiſteth it in a preſence of the thing and ſigne both in one and the ſame place, and much leſſe in any tranſmutation or tranſubſtantiation: but it is relative or reſpective, and conſiſteth in theſe two things: 1. *In a ſimilitude and proportion of the ſignes with the thing ſignified*: whereof Auguſtine thus ſpeaketh; *If* (ſaith hee) *Sacraments had not a certaine ſimilitude of thoſe things, whereof they are Sacraments, they* The Papiſts opinion confuted. The Sacramentaries opinion confuted. In what Sacramentall union conſiſteth. 1

2 Epiſt. 23. ad Bonifacium. *they ſhould be no Sacraments.* 2. *In the joynt-exhibiting or receiving of the things, and in the lawfull and right uſe*; which cannot be without faith, as hereafter ſhall bee declared. The faithfull only in the lawfull & right uſe, receive the *ſignes*, of the Miniſters; and the *things ſignified*, of Chriſt: and when we ſo receive both, that is, the ſigne and the thing ſignified, the ſame is called *Sacramentall union*.

Proofes of Sacramentall union. The proofe hereof is two-fold: the firſt proofe is drawne *from the nature of a Sacrament*. A Sacrament is a reſpective or relative word. *The foundation or matter in the Sacraments* are the rites and ceremonies, or externall viſible actions inſtituted by God, which are performed by men after a certaine and ſolemne manner, and are called by a relative or reſpective name, Signes or Sacraments. *The terme* reſpected or correlative, is Chriſt, and the communion of Chriſt, and all his benefits, or the internall ſpirituall working of God in us, according to the promiſe of the Goſpel: this is called the thing ſigned or ſignified by the Sacrament, becauſe it is ſignified and confirmed by the outward rite. *The Relation* it ſelfe is the ordination of the *foundation* to the *terme*; that is, of the *rites* to ſignifie the thing. *The correlatives* are the things ſignified and the ſignes. Hereby now appeareth that a Sacramentall union is nothing elſe but a relation of a ſigne to a thing ſignified. Whence this infallible rule ariſeth: *while the relation remaineth, the thing and ſignes are coupled; and when it ceaſeth, they are diſjoyned*: the meaning whereof is; that, as long as Gods order is retained in the ſigne, and the things ſignified, ſo long are the things exhibited and ſealed with the ſignes: but when Gods preſcript ceaſeth, there can no longer bee any exhibiting or ſealing of the things by the ſignes. The ſecond proofe iſſueth *out of the naturall proportion of Sacraments*. Sacramentall union is ſuch as agreeth to all Sacraments: therefore looke what was the union of Chriſt with the olde Sacraments, ſuch is it now with our Sacraments; elſe either thoſe Sacraments were no Sacraments, or that union was no Sacramentall union; namely, ſuch as agreeth to all Sacraments. But that union could bee no other but reſpective union. Therefore Sacramentall union is now alſo reſpective.

8. *What phraſes and formes of ſpeaking of Sacraments are uſuall unto the Church and Scripture.*

Proper formes of ſpeaking. THe formes of ſpeaking of Sacraments, are partly *proper*, & partly *figurative*. The *proper* are, 1. When the Sacraments are called *tokens, ſignes, ſeales, pledges*; that is, thoſe ſealing and confirming unto us, that God will give thoſe things which he hath promiſed. So *Circumciſion is a ſeale of the righteouſneſſe of faith. And it ſhall be a ſigne in thy fleſh.* So bread is a ſigne of the body of Chriſt. 2. When unto the ſignes are expreſly adjoyned *promiſes:* namely, that receiving the ſignes we ſhall receive the things ſignified by them: as when it is ſaid; *He that ſhall beleeve and be baptiſed, ſhall be ſaved. A figurative or Sacramentall kinde of ſpeaking is,* 1. When the names of the things are given to the ſignes: as the Paſchall Lamb is called the Paſſeover. *The rocke was Chriſt. The bread is the body of Chriſt.* 2. Contrariwiſe, when the names of the ſignes are attributed to the things: as, *Chriſt is our Paſſeover.* 3. When the properties belonging to the things are attributed to the ſigne: as, *The bread which we break, is it not the communion of the body of Chriſt?* So Baptiſme is ſaid *to waſh away ſinnes, to ſave, to regenerate.* 4. When contrariwiſe, the properties of the ſignes are attributed to the things themſelves: as, *The rocke was Chriſt. Wee are waſhed by the blood of Chriſt.* All theſe phraſes of ſpeech ſignifie the ſame thing: which is the promiſe of God adjoyned to the ceremony: and this therefore, 1. Becauſe the ſignes repreſent and ſeale the things. *Baptiſme is the waſhing of regeneration.* 2. Becauſe the things and the ſignes are together received by the faithfull, in the right uſe thereof.

Rom 4.11. Gen 17.11. Mat. 26.26. Figurative formes of ſpeaking. 1 Cor. 5.7. & 10.16. Acts 22.16. Epheſ. 5.26. 1 Pet. 3.21. Titus 3.5. 1 John 1.7. John 1.33. John 16.

Briefely; A Sacramentall forme of ſpeech is, wherein the name or properties of the ſigne are given to the thing ſignified; or, of the contrary, the name of the thing ſignified to the ſigne: and the meaning is, not that the one is changed into the other, but that the ſigne repreſenteth and ſealeth the thing ſignified. The cauſe of Sacramentall phraſes and termes is, the proportion betweene the ſigne and the thing ſignified: whereof Auguſtine thus diſcourſeth: *If Sacraments had not a certain ſimilitude*

Ad Bonifacium Epiſt. 23.

of

of those things whereof they are Sacraments, they should be no Sacraments. Now out of this similitude they beare for the most part the names of the things themselves. As therefore the Sacrament of the body of Christ, is after a certaine manner the body of Christ, and the Sacrament of Christs bloud, is Christs bloud; so the Sacrament of faith, is faith. And in another place: *The things which signifie, are usually called by the name of the thing they signifie.* Hence it is said, *The rocke was Christ: for hee said not, The rocke signifieth Christ; but as if it had beene that, which verily in substance it was not, but onely by meere signification.* In Lev. quæst. 57.

9. *What is the right and lawfull use of Sacraments.*

THe right use of Sacraments is, when the rites appointed by God are used by the faithfull and penitent, as signes of grace, and pledges of Gods good will towards them. It consisteth therefore in these three things. 1. *When the rites ordained of God are observed, and not corrupted.* The institution of Christ is to bee retained pure and uncorrupt: the additions of Antichrist are to be taken away, and those things which he tooke away, are againe to be added. 2. *When those persons use those rites, for whom God hath ordained them.* Wherefore the household of Christ onely, that is, Christians, who by profession of faith and repentance are the Citizens of the Church, must use these rites. *If thou beleevest with all thine heart, thou maiest be baptized.* So also, they are baptized of John, *who confesse their sinnes.* 3. *When the rites and Sacraments are used to that end, for which they were instituted:* which wee have heretofore handled. If any of these conditions bee broken, to wit, if either the rite or end bee changed without authority from God, or the signe bee received without faith; it is cleare, that the thing and the signe doe no longer continue united after Gods ordinance. Of *the person receiving* the Sacrament, it is said; *Circumcision profiteth thee, if thou keepe the law.* Of the *breach of the rites*, Paul pronounceth; *when ye come together therefore into one place, this is not to eat of the Lords Supper.* Of *mistaking the end*, Hosea the Prophet saith; *They shall goe with their sheep and with their bullocks to seeke the Lord, but they shall not finde him.* For sacrifices were not instituted by God to this end, to merit justification and salvation. Wherefore it is not lawfull to transforme the rites to any other end or use, besides that whereunto they were ordained: 1. Because that is not to obey Gods commandement. 2. Because if the signes be changed or converted to another use, or the covenant not kept; the consent of him that promiseth is lost, without which the signe or earnest confirmeth nothing. Wherefore the Sacraments without their right use are no Sacraments, but rather vaine and fruitlesse spectacles, neither have they the nature of Sacraments. But the right and lawfull use of them consisteth especially *in faith and repentance.* They who have not this, unto them the Sacraments are no Sacraments. Wherefore they are besides themselves, who say that unbeleevers and infidels receive together with the signes, the things signified by the signes.

In the right use of Sacraments is respected,
1. The institution of Christ, which must be pure.
2. The persons receiving, who must be beleevers. Act. 8 37.
Mat 3.6.
3. The end for which they were instituted.
Rom 2.25.
1 Cor. 11.20.
Hos. 5.6.
Why we may not change the rites in the Sacraments.
1
2

10. *What the wicked receive in the use and administration of the Sacraments.*

IN the Sacraments we are especially to consider, *what*, *to whom*, and *how* God offereth and communicateth. The wicked, although God in his Sacraments offer to them also his benefits; yet seeing they are without faith, they receive the bare signes onely, and those to their judgement and condemnation. This is proved, 1. *Because the benefits of Christ are received only in the right use of the Sacraments.* but they neglect the right use of them, who receive them unworthily, without faith and repentance. Wherefore Paul also saith; *Whosoever shall eate this bread, and drinke the cup of the Lord unworthily, shall bee guilty of the body and bloud of the Lord.* But the wicked eat it and drink it unworthily, because they prophane the Sacraments, and transforme God into the Divell, and the sonnes of God into the sons of the Divell. 2. *Unto whom nothing is promised in the word, to him the Sacraments seale nothing.* To the wicked nothing is promised in the word: (for all promises in the word have a condition of faith and repentance annexed unto them.) The Sacraments therefore seale and

The wicked receive the bare signes, without the things thereby signified.
1
1 Cor. 11.27.
2

and beſtow nothing on the wicked. For after what manner and unto whom a Charter promiſeth any thing; after the ſame manner, and unto the ſame men, doth the ſigne and ſeale annexed unto the Charter promiſe the ſame alſo. Semblably, God performeth his benefits after the ſame manner, and unto the ſame perſons, after which manners, and unto which perſons he promiſeth them. But unto the wicked he hath promiſed nothing, ſo long as they remaine in their unbeliefe. 3. *Wee receive ſpirituall things by faith.* The wicked have no faith. Therefore neither doe the wicked receive ſpirituall things. 4. *To bee wicked, and to receive the Sacraments entirely, implyeth a contradiction.*

3

4

11. *How many Sacraments there are of the new Teſtament.*

THis poynt ſhall bee anſwered in the ſixtie and eighth queſtion of the Catechiſme.

Queſt. 67. *Doe not then both the Word and Sacraments tend to that end, as to leade our faith unto the ſacrifice of Chriſt finiſhed on the Croſſe, as to the onely ground of our ſalvation?*

Anſw. It is even ſo. For the holy Ghoſt teacheth us by the Goſpel, and aſſureth us by the Sacraments, that the ſalvation of all of us ſtandeth in the onely ſacrifice of Chriſt, offered for us on the Croſſe[a].

a Rom.6.3. Gal.3.27.

The Explication.

4. *In what Sacraments agree with the Word, and in what they differ from it.*

The Sacraments & the word agree,

1. In exhibiting the ſame thing unto us.

THe Sacraments have ſome things in them agreeable with the Word, and ſome conditions alſo different from the ſame. The Sacraments agree with the Word in theſe things: 1. *Both exhibite the ſame things unto us.* For by both God doth teſtifie unto us his will, and by both he propoſeth the ſame benefits, the ſame grace, and the ſame Chriſt unto us; neither doth God confirme or repreſent by his Sacraments any other thing, than hath promiſed in his Word: and they, who ſeeke for any other thing in the Sacraments than is preſcribed in the Word of God, frame and make Idols. 2. *Both are inſtruments of the holy Ghoſt, to kindle and ſtrengthen faith in us:* and ſo both alſo confirme and eſtabliſh faith. 3. *God inſtituteth both,* God offereth both. 4. *God accompliſheth both by the Miniſters of his Church.* For hee ſpeaketh with us in his Word by the Miniſters; and by the Miniſters he offereth and giveth us theſe ſignes in the Sacraments. But the things themſelves which are ſignified by theſe ſignes, the Sonne of God immediately offereth unto us. He ſaith, *Receive the holy Ghoſt. The bread which I will give you is my fleſh.* And John ſaith of him, *Indeed I baptiſe you with water to amendment of life; but he that commeth after mee, will baptiſe you with the holy Ghoſt and with fire.*

2. In proceeding from the H. Ghoſt.

3. In being inſtituted and offered by God.

4. In being accompliſhed by God.

Joh.20.22, & 6.51. Matth.3.11.

They diſagree, 1. In ſubſtance and nature.

The Sacraments differ from the Word in theſe things: 1. *In ſubſtance and nature.* For, *wordes* ſignifie *according to the appointment of men,* whom it pleaſed that things ſhould bee ſo expreſſed and ſignified: *Signes* ſignifie *according to a ſimilitude,* which they have with the things by them ſignified. *Words wee heare and reade:* ſignes wee perceive alſo by feeling, ſeeing, and taſting. Words *ſignifie onely:* Symboles and ſignes *confirme* alſo. 2. *In the objects.* For the word of the promiſe and commandement is promiſed without any difference *to all.* To the unregenerate, that they may either begin to beleeve and bee regenerated, or may be left without excuſe: to the regenerate, that they may the more beleeve and be confirmed. The Sacraments are given *onely to the members of the Church,* profeſſing faith and repentance; whoſe faith is by them confirmed & preſerved. The word is preached to all at once: the Sa-

2. In the perſons, to whom they are offered.

craments

craments are given to every member of the Church ſeverally: one is baptiſed after another, and the Supper is miniſtred to one after another. 3. The Word is the inſtrument of the holy Ghoſt, *by which hee beginneth and confirmeth our faith:* and therefore the Word muſt goe before the Sacraments. The Sacraments are the inſtruments of the holy Ghoſt, *by which he beginneth not, but onely confirmeth our faith:* and therefore the Sacraments muſt follow the Word. The reaſon of this difference is, becauſe the Sacraments, without they bee underſtood, never move nor confirme faith. *There is no deſire after a thing which is not knowne.* Therefore ſome declaration and expounding of the ſignes out of the Word muſt firſt bee uſed. But yet in infants of the Church, the caſe is diverſe: for in them faith neither is begun, nor confirmed of the holy Ghoſt by the Word, but by an inward working and efficacy: and becauſe they are borne in the Church, to them in their infancy appertaineth the covenant and the promiſe. 4. The Word is neceſſary and ſufficing unto ſalvation, in them who are of *an underſtanding age.* For *faith commeth by hearing.* But the Sacraments are not preciſely and abſolutely neceſſarie unto *all*; neither of themſelves without the Word ſuffice they to ſalvation. For the ſeales without the Letters Patents have no force: and that ſaying of S. Auguſtine is moſt true; *Not the want, but the contempt of them condemneth.* 5. The Sacraments *by geſture, the Word by ſpeech,* declareth unto us the will of God. 6. The Word may *bee without the Sacraments,* as both in private and publique expounding of the Scripture, and that effectually alſo; as was apparent in Cornelius: but the Sacraments cannot *be, nor bee effectuall without the Word.* 7. The Word is that which is confirmed *by ſignes* annexed unto it: the Sacraments are thoſe *ſignes* whereby it is confirmed. 8. The Word is to bee preached *to thoſe onely who are of underſtanding:* The Sacraments are to be given *unto Infants:* as, Circumciſion and Baptiſme. Auguſtine ſaid, *That a Sacrament is a viſible word:* moſt briefely and moſt aptly, expreſſed hee both the agreeing and differing of the Word and Sacraments. For when hee ſaith, *That a Sacrament is a Word,* hee ſheweth in what the Word and Sacraments agree: which is, *in that they teach the ſame.* When he addeth *Viſible,* hee ſheweth the difference: that is, that they differ *in rite and ceremonie.* The briefe ſumme of all that hath beene ſpoken, is: The ſignes by geſtures declare Gods will unto us; the Word by ſpeech. By the Word, faith is begun and confirmed in us; by the Sacraments it is onely confirmed after it is once begun. The Word profiteth without Sacraments; but Sacraments profit not without the Word. Men of yeares are not ſaved without knowledge: they may be ſaved and regenerated without Sacraments, if they neglect them not. The Word pertaineth to all; the Sacraments to the faithfull alone.

3. In their uſe.

4. In their neceſſitie.

5. In their manner of working.

6. The Word may be effectuall without the Sacraments: but not the Sacraments without the Word. Act. 10. 44.

7. The Word is confirmed by the Sacraments.

8. The Word may not be preached unto infants: ſome Sacraments may be given them.

Queſt. 68. *How many Sacraments hath Chriſt ordained in the new Teſtament?*

Anſw. Two: Baptiſme, and the holy Supper.

The Explication.

IN the new Teſtament are onely two Sacraments, the uſe whereof in the Church is pepetuall and univerſall by the conſents of Ambroſe and Auſtin: *Baptiſme,* which ſucceeded in the place of Circumciſion, and other purifyings of the Law: *and the Lords Supper,* which the Paſchal Lambe, and other ſacrifices ſhadowed and prefigured. Theſe two, and no moe, are Sacraments of the new Teſtament: becauſe theſe two Chriſt did inſtitute. For thoſe onely are Sacraments of the new Teſtament, which are, 1. *Ceremonies.* 2. *Inſtituted of Chriſt for the whole Church.* 3. *having the promiſe of grace adjoyned unto them.* But there are onely two ſuch Sacraments, as appeareth by their definition: Wherefore we have two Sacraments onely. The Papiſts beſides thoſe two reckon five other; *Confirmation, Penance or private abſolution, Order, Unction, and Matrimony.* But properly theſe are no Sacraments. For it is certaine,

But two Sacraments in the new Teſtament.

The Papiſts other five Sacraments are no Sacraments.

taine, *that penance and private abſolution*, are onely the declaration and preaching of the Goſpel. But the preaching and publiſhing of grace muſt not be confounded with the annexed ſeales of the promiſe of grace. *Unction, and laying on of handy*, are indeed ceremonies; but neither were they inſtituted of Chriſt for the whole Church, neither have they the promiſe of grace adjoyned. *Confirmation*, or laying on of hands in the Primitive Church, was a ſigne either of a miraculous beſtowing of the holy Ghoſt, which ſoone ceaſed; or of calling to the office of teaching. The thing ſignified by extreame Unction, hath ceaſed in the Church, with other gifts of miracles. *Order or the ordaining of the Miniſters*, teſtifieth indeed Gods preſence in the miniſtery: but God may be forcible by the miniſtery of the man; yea though the mans perſon pleaſe him not. *Matrimony* is no ceremony, but a morall work. The Papiſts reckon it among Sacraments: becauſe the old tranſlation tranſlateth the Greeke word, μυστηριον, (that is, a myſtery) by the word *Sacrament*, Epheſ. 5. 32. where the Apoſtle ſpeaketh of mariage. But Paul himſelfe is to bee heard rather than the Latine Interpreter. No man is ignorant, that *Myſtery* is of as large and ample an extent in ſignification with the Grecians, as *arcanum* (which ſignifieth any ſecret or hidden thing) is with the Latines: Wherefore they muſt confeſſe and grant all arcane and ſecret things to be Sacraments. And alſo, if *Matrimony* bee the ſeventh Sacrament, *the will of God* ſhall be the eighth Sacrament, and *the calling of the Gentiles* the ninth, and *godlineſſe* the tenth. For ſo doth the ſame Interpreter in the Epiſtle interpret the ſame Greek word. But S. Paul in that place of the Epheſians, uſeth that word, *myſtery*, to deſigne and ſignifie the conjunction of Chriſt and his Church, and not the conjunction of man and wife.

Epheſ. 1. 9. & 3. 3. 9. 1 Tim. 3. 16. Chap. 5. 32.

Certain concluſions of the Sacraments in generall.

These concluſions were publikely diſputed at Heidelberg. Aug. 23. An. Dom. 1567.

1. GOD hath alwaies adjoyned unto his promiſe of grace and eternall life ſome ſignes and rites, which the Church calleth Sacraments. Circumciſion was commanded and enjoyned Abraham. By Moſes the ſacrifices and rites were increaſed, which endured unto Chriſt, who inſtituted Baptiſme and the Supper.

2. Sacraments therefore are the ſignes of the eternall covenant between God and the faithfull, that is, they are rites, commanded and preſcribed to the Church, and added unto the promiſe of grace, whereby, as by viſible and certaine teſtimonies, God might ſignifie and teſtifie that he communicateth and imparteth Chriſt, and his benefits to all thoſe that uſe and receive thoſe tokens and Symbols with a true faith, according to the promiſe of the Goſpel, and hereby alſo he might confirme in them a full perſwaſion and truſt of his promiſe: and that the Church alſo of the other ſide might, by the participation of theſe ſymboles and tokens, profeſſe publiquely their faith and thankfulneſſe towards God, and bind themſelves unto it, preſerue and propagate the memory of Chriſts benefits, bee diſcerned from all other Sects, and obliged and ſtirred up to a mutuall dilection and love under one head Chriſt Jeſus.

3. Rites and ceremonies which are not commanded of God, or are not inſtituted to this end, as to be ſignes and tokens of the promiſe of grace, are not ſignes & tokens of the Church: for a ſigne can confirme nothing but by his conſent and promiſe, from whom the thing promiſed and ſignified is expected and looked for. No creature therefore can inſtitute any ſignes or pledges of Gods will.

4. Two things are to bee conſidered in all Sacraments: the viſible, terrene, and corporall ſignes, which are the rites and ceremonies, and the viſible and corporall ſignes, which God exhibiteth unto us by his Miniſters, and wee receive corporally, that is, by the parts and ſenſes of our body: and the things ſignified, inviſible, celeſtiall, and ſpirituall; that is, Chriſt himſelfe and all his benefits, which are communicated unto us of God by faith ſpiritually, that is, through the vertue and working of the holy Ghoſt.

5. The mutation & change of the ſignes is not naturall, but reſpective & in relation, neither is wrought as touching their nature or ſubſtance which remaineth ſtill the ſame; but as touching their uſe, whereby they are reſemblances of other things.

6. The

6. The conjunction alſo or union of the ſignes and the things ſignified is not naturall or locall, but reſpective, by the ordinance and appointment of God, whereby things inviſible and ſpirituall are repreſented by viſible and corporall things, as it were by viſible words, and exhibited & received together with the ſignes in their right uſe and adminiſtration.

7. The names and properties of the things ſignified are attributed to the ſignes; and contrary, the names and properties of the ſignes unto the things, in reſpect of the ſimilitude, or of the ſignification of the things by the ſignes, and in reſpect of the joynt-exhibiting and receiving of the things with the ſignes, in the right uſe.

8. The right uſe of the Sacraments is then, when as the faithfull keep thoſe rites, which God hath commanded, to thoſe ends, for which the Sacraments were inſtituted by God. The inſtitution conſiſteth in rites, perſons, and ends, the violating whereof breedeth an abuſe.

9. In this uſe the things ſignified are alwayes received together with the ſignes: Therefore the ſignes are not empty or voide, and without the things, although the things are received after one manner, and the ſignes after another.

10. Without the uſe inſtituted by God, neither are the ceremonies any Sacrament: neither are the benefits of God, which are ſignified by them, received together with the ſignes.

11. The ſignes are received of the godly to ſalvation; of the wicked to condemnation: But the things ſignified, only the godly can receive for their ſalvation.

12. In the Elect notwithſtanding, after they are converted, the fruit alſo of the Sacrament unworthily received doth at length follow. And in them alſo that unworthineſſe, which by reaſon of theſe defects concurreth in their receiving, albeit they are ſometimes chaſtiſed for the ſame; yet nevertheleſſe it is pardoned them: ſo that that unworthineſſe doth not hurt or impaire their ſalvation.

13. Some Sacraments are to be received but once in our life: others more often. Some are to bee given to thoſe of underſtanding onely; others to infants alſo: Even as they were inſtituted by God, eyther in once making his Covenant with all the Elect, and thoſe which were to bee received into his Church, as Circumciſion and Baptiſme: or after ſundry fals and combates of temptations, for the renewing of his Covenant, and for the foſtering and preſerving of the unity and aſſemblies of his Church: as the Arke, the Paſſeover, and other Sacrifices, and ſo likewiſe the Lords Supper.

14. Thoſe things agree in common to the Sacraments of both the old and new Covenant, which have been ſpoken of in the definition. But their differences are theſe: that the old ſhew Chriſt, who was after to bee exhibited with his benefits. The rites of the old were diverſe from ours, and moe in number: as, Circumciſion, Sacrifices, Oblations, the Paſſeover, the Sabbath, worſhipping at the Arke. Chriſtians have others, and thoſe only two; Baptiſme, and the Supper. The old were darker; the new are cleerer, and more manifeſt. The old were proper and peculiar to Abrahams poſterity and their ſervants: the new are commanded to the whole Church, which is to be gathered both of Jewes and Gentiles.

15. The Sacraments and the preaching of the Goſpel agree in this, that they are the worke of God, which he exerciſeth towards his Church by his Miniſters, who teach, promiſe, and offer unto us the ſame Communion of Chriſt and all his benefits: and alſo they agree in this, that they are the externall inſtruments of the holy Ghoſt, by which he moveth our hearts to beleeve, and ſo by the comming and meanes of faith maketh us partakers of Chriſt and his benefits. Neither yet is the working and operation of the holy Ghoſt to be tyed here: neither doe theſe profit, but rather hurt them, who apply not unto themſelves by faith that which the word and rites ſignifie.

16. The Sacraments differ from the word; becauſe the word doth by ſpeech, and they by geſtures and motions, ſignifie the will of God towards us. By the word faith is both begun and confirmed. By theſe it is confirmed only in the Lords

Supper. The word alſo teacheth and confirmeth without the Sacraments; but the Sacraments doe not without the word. Without the knowledge of the word, they who are growne to underſtanding, are not ſaved: but men may both be regenerated and ſaved without the uſe of the Sacraments, if they bee not omitted through contempt: The word is preached alſo to the unbeleevers and wicked men: unto the Sacraments the Church muſt only admit them whom God willeth us to account for members of the Church.

17. Sacraments and Sacrifices agree in this, that they are workes commanded of God, to be done in faith. A Sacrament differeth from a Sacrifice, in that God by Sacraments ſignifieth and teſtifieth unto us his benefits, which hee performeth for us. By Sacrifices we yeeld and offer our obedience unto God.

18. Wherefore alſo one and the ſame ceremony may bee conſidered both as a Sacrament, and as a Sacrifice, as whereby God, in giving us viſible ſignes, teſtifieth his benefits towards us, and we, in receiving them, teſtifie againe our duty towards him. And this teſtification of our faith and thankfulneſſe dependeth of that teſtification of Gods benefits towards us, as of the chiefe and proper end and uſe of the Sacraments, and is thereby raiſed in the mindes of the faithfull.

The confirmation of ſuch of the former concluſions as moſt require it.

THe confirmation *of the ſecond concluſion.* The definition therein delivered of Sacraments, is expreſſed, *Geneſ.*17,11. *Exod.*20.20. *Exod.*31.14. *Thou ſhalt keepe my Sabbaths.* Now that Sacraments *are rites commanded and preſcribed to the Church by God*, is apparent by the inſtitution of them: as alſo that they are *adjoyned unto the promiſe, as viſible ſignes and tokens thereof*; becauſe all Sacraments are neceſſary duties towards God. But chiefly and principally they are *Gods benefits towards us*; as, Circumciſion did portend and ſhew remiſſion of ſinnes and mortification. Neither onely doe wee ſignifie them in confeſſing and celebrating them: but chiefly God himſelfe doth ſignifie them unto us, teſtifying and confirming them unto us by the ceremonies of Sacraments. For the Miniſters, as well in the adminiſtration of the Sacraments, as in the preaching of the Word, beare the perſon, and poſſeſſe the place of God in the Church. *Teach and baptiſe all Nations. Jeſus did baptiſe, when yet not hee himſelfe, but his Diſciples did baptiſe.* So of the ſigne and ceremony of inauguration or annointing one to bee King, it is ſaid, *The Lord hath annointed thee*: When yet Samuel was ſent to annoint Saul. They further are therefore ſaid *to confirme our faith*, becauſe the Scripture witneſſeth them to bee the ſignes and tokens of the mutuall and everlaſting Covenant betweene God and the faithfull, which God ſignifieth unto us in the beſtowing of his benefits promiſed us in the Goſpel. But God is alike to be beleeved, whether by ſignes, or by words, which ſignifie his will: becauſe not onely our ſacrifices and obedience, but alſo the ſignes of grace delivered to us by God, have in their right uſe the promiſe of grace adjoyned unto them: As, *Hee that ſhall beleeve, and ſhall bee baptiſed, ſhall bee ſaved.* And laſtly, becauſe the Scripture, to ſignifie the receiving or want of the thing ſignified, alledgeth the receiving or want of the ſignes: As, *Purge mee with hyſope, and I ſhall be cleane. The Lord will circumciſe thy heart. All we which have bin baptiſed: The bread which we breake, is it not the communion of the body of Chriſt?* And hereof alſo follow the other ends ſpecified in the definition, in the ſecond concluſion: As, *That the Sacraments diſcerne and ſever the Church from other Sects.* This is manifeſt both by effects, and by teſtimonies. *A ſtranger ſhall not eate thereof. What is the profit of Circumciſion? Much every manner of way: becauſe unto them are committed the Oracles of God. Yee being in times paſt Gentiles, and called Uncircumciſion of them, who were at that time without Chriſt, and were aliants from the Common-wealth of Iſrael, and were ſtrangers from the Covenant of promiſe, and had no hope, and were without God in the world. It ſhall bee a ſigne of the Covenant betweene mee and you; and it ſhall bee my Covenant in your fleſh.* Another end is that, *that they preſerve the memory of Gods benefits.*

Deut.30.6. Heb.8,9,10.

Mat.28.19. John 4.1,2.

1 Sam.10.1.

Pſal.51.7. Deut.30.6. Rom.3.6. 1 Cor.10.16.

Exod.12.45. Rom.3.1.

Epheſ.2.11.

Geneſ.17,11.

As

As often as ye ſhall eate this bread, ye ſhew the Lords death untill he come. This day ſhall be unto you a remembrance. Thou ſhalt binde them for a ſigne unto thy hand, and they ſhall bee as ſignes of remembrance between thine eyes. Doe this in remembrance of mee. 1 Cor.11.26. Exod.12.14. Deut.6.8. Luke 22.19. Lastly, *They are alſo bonds of love:* becauſe they who are confederated with God, are Ephes.4.5. united alſo among themſelves. *One Lord, one faith, &c. We being many, are one body.* 1 Cor.10.17.

The confirmation *of the fourth concluſion.* The diſtinction there delivered is manifeſt in it ſelfe. The receiving of the *ſignes* is *corporall and externall.* But *the things ſpecially ſignified* are not received without *faith*, becauſe they are promiſed to *beleevers only.* And the ſignes are no otherwiſe true, than the promiſes, unto which they are annexed. Againe, *the ſignes declare the ſame to the eyes, which the promiſe declareth unto the eares.* As therefore the promiſe is but an empty ſound without faith: So alſo are the ceremonies vaine ſpectacles. Againe, *the things ſignified are the communion of Chriſt and all his benefits.* But this can no man have otherwiſe than by faith, either in the uſe, or without the uſe of the Sacrament.

The confirmation *of the ſixth concluſion.* Such is the conjunction of all ſignes with their things ſignified, as that they repreſent the things ſignified, *and confirme the acceptation of them: For the pledges or tokens, and ſymboles teſtifying other things, or, though not in the ſame place, yet together with the things teſtified and ſignified.* The reaſon is: *Becauſe, To make one thing a ſigne of another thing, is not to include or tye the thing with the ſigne, as that they ſhould bee in one place; but to ordaine the ſigne to ſignifie the thing, the ſigne being in the ſame place with it, or in ſome other place.* Again, *the nature of the things ſignified by the Sacraments, doth not admit the locall union. For, ſome are ſubſiſting formes, ſome accidents, not inherent in the ſacramentall ſignes, but in the mindes of men; as, the gifts of the holy Ghoſt. Some are corporeall, and in one place onely, and not locally exiſtent whereſoever the Sacraments are uſed: as, the fleſh and bloud of Chriſt.*

The confirmation *of the ſeventh concluſion.* The Scripture ſpeaketh thus of the Sacraments: *Circumciſion is the Covenant; the Lambe is the Paſſeover; the bloud of the Sacrifices, the bloud of the Covenant; the expiation of the Sacrifices: the Sabbath, the everlaſting Covenant; the mercy-ſeate of the Arke: Baptiſme, a cleanſing or waſhing. Bread and Wine, the body and bloud of Chriſt.* And ſo the Scripture expoundeth it ſelfe, when Circumciſion is called *the ſigne of the Covenant; the Paſchall Lambe, the ſigne of the Paſſeover: the Sabbath, a perpetuall ſigne of grace and ſanctification: the ceremonies, types and ſhadowes of true things: the beleever and baptiſed ſhall bee ſaved; and of the ſignes and ſymbols of the Lords Supper it is ſaid, that they are to bee received for our reconciliation.*

The confirmation *of the* 10. *concluſion. The ſignes of the Covenant confirme nothing unto them, who keepe not the Covenant, or who referre them to another end.* But the Sacraments are ſignes of the Covenant, whereby God bindeth himſelfe to give unto us remiſſion of ſinnes, and eternall life freely for Chriſts ſake; and we binde our ſelves to the yeelding and performance of faith and new obedience. Therefore they confirme not, neither aſſure them of Gods grace, who are without faith and repentance, or uſe other rites, or to ſome other end, than God hath appointed. Moreover, *It is ſuperſtitious and idolatrous, to attribute the teſtification of Gods grace, either to the externall worke and rite without the promiſe, or to any other workes invented by men.* Wherefore, the abuſing or not right uſing of the Sacraments, hath not the grace of God accompanying it, or aſſureth any man of it: As it is ſaid, *Circumciſion is profitable, if thou doe the law, &c.* Rom.2.25.

The confirmation *of the* 11. *concluſion. The figure of Baptiſme being correſpondent to the Arke of Noah, doth alſo ſave us, not the outward waſhing away of the filth of the fleſh, but the inward teſtifying of a good conſcience towards God. The bread which wee breake, is it not the communion of the body of Chriſt?* And ſeeing the Sacraments are an externall inſtrument, whereby the holy Ghoſt foſtereth and preſerveth faith, it followeth, that they ſerve for the ſalvation of Beleevers, as doth the Word. But contrary, the wicked, through the abuſe of the Sacraments, & the contempt of Chriſt and his benefits, which are offered unto them in his Word and Sacraments, and

through the confeſſion of his doctrine, which they imbrace not with a true faith, purchaſe unto themſelves the anger of God, and everlaſting paines, according to the
Eſay 66.3. ſaying of the Prophet: *He that killeth a Bullocke, is as if he ſlew a man: he that ſacrifi-*
1 Cor. 11.20. *ceth a ſheep, is as if he cut off a dogs necke.* And St. Paul, *Whoſoever ſhall eate this bread, and drink the cup of the Lord unworthily, ſhall be guilty of the body & blood of the Lord.* But the things ſignified, becauſe they are received by faith only, and are either proper unto ſalvation, or ſalvation it ſelfe, as Chriſt and his benefits, they cannot be received of the wicked, neither can they at all be received but unto ſalvation.

The confirmation *of the twelfth concluſion. A promiſe, and the ſigne of a promiſe, having a condition of faith and fidelity adjoyned unto it, are ratified, whenſoever the condition is performed.* But ſuch is that promiſe, which is ſignified and confirmed by the Sacraments: Therefore if in the uſe of them faith doth accompany, which beleeveth the promiſe, the things promiſed and ſignified are received together with
Ezek. 16.59. the ſignes. *I might deale with thee as thou haſt done, when thou diddeſt deſpiſe the oath in breaking the covenant: Neverthelеſſe, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme unto thee an everlaſting covenant.*

The confirmation *of the thirteenth concluſion. The iterating of circumciſion or baptiſme hath been no where received or admitted.* Neither is the reaſon hereof obſcure or unknowne: *becauſe thoſe Sacraments were inſtituted, to be an initiating or ſolemn receiving of men into the Church, which is alwaies ratified to him that is penitent & perſiſteth therein. But the uſe of other Sacraments is commanded to bee iterated: as of the Sacrifices, the Paſſeover, worſhipping at the Arke, Cleanſings: as alſo of the Lords Supper. The cauſe is, becauſe they are a teſtimony, that the covenant, which was made in circumciſion and baptiſme, is ratified and firme to him that repenteth.* And this exercing of our faith is alwayes neceſſary.

The confirmation *of the fourteenth concluſion. That there is one common definition agreeing to the Sacraments both of the Old & New Teſtament,* hath bin ſhewed before. *That the difference of them conſiſteth in the number and forme of the rites,* is apparent by a particular enumeration of them. For in the New Teſtament it is manifeſt, that there are but two, becauſe there are no other ceremonies commanded of God, and having annexed unto them the promiſe of grace. And that the old Sacraments ſignifie Chriſt, which hereafter ſhould be exhibited; the new, Chriſt who already was exhibited, is apparent by the interpretation delivered of them in holy Writ, whereof we ſpake in the definition. Now *they differ in clearneſſe,* becauſe in the New Teſtament the ceremonies are purer, and ſignifying things complete and perfect. In the old were moe rites ſhadowing things to come, all the circumſtances whereof were not as yet declared.

The confirmation *of the 15. concluſion.* What the Miniſters doe in Gods name in the adminiſtration of the Sacraments, and alſo that God by the Sacraments ſignifieth, that is, teacheth, offereth, promiſeth us the communion of Chriſt, was declared in the ſecond confirmation. Hereof followeth the next, which is: *that the holy Ghoſt doth move our hearts by them to beleeve.* For ſeeing the Sacraments are a viſible promiſe, they have the ſame authority of confirming faith in us, which the promiſe it ſelfe made unto us hath. Of this followeth the third. *For that which ſerveth for the kindling or raiſing of faith in us, the ſame alſo ſerveth for the receiving of the communion of Chriſt & his benefits. And becauſe we attaine to this by faith,* therefore it is ſaid: *The bread is the communion of the body of Chriſt: Baptiſme doth ſave us.* Neither yet doth the holy Ghoſt alwaies confirme and eſtabliſh faith by them; as the examples of Simon Magus, and of infinite others doe ſhew. That the uſe of them hurteth without faith, hath bin proved in the ſecond concluſion.

The confirmation *of the 16 concluſion. The Sacraments, without the word going before, do neither teach nor confirme our faith:* becauſe the meaning and ſignification of them is not underſtood, except it bee declared by the word; neither can the ſigne confirme any thing, except the thing be firſt promiſed. An example hereof are the Jewes, who obſerved, and now doe obſerve the ceremonies, but adjoyne thereto the not-underſtood promiſe of the grace and benefits of Chriſt. *Without the word, thoſe*

who

who are of vnderſtanding are not ſaved, either by doctrine, as by the ordinary meanes; or by an internall and extraordinary knowledge. *He that beleeveth not in the Sonne, is already condemned. Faith commeth by hearing: and hearing by the word of God. But they may be ſaved without the Sacrament:* becauſe although by ſome neceſſity they be deprived of theſe, yet they may beleeve, as the theefe did on the Croſſe. Or, if they be infants, according to the condition of their age they are ſanctified, as John in the womb, and many infants alſo in the wombe, who dyed before the day of circumciſion. *The word alſo is to be preached unto the wicked*, becauſe it is appointed to convert them. *But the Sacraments are to bee adminiſtred unto them, who are acknowledged for members of the Church*; becauſe they are inſtituted for the uſe of the Church onely. *Thou maiſt be baptiſed, if thou beleeveſt.* John 3. 18. Rom. 1. 17. Acts 8. 37.

The confirmation *of the 17. concluſion.* The confirmation thereof is manifeſt, *by the Paſſover, and other Sacrifices; as alſo by the Sabbath: which all were commanded by God*, that the godly might celebrate and worſhip God, and ſhew themſelves gratefull unto him, and might withall take the ſignes and tokens of thoſe benefits of God, which they received by the Meſſias. So Baptiſme is a confeſſion of Chriſtianity; and a ſigne, whereby Chriſt teſtifieth, that we are waſhed by his bloud. The Supper of the Lord is a thankſgiving for the death of Chriſt; and an advertiſement that we are quickned and revived by his death, and are made his members, and ſhall remain and continue with him for ever.

OF BAPTISME.

Queſt. 69. *How art thou admoniſhed, and aſſured in Baptiſme, that thou art partaker of the onely ſacrifice of Chriſt?* On the 26. Sabbath.

Anſw. Becauſe Chriſt commanded the outward waſhing of water [a], adjoyning this promiſe thereunto [b], that I am no leſſe aſſuredly waſhed by his bloud and ſpirit from the uncleanneſſe of my ſoule, that is, from all my ſinnes, that I am waſhed outwardly with water [c], whereby all the filthineſſe of the body uſeth to be purged.

a Mat. 28. 19.
b Ibid. Mar. 16. 16. Acts 2. 38.
c John 1. 33. Mat. 3. 11. Rom. 6. 3, 4. 1 Pet. 3. 21. Mar. 1. 4. Luke 3. 3.

The Explication.

The principall queſtions touching Baptiſme are:

1. *What Baptiſme is.*
2. *What are the ends of Baptiſme: or for what it was inſtituted.*
3. *What is the ſenſe and meaning of the words of the inſtitution thereof.*
4. *The lawfull and right uſe of Baptiſme.*
5. *What are the formes and kindes of ſpeaking of Baptiſme.*
6. *Who are to be baptiſed.*
7. *In place whereof Baptiſme ſucceeded.*
8. *How Baptiſme agreeth with Circumciſion.*

THe two former of theſe queſtions touching Baptiſme, are handled under the 69. and 70. queſtions of the Catechiſme: the third & fourth under the 71. the fifth under the 72. the ſixth under the 73. the ſeventh and eighth under *the Common place of Circumciſion*, which followeth immediately after thoſe queſtions of Catechiſme aforenamed.

1. *What Baptiſme is.*

THe word *Baptiſme*, ſignifieth a dipping in water, or ſprinkling with water. Thoſe of the Eaſt Church were dipped their whole body in the water. Thoſe of the North in colder countries are only ſprinkled with water. This circumſtance is of no moment or weight. For waſhing may be either by dipping or ſprinkling; and Baptiſme is *a waſhing*. The Catechiſme definition is: *Baptiſme is an outward waſhing with water, commanded by Chriſt, adjoyning this promiſe thereunto, that we being baptiſed,*

ſed, are no leſſe aſſuredly waſhed by his bloud and ſpirit from the uncleanneſſe of our ſoules, that is, from all our ſins, than we are waſhed outwardly with water. It may be alſo fitly defined on this wiſe: *Baptiſme is a ceremony inſtituted by Chriſt in the New Teſtament, whereby we are waſhed with water in the name of the Father, the Son, and the holy Ghoſt, to ſignifie that we are received into favour for the bloud of Chriſt ſhed for us, and are regenerated by his ſpirit; and alſo to bind us, that hereafter wee endeavour in our actions and death truly to teſtifie newneſſe of life.* Or, *It is a Sacrament of the New Teſtament ordained and authoriſed by Chriſt, whereby is ſealed unto the faithfull, being baptiſed with water in the name of the Father, the Son, and the holy Ghoſt, remiſſion of all their ſins, the gift of the holy Ghoſt, and a planting of them into Chriſts body, which is his Church; whereby they alſo profeſſe, that they receeve theſe bleſſings from God, and will ever hereafter live unto him.* Or yet more briefly: *Baptiſme is an externall waſhing, inſtituted by the Son of God, with the pronouncing of theſe words; I baptiſe thee in the name of the Father, and the Son, and the holy Ghoſt, to bee a teſtimony, that hee who is ſo waſhed or dipped, is reconciled through Chriſt by faith, and is ſanctified by the ſpirit unto eternall life.* We are ſaid to be received into favour for the bloud of Chriſt ſhed for us, to wit, on the Croſſe; that is, for Chriſts whole humiliation applyed unto us by faith. The Scriptures confirme this definition. *Goe and teach all Nations, baptiſing them in the name of the Father, the Sonne, and the holy Ghoſt*; that is, teſtifying by the ſigne of Baptiſme, that they are received into favour of God the Father through the Son, and are ſanctified by his Spirit. *John did baptiſe in the wilderneſſe, and preach the baptiſme of amendment of life, for remiſſion of ſins. Hee which beleeveth, and is baptiſed, ſhall be ſaved.* Wherefore Baptiſme comprehendeth, 1. *The ſigne*, which is water, and *the whole ceremony*, as the ſprinkling of water, or the dipping into, and againe returning out of the water. 2. *The things themſelves ſignified* by the ceremonies, which are the ſprinkling of the bloud of Chriſt: the mortification of the old man: the quickning of the new man into a certaine hope of the reſurrection to come by Chriſt. 3. *The commandement and promiſe of Chriſt*, whence the ſigne hath authority and power of confirming.

Mat. 28 19.

Marke 1.4. & 16.16.

Three things comprehended in baptiſme.

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Baptiſme not a bare ſigne only.

Object. 1. *Baptiſme is ſaid to be an externall waſhing of water: Therefore Baptiſme is a bare ſigne only.* Anſ. 1. This is a fallacy of diviſion, dividing things which are to be joyned; becauſe when we ſay, that Baptiſme is an externall ſigne, we joyne with the ſigne the thing that is ſignified. Anſw. 2. There is no particle added in our definition which excludeth *the thing*. And, Baptiſme is in its owne nature, without the promiſe adjoyned, a bare ſigne; and to the unbeleeving, who receive not the promiſe by faith, it is indeed an externall waſhing only with water: but the promiſe commeth thereto, and is joyned with this ſigne, when it is uſed aright. Object. 2. *There were waſhings alſo in the Old Teſtament: Baptiſme therefore is no Sacrament proper to the New Teſtament.* Anſw. There is a great diſſimilitude and difference betweene the waſhings under the Law and our Baptiſme. 1. The waſhings in the Old Teſtament were not a ſigne of the *entrance and receiving into the Church*, as our Baptiſme is. 2. They were inſtituted to waſh away a *ceremoniall uncleanneſſe*: as when a man had defiled himſelfe by touching a dead carkaſſe, or any ſuch uncleane thing, his ceremoniall uncleanneſſe was to be purged with a ceremoniall waſhing: our Baptiſme is ordained to waſh away *a morall uncleanneſſe*; that is, ſinne: and hence it is, that Baptiſme is called in Scripture *a laver or waſhing*: to wit, in reſpect of that waſhing of the morall uncleanneſſe, that is, in reſpect of that inward or ſpirituall waſhing, whereby wee are waſhed or cleanſed from our ſins. 3. They ſignifie a waſhing by Chriſt which was to come: our Baptiſme ſealeth that waſhing which is by Chriſt already exhibited in the fleſh. 4. They did bind the Jewes only: Baptiſme extendeth and belongeth to all Nations, or to the whole Church. 5. Legall waſhings are taken away by Chriſt, becauſe ceremoniall uncleanneſſe, and the ceremoniall Law ceaſed at the comming of Chriſt: contrariwiſe, our Baptiſme is perpetuall; for it is ſaid, *Baptiſe all Nations, and lo, I am with you alway untill the end of the world.* This argument therefore deceiveth by the ambiguity of the word *waſhing*. For thoſe waſhings have nothing but a bare name, wherein they agree with our Baptiſme.

The differences between Baptiſme and the waſhings of the Old Teſtament.

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Mat. 28.19, 20.

2. Who

2. *What are the ends of Baptiſme.*

THe chiefe and proper end of Baptiſme is, *to be a confirmation of our faith*, that is, a ſolemne teſtification; when Chriſt teſtifieth, that hee waſheth us with his bloud and ſpirit: that is, that he beſtoweth on us remiſſion of ſinnes, juſtification, and regeneration. Or, the chiefe end of Baptiſme is, *To be the ſealing of God, and alſo the ſealing or obſignation of the promiſe of grace, that is, of our juſtification, and regeneration, and a teſtimony of Gods will, that hee giveth the baptiſed theſe gifts at this preſent, and will give them ever henceforward.* For hee baptiſeth us by the hands of his Miniſter, and by him ſignifieth unto us this his will. *That Baptiſme is a teſtimony and confirmation of this will of God concerning his beſtowing ſalvation on us*, appeareth, 1. By the forme of Baptiſme; namely, becauſe wee are baptiſed in the name of the Father, the Sonne, and the holy Ghoſt: that is, wee are aſſigned and deputed to God the Father, the Sonne, and the holy Ghoſt, and are claimed to bee his owne. 1. To confirme our faith.

2. *By the promiſe annexed to the rite:* Becauſe God hath promiſed ſalvation unto him, who ſhall beleeve, and ſhall be baptiſed. Marke 16.16.

3. Teſtimonies of Scripture alſo confirme the ſame. *Why tarrieſt thou? Ariſe and be baptiſed, and waſh away thy ſinnes, in calling on the name of the Lord. Hee that ſhall beleeve, and bee baptiſed, ſhall bee ſaved. Know ye not that all wee which have been baptiſed into Jeſus Chriſt, have been baptiſed into his death? We are buried then with him by Baptiſme. According to his mercy hee ſaved us, by the waſhing of the new birth, and the renewing of the holy Ghoſt. To the which alſo the figure that now ſaveth us, even Baptiſme, agreeth.* By this end of Baptiſme appeareth, *why Baptiſme is not re-iterated or uſed againe*: namely, 1. *Becauſe Baptiſme is a ſigne of our receiving into favour*, and the Covenant, which is ever ſure and ratified to them who repent: Therefore when we have fallen we need no Baptiſme, but Repentance onely. 2. Moreover, *Regeneration is wrought but once onely*: we are borne but once, and we are regenerate but once. For hee who is once truly ingraffed into Chriſt, is never caſt out: *Him that commeth to mee, I caſt not away*; and therefore it is ſufficient, that Baptiſme, which is the waſhing and ſigne of regeneration, be received but once onely: chiefly, ſeeing regeneration, or ſalvation hath not neceſſary dependance on Baptiſme. Otherwiſe, as often as we ſinne, we ſhould be rebaptiſed. 3. Againe, our Baptiſme ſucceeded Circumciſion, which Circumciſion was but once received. Acts 22. 15. Marke 16.16. Rom. 6.3. Tit. 3.5. 1 Pet. 3.21. Why Baptiſme may not be reiterated. 1 2 John 6.37. 3

By this end alſo of Baptiſme it appeareth; that the Baptiſme of John is the ſame in ſubſtance with our Baptiſme. *For John preached the Baptiſme of repentance for remiſſion of ſinnes, ſaying unto the people, that they ſhould beleeve in him which ſhould come after him, that is, in Chriſt Jeſus.* Such is our Baptiſme alſo; onely herein it differeth, that wee are not baptiſed in the name of Chriſt to come, but of Chriſt already comne in the fleſh. Wherefore Johns Baptiſme and ours are one and the ſame in nature and ſubſtance, howſoever they differ in the circumſtance of ſignifying; whereas John baptiſed in the name of Chriſt, which ſhould ſuffer, and bee raiſed againe: the Apoſtles baptiſed, and wee at this day are baptiſed in the name of Chriſt which hath ſuffered, and hath riſen againe. For if it be not ſo, we cannot but ſay our Baptiſme is not the ſame with Chriſts Baptiſme. For Chriſt was baptiſed of John. Object. John ſaith, *I baptiſe you with water: Therefore his baptiſme was only a waſhing with water.* Anſw. John in that his ſpeech diſtinguiſheth that his miniſtery from Chriſts efficacy in Baptiſme: for, if he meant otherwiſe, it would follow, that Chriſt was only baptiſed with water, and that wee alſo are only baptiſed with water, or have not that Baptiſme which Chriſt had. How Johns Baptiſme agreeth with our Baptiſme, & differeth from the ſame. Acts 19.4. Marke 1.4.

2. *Baptiſme is inſtituted to be a teſtification of our duty towards God, and a binding of us and the Church to thankefulneſſe*, that is, to faith and repentance. *To faith*; that wee might acknowledge for very God this God alone, who is the eternall Father of our Lord Jeſus Chriſt, the Sonne, and the holy Ghoſt, into whoſe name wee are baptiſed; that we worſhip him only, and receive the promiſed benefits with faith. *To repentance*; that our whole life time we being admoniſhed by this rite how we are 2. To bind us to be thankfull unto God, and to be a teſtimony of this our duty.

are waſhed with the bloud of the Son of God, and regenerated by his Spirit, ſhould, in witneſſe of our gratefulneſſe, walke in newneſſe of life; according to thoſe ſayings of Scripture: *John preached the baptiſme of amendment of life. And ſuch were ſome of you, but ye are waſhed. How ſhall we that are dead to ſinne, live yet therein? Know ye not, that all we which have been baptiſed into Jeſus Chriſt, have been baptiſed into his death? We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed up from the dead by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life.* To be baptiſed into the death of Chriſt is, 1. *To bee partakers of Chriſts death, no otherwiſe than if our ſelves were dead.* 2. *To die alſo our ſelves*; which is to mortifie the luſts of the fleſh, by the vertue and power of Chriſts death, and to riſe againe with Chriſt unto newneſſe of life. This mortification God promiſeth us in baptiſme, and bindeth us unto it.

Mar. 1.4. 1 Cor. 6.11. Rom. 6.2, 3, 4. What it is to be baptiſed into Chriſts death.

3. To be a token of our entrance into the Church. Act. 8.38. & 10.48. & 16.15.33.

3. Baptiſme is inſtituted *to be a token and Symbole of our receiving and entrance into the Church.* For theſe are oppoſed and contradictory, *To be*, and, *Not to bee* in the Church: *To enter*, and, *Not to enter* into the Church. For God will have all the Citizens of his Church thus enfranchiſed; and thoſe who are not baptiſed when they may, hee will not have reckoned in the number of his Church. Hither appertaine all thoſe places, in which thoſe who were become Chriſtians, as the Ethiopian Eunuch, Cornelius, the Jaylour of Philippi, Lydia the ſeller of Purple, Paul, &c. are ſaid to have beene preſently baptiſed. Wherefore the Supper alſo is given onely to them who are baptiſed: for they onely are received into the Church. Of this end beare witneſſe thoſe words of Chriſt: *Goe and teach all Nations, baptiſing them &c.* where the word μαθητεύσατε, which Chriſt uſeth, properly ſignifieth, *Make Diſciples*. Thus it is expounded by John: *The Phariſees heard that Jeſus made and baptiſed moe Diſciples than John.* This end is alſo confirmed by the ſubſtitution of Baptiſme, in place of circumciſion, which was in ancient times a Sacrament of receiving Diſciples into the Jewiſh Church.

Mat. 28.19. John 4.1.

4. To be a diſcerning badge of Chriſtians. Mat. 28.19.

4. *That it ſhould be a marke whereby the Church may be diſcerned from all other Nations and Sects.* This end followeth on the former. For they who by a publike Sacrament are received into the Church, are by the ſelfe-ſame diſcerned, and as by a badge diſtinguiſhed from the remnant, the filth of the world. *Goe and teach all Nations baptiſing them:* as if he ſhould ſay, Gather me a Church by the word, and whom ye ſhall make my Diſciples, beleeving with their whole heart, all them, and them alone baptiſe, and ſeparate unto me.

5. To advertiſe us of the croſſe of our preſervation and deliverance. Mat. 20.22.

5. *That it ſhould be a ſignification, or an advertiſement unto us of the croſſe, and of the preſervation of the Church therein, and of the deliuerance of the Church from it.* For it ſignifieth that they who are baptiſed are plunged as it were in affliction, but with aſſurance of eſcaping thence. Hence afflictions are termed by the name of *Baptiſme*. *Are ye able to be baptiſed with the baptiſme, that I ſhall be baptiſed with?* Deliverance from the croſſe the very ceremony it ſelfe of Baptiſme doth ſhew. For we are dipped indeed, but we are not drowned or choaked in the water. Moreover, in reſpect of this end, Baptiſme is compared to the floud. For as in the floud and deluge, Noah and his family were ſhut into the Arke, and were after much trouble and danger ſaved, the reſt of mankind periſhing; ſo in the Church, they who cleave unto Chriſt, although they bee preſſed with calamities, yet at length in their appointed time they are delivered, whilſt the reſt without the Church are overwhelmed with a deluge and gulfe of ſinne. Hither alſo belongeth the place of Paul, where hee compareth the paſſing over the red ſea to Baptiſme, *All were baptiſed to Moſes, in the cloud, and in the ſea.*

1. Cor. 10.2.

6. To ſignifie the unity of the Church. 1 Cor. 12.13. Ephe. 4.5.

6. *To ſignifie the unity of the Church:* and therefore it is a confirmation of this article, *I beleeve the catholike Church. By one ſpirit are we all baptiſed. One Lord, one faith, one Baptiſme.* This end nevertheleſſe may bee contained under the fourth, becauſe when Baptiſme ſevereth the members of the Church from others, it doth alſo joyne and unite them among themſelves.

7. to be a meanes of preſerving and publiſhing more largely the doctrine of Gods free promiſe.

7. *To bee a meanes of preſerving and propagating the doctrine of the promiſe of free ſalvation through the death of Chriſt:* that the baptiſed may have occaſion to teach and

and learne who is the author, and what is the meaning or ſignification and uſe of Baptiſme.

Queſt. 70. *What is it to be waſhed with the bloud, and ſpirit of Chriſt?*

Anſ. It is to receive of God forgiveneſſe of ſinnes, freely, for the bloud of Chriſt, which hee ſhed for us in his ſacrifice on the Croſſe[a]. And alſo to be renewed by the holy Ghoſt; and through his ſanctifying of us, to become members of Chriſt, that wee may more and more die to ſinne, and live holy, and without blame[b].

a Heb. 12. 24. 1 Pet. 1. 2. Rev. 1. 5. and 22. 14. Zach. 13. 1. Ezek. 36. 25.
b Joh. 1. 33. and 3. 5. 1 Cor. 6. 11 and 12. 13. Rom. 6. 4. Col. 2. 12.

The Explication.

THere is a double waſhing in Baptiſme: *externall*, which is by water: and *internall*, which is by the bloud and ſpirit of Chriſt. The internall waſhing is ſignified and ſealed by the externall, and in the lawfull uſe of Baptiſme is joyned therewith. Now this internall waſhing is of two ſorts. 1. *The waſhing of bloud*, which is our remiſſion of ſinnes, and juſtification for the bloudſhed of Chriſt. 2. *The waſhing of the Spirit*, which is our renuing by the holy Ghoſt. Both theſe are at once together performed. Wherefore, *To be waſhed by the bloud of Chriſt*, is to be juſtified, and to receive remiſſion of ſins for the bloud of Chriſt ſhed on the Croſſe for us: *To be waſhed by the holy Ghoſt*, is to be regenerated by the holy Ghoſt: which regeneration is an alteration and change of evill inclinations into good, which is wrought by the holy Ghoſt in our will and heart, that we may have an hatred of ſinne, and contrariwiſe, a purpoſe to live according to the will of God.

A two-fold waſhing in Baptiſme, 1. Externall. 2. Internall. Internall waſhing two-fold, 1. Of bloud. 2. Of the ſpirit.

That this two-fold waſhing from ſins, is ſignified by the Sacrament of Baptiſme, is apparent by theſe places of Scripture. *John preached the Baptiſme of amendment of life, for remiſſion of ſinnes. But yee are waſhed, but yee are ſanctified, but yee are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* Likewiſe, in that we are ſaid by baptiſme *to die, and to be buried with Chriſt, and to put off the body of ſinfull fleſh, and put on Chriſt.* Wherefore Baptiſme is a Symbole and ſigne of both waſhings, or of both benefits, (namely, both of remiſſion of ſinnes, and amendment of life) not onely becauſe this Sacrament hath ſome ſimilitude and correſpondence with both: but alſo becauſe theſe two benefits are ever joyned together, and neither can be without the other. For except Chriſt waſh us, we have no part in him; and, *He which hath not the ſpirit of Chriſt is none of his.* Now our *juſtification*, which is a waſhing by the bloud of Chriſt, and our *regeneration*, which is a waſhing by the holy Ghoſt, differ in this; that juſtification is finiſhed perfectly in this life by imputation: as it is ſaid, *There is to condemnation to them that are in Chriſt Jeſus*: but regeneration, or the mutation of our evill nature into good, is not perfectly accompliſhed in this life, but begun onely; yet ſo that the beginning thereof is truly in all the godly, and is felt of all that are turned unto God, even whilſt they are in this life: becauſe all the godly have a true deſire in their wil and heart to obey God: ſo that they are greatly grieved for their other defects.

Mark. 1. 4. 1 Cor. 6. 11.

John 15. 5. Rom. 8. 9.

Rom. 8. 1.

Queſt. 71. *Where doth Chriſt promiſe us that he will as certainly waſh us with his bloud and ſpirit, as we are waſhed with the water of Baptiſme?*

Anſw. In the inſtitution of Baptiſme; the words whereof are theſe: *Goe and teach all Nations, baptiſing them in the name of the Father, the Sonne, and the holy Ghoſt. He that ſhall beleeve, and be baptiſed, ſhall bee ſaved: but bee*

Mat. 28. 19.

a Mar.16.16. hee that will not beleeve, shall be damned [a]. This promise is repeated a-

b Titus 3.5. gaine, whereas the Scripture calleth Baptisme, the washing of the
c Acts.22.16. new birth [b], and forgiveneſſe of sinnes [c].

The Explication.

THe confirmation of the definition and chiefe ends of Baptisme, is contained in the words of the institution, which are read in S. Matthew, and S. Marke. *Goe and teach all nations, baptising them in the name of the Father, and the Son, and the holy Ghost. He that shall beleeve, and shall bee baptised, shall be saved: but he that will not beleeve, shall bee damned.* These are briefely to be expounded and declared:

Mat.28.19. Mark.16.16.

Teach all.) Teach all, and not some Nations, neither Abrahams posterity onely? Here is *the difference of the Sacraments of the old and new Testament.* For Christ did not institute this new Sacrament for the Jewes onely, to whom properly did belong the old Sacraments: but to all others also succeeding.

Baptising them.) That is, all, who by your doctrine come unto mee, and are made my disciples. And among them are numbred the Infants also of such as come unto Christ, or are Christs disciples. For their Infants also are disciples, as being born in the schoole of Christ. For, *to bee borne in the Church,* serveth to the Infants in stead of their profession. The order here is to be noted and observed. Hee willeth first, that they *be taught*; and after, that they *be baptised.* For he speaketh of men of yeers, which should bee converted unto the faith and Gospel of Christ. Wherefore hee will not have the Sacraments to be dumbe, but signifieth that the Word ought to goe before, and then the Sacraments to follow.

The Word is to goe before the Sacrament.

Foure things signified in these words, *In the name of the Father, Son, and holy Ghost,* used in Baptisme.

In the name of the Father, and the Son, and the holy Ghost. These words, *in the name,* signifie, 1. *That Baptisme was instituted by the common commandement and authority of these three:* and that these three persons do command, that they, who will be members of the Church, bee baptised. Wherefore, it is of like force, when the Minister baptiseth, as if God the Father, the Son, and the holy Ghost did baptise. And hereof also it is manifest, that these three persons are the *three subsistents,* or persons of the Godhead, and are *one true God,* into whom wee are baptised. 2. They signifie that *these three persons confirme unto us by their owne testification, that they receive us into favour, and performe that unto us which is signified by baptisme*; which is, salvation, if we beleeve and be baptised: where is noted the principall end of Baptisme. 3. *To the baptised in the name of the Father, the Son, and the holy Ghost, is,* That hee which is baptised be bound to the knowledge, faith, worship, trust, honour, and invocation of this true God, who is the Father, and the Son, and the holy Ghost. This is the second end of Baptisme, which Paul also in these words declareth: *were yee baptised into the name of Paul?* As if he shoul say: Ye ought to be his, to whom yee have given your name, and bound your selves in Baptisme. 4. *Baptising them in the name of the Father, the Son, and the holy Ghost,* that is, baptising them by invocation of the three persons, invocating the name of the Father, the Sonne, and the holy Ghost upon them. Which three persons, receive us into favour: And the Father verily receiveth us into favour, for the Sonne, by the holy Ghost, whom the Sonne giveth us from the Father.

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1 Cor.1.13.
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He that shall beleeve.) This condition is added unto the promise. For they who are baptised, cannot receive that which is promised and sealed in Baptisme, but by faith: so that without faith neither is the promise ratified, nor the Baptisme available. And in these words is noted briefly *the right use of Baptisme,* in which right use the Sacraments are ratified to them which receive them with a true faith. But in whatsoever corrupt and unlawfull use and administration, the Sacraments are no Sacraments, but are Sacraments to them only, who receive them with a true faith. *The right and lawfull use then of Baptisme is,* when the converted are baptised with observation of that rite and end which Christ appointed: that is, 1. *When the ceremonies or rites instituted by Christ in Baptisme are not changed.* Whence it is manifest that the

What is the right and lawfull use of baptisme.
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droſſe and filth of Papiſts, as, *oyle, ſpettle, and exorciſme or conjuration, taper's, ſalt,* and ſuch like, wherewith they defile Baptiſme, is to be thrown away. Object. *But theſe appertaine and belong to order & comelineſſe. Anſ.* The holy Ghoſt knew well enough, what did appertaine to order and comelineſſe in Baptiſme. Rep. *But they appertaine to the ſignifying of ſome thing. Anſ.* It belongeth not to men to inſtitute any ſigne of Gods will. This alſo wee are to judge and thinke of other ceremonies of the ſame ſtatching. 2. The uſe of Baptiſme is right, *When Baptiſme is given to them, for whom it was inſtituted,* which are all the converted or members of the Church: and, *When of theſe it is received with a true faith:* according to that, *If thou beleeveſt with all thine heart, thou maiſt be baptiſed.* 3. *When Baptiſme is uſed to that end, wherevnto it was inſtituted:* not to the healing of cattell; and ſuch like abuſes. 4. *When Baptiſme is adminiſtred by them, to whom Chriſt hath given it in charge;* that is, the Miniſters of the Church, whom Chriſt hath ſent to teach, and to baptiſe: not by women, or any other which are not ſent of God.

The droſſe, which the Papiſts blend with the ſimplicity of Chriſts inſtitution in baptiſme, is to be rejected.

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Acts 8.37.

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And ſhall bee baptiſed.) Hee would confirme us alſo by the outward ſignes: and therfore this is added, *and ſhall be baptiſed,* that we may know that not only by faith, but by the outward ſigne alſo we are aſſured, that we are of the number of them who ſhall be ſaved.

Shall be ſaved.) That is, let the baptiſed know that he hath thoſe benefits which are ſignified by the ceremony or outward ſigne: that is, that he is juſtified, and regenerated, if hee beleeve. For without faith the promiſe is not ratified, neither doth Baptiſme profit at all. Unto both, *both unto faith, and unto Baptiſme,* the promiſe is adjoyned, but in a diverſe manner; *unto faith,* as a neceſſary mean to apprehend ſalvation: *unto baptiſme,* as a ſigne ſealing the ſalvation we apprehend.

He that will not beleeve, ſhall be condemned.) That is, though he be baptiſed. The uſe of the Sacrament without faith doth not ſave: therefore with faith it doth ſave. *The want of the Sacrament doth not condemne:* Yet ſo, as that want of the Sacrament bee without contempt. For not the want, but the contempt of the Sacraments condemn, as which cannot poſſibly be where faith is. And hence it commeth, that if wee convert this propoſition, *He that ſhall beleeve and be baptiſed, ſhall be ſaved,* we cannot retaine both neceſſarily. Now we convert it thus: *He that ſhall be ſaved, ſhall beleeve & be baptiſed,* this propoſition is not neceſſary, becauſe ſome may bee ſaved, which are not baptiſed: but none can be ſaved, which doe not beleeve. Wherefore there is not the ſame neceſſity of faith and the Sacraments: The Sacraments are then neceſſary, when they may be had according to the ordinance and inſtitution of God. For the contempt of the Sacrament, when it may ſo be had, is repugnant unto faith. Object. *Chriſt attributed ſalvation both to faith, and to Baptiſme. Therefore in converting the propoſition, wee muſt affirme both of it; and ſo affirme of him that is to bee ſaved, that hee is alſo to beleeve and bee baptiſed. Anſw.* Chriſt attributeth ſalvation to both, but not to both alike: to Faith, as the meane; to Baptiſme, as the ſigne whereby ſalvation is ſealed to us.

Queſt. 72. *Is then the outward Baptiſme of water the waſhing away of ſins?*

Anſ. It is not [a]. For the bloud of Chriſt alone cleanſeth us from all ſin [b].

On The 27. Sabbath.

a Mat. 3.11. 1 Pet. 3.21. Epheſ. 5.2.

b 1 Joh. 1.7. 1 Cor. 6.11.

The Explication.

AS it is true of the Sacraments in generall, that ſome formes of ſpeech concerning them are *proper, ſome unproper,* which are termed Sacramentall phraſes: So alſo the formes of ſpeaking of Baptiſme in ſpeciall, are either *proper, or unproper. Proper* formes of ſpeaking are theſe; 1. When they who take the ſigne are ſaid to take the thing ſignified: as, *Hee which ſhall beleeve and be baptiſed, ſhall be ſaved.* 2. When the ſigne is ſaid to ſignifie the thing: as, *Baptiſme is a ſigne of the waſhing away of ſinne. He gave unto them circumciſion to be a ſigne of the covenant.*

Proper and unproper formes of ſpeaking of baptiſme.

covenant. Unproper or *figurative* kinds of ſpeaking are, 1. When the ſigne is ſaid to be the thing it ſelfe thereby ſignified: as, *Baptiſme is the laver or waſhing of regeneration.* 2. When the Sacrament is ſaid to give the thing ſignified, or other things by conſequence belonging to the thing ſignified: as *Baptiſme ſaveth us.* The three latter rules and formes of ſpeech proportioned by them are equivalent with Chriſts promiſe: *He which ſhall beleeve, and ſhall be baptiſed, ſhall be ſaved:* And all of them ſignifie this one ſpeech; *Baptiſme is a certaine ſigne or token of remiſſion of ſins and everlaſting ſalvation unto beleevers.* For theſe and the like figurative ſpeeches of the Sacraments are to bee interpreted like as the figurative ſpeeches of the Sacrifices. The Sacrifices are called oftentimes *an expiation* or *doing away of ſins:* and yet the Apoſtle affirmeth, that *it is unpoſſible that the bloud of Buls and Goats ſhould take away ſins.* So when it is ſaid: *Baptiſme ſaveth us*; or, *it is the waſhing of the new birth*, or, *it is the waſhing away of ſinnes*: it is all one, as if it were ſaid, Baptiſme is the ſigne or token of all thoſe.

Heb.9.13.

Queſt. 73. *Why then doth the holy Ghoſt call Baptiſme the waſhing of the new birth, and forgiveneſſe of ſinnes?*

Anſw. God ſpeaketh ſo not without great cauſe: to wit, not onely to teach us, that as the filth of our body is purged by water; ſo our ſinnes alſo are purged by the bloud and ſpirit of Chriſt [a]: but much more to aſſure us by this divine token and pledge, that we are as verily waſhed from our ſins with the inward waſhing, as wee are waſhed by the outward and viſible water [b].

a Rev.1.5. & 7.14. 1 Cor.6.11.
b Mar.16.16. Gal.3.17.

The Explication.

THree cauſes there are why the Scripture ſpeaketh after this ſort, mutually changing the names of the ſignes and things. 1. *In reſpect of an analogie or proportion betweene the ſigne and the thing ſignified.* For ſuch a manner of thing is the thing ſignified in his kinde, as the ſigne is in his kinde. For as water, that is, the ſigne, waſheth away all filth: ſo alſo the bloud of Chriſt, that is, the thing ſignified, waſheth and cleanſeth us from ſin. And as the ſigne is applied outwardly by the Miniſter: ſo God will beſtow and apply inwardly the thing ſignified by the vertue of his ſpirit, unto them, who receive the ſigne with a true faith. For as the Miniſters work without, ſo God doth worke within. 2. *For confirmation of faith in us.* For the ſignes teſtifie Gods will towards us: which they teſtifie by reaſon of the promiſe adjoyned, as is this; *He that ſhall beleeve, & ſhall be baptiſed, ſhall be ſaved.* But why ſpeaketh the Scripture thus for our confirmation? Becauſe in the lawfull and right uſe of the Sacraments there is a joynt-exhibiting and receiving both of the ſignes, and of the things. Wherefore to teach us what the Sacrament giveth being received aright; and to confirme unto us, that it giveth it: for this cauſe the Scripture changeth the names, attributing that to the ſigne, which pertaineth to the thing, and that to the thing, which pertaineth to the ſigne. This is the third cauſe depending on the ſecond; namely, this *joynt exhibiting of the things with the ſignes.*

Queſt. 74. *Are infants to be baptiſed alſo?*

Anſw. What elſe? For ſeeing they belong as well unto the covenant and Church of God, as they who are of a full age [a]; and ſeeing alſo unto them is promiſed remiſsion of ſinnes by the bloud of Chriſt [b], and the holy Ghoſt the worker of faith, as well as unto thoſe of full growth,

a Gen.17.7.
b Mat.19.14.

growth [c], they are by Baptiſme to bee ingraffed into the Church of God, and to be diſcerned from the children of infidels [d], in like ſort as in the old Teſtament was done by circumciſion [e], in the place whereof is Baptiſme ſucceeded in the new Teſtament [f].

c Luk.1.14.15. Pſalm.22.11. Eſa.44.1,2,3. Acts 2.39.
d Act.10.47.
e Gen.17.14.
f Col.2.11, 12,13.

The Explication.

FOr the more eaſie underſtanding of this queſtion, let us firſt poſitively define in generall, *Who are to require baptiſme*: and, *Who are to bee admitted unto it.* 1. *They who are not as yet the Diſciples of Chriſt*, that is, of the number of them which are called, neither agreeing unto the doctrine, nor obedient unto the Miniſtery; *are not to bee admitted unto Baptiſme.* 2. *Neither ought they deſire Baptiſme, who feele themſelves not to bee as yet the Diſciples and Schollers of Chriſt.* The reaſon of both theſe is, becauſe Chriſt ſaith, firſt, *Teach all nations*: that is, make all nations my Diſciples: and then hee willeth them to bee baptiſed. Wherefore all they, and they alone are to bee baptiſed according to the commandement of Chriſt, unto whom the covenant doth belong: namely, ſuch as are, and ſo ought to bee accounted, members of the viſible Church; whether they be of underſtanding, profeſſing faith, and amendment of life, or infants born in the wombe of the Church. For all the children of the faithfull are in the covenant and Church of God, except they exclude themſelves. Or, All they are to be baptiſed, who are to be accounted for the diſciples & ſchollers of Chriſt: But for the diſciples of Chriſt are to be accounted all thoſe of underſtanding, who profeſſe faith and repentance; neither they only, but their infants alſo, which are born in the Church, that is, in the ſchoole of Chriſt: which alſo teacheth and inſtructeth them by his holy ſpirit, according to their capacitie, or as the condition of their age will bear. Out of this *generall* poſition thus concluded, wee may eaſily determine of this *ſpeciall*; *Whether infants are to bee baptiſed. For, If they bee diſciples of Chriſt, and part of the Church, they are to be baptiſed: But ſuch they are: Therefore they ought to be baptiſed.* The Major is the flat preſcript of Chriſt: The Minor is moſt evident out of the forme of the covenant, and other places. The reaſons alledged in the Catechiſme for the Baptiſme of Infants are foure.

They are not to be baptiſed, who beleeve not the doctrine.

All that are the ſcholers of Chriſt are to be baptiſed.

Baptiſme of infant confirmed by foure arguments.

1. All that belong to the covenant and Church of God, are to bee baptiſed: The infants of Chriſtians (as well as the aged) belong to the covenant and Church of God: therefore the infants of Chriſtians are to be baptiſed as well as the aged. The Major is proved, becauſe the *whole Church* is to bee baptiſed, according to Chriſts commandement, *Goe and teach all nations, baptiſing them*: and according to that of Saint Paul; *By one ſpirit are all baptiſed into one Baptiſme.* The Minor is cleere out of the forme of the covenant: *I will bee thy God, and the God of thy ſeed*: and out of Chriſts commandement. *Suffer little children to come unto me, for of ſuch is the kingdome of God.*

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Mat.28.19.
1 Cor.12.13.
Gen.17.7.
Mat.19.14.

2. Unto whom belongeth the benefit of remiſſion of ſinnes and regeneration, they may not bee forbidden Baptiſme: But unto the infants of the Church belongeth the benefit of remiſſion of ſinnes and regeneration; that is, remiſſion of ſinnes by the bloud of Chriſt, and the holy Ghoſt the worker of faith is promiſed to infants, as well as to the aged: Therefore the infants of Chriſtians ought to bee baptiſed. The Major is confirmed out of thoſe words of Peter: *Amend your lives, and bee baptiſed every one of you in the name of Jeſus Chriſt. For the promiſe is made unto you, and to your children.* Againe, *Can any man forbid water, that theſe ſhould not bee baptiſed, who have received the holy Ghoſt as well as wee?* This is alſo proved by manifeſt reaſon. For unto whom the things ſignified belong, unto them alſo doth the ſigne belong, except ſome condition in the manner of uſing it hinder, or except there bee ſome expreſſe circumſtance of the inſtitution, hindring and letting the uſe of the rite and ceremonie: as in ancient times, the women were excluded, and debarred circumciſion in regard of their ſex: and at this day *the ſhewing forth of the Lords death, and the proving of themſelves*, which infants cannot

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Acts 2.38,39. & 10.47.

performe, excludeth them from the Sacrament of the Supper. The Minor is apparent
Gen.17.7. out of the forme of the covenant, *I will bee thy God, and the God of thy ſeed:* and out
Matth.19.14. of the promiſe: *Suffer little children to come unto mee, for of ſuch is the kingdome of*
Act.2.39.&3.25. *God:* And out of theſe ſayings: *To you and to your children is the promiſe made. Yee*
1 Cor.17.14. *are the children of the Prophets, and of the covenant which God hath made unto our*
Rom.11.16. *Fathers. Your children are holy. If the roote bee holy, the branches alſo are holy.* So alſo John Baptiſt was ſanctified in the wombe. If a man diligently weigh theſe teſtimonies of Scripture, he ſhall perceive doubtleſſe, not only that it is lawfull, but alſo that this Sacrament of Baptiſme muſt & ought to be given to infants: becauſe the infants are holy, the promiſe is made unto them, theirs is the kingdome of God: and God ſaith alſo, that nee is their God; who certainely is not the God of the wicked. Moreover, there is no condition or circumſtance in the infants, hindring the uſe of Baptiſme. Can any man then forbid water, that thoſe ſhould be baptiſed, who are partakers of the ſame benefits with the whole Church?

3 3. A Sacrament, which is inſtituted of God to this end, that it may bee a ſolemne receiving into the Church, & a ſevering or ſigne of diſtinguiſhing the whole Church from all other ſects, muſt be communicated to all ages whereunto the covenant, and receiving into the Church, & diſtinction from infidels agreeth. But Baptiſme is ſuch a Sacrament. Therefore it muſt needs bee adminiſtred to all ages, and by conſequent hereof to infants alſo. The conſequence is good, being drawne from the proper finall cauſe to the effect. For to whomſoever the finall cauſe agreeth, to them the effect is rightly and neceſſarily attributed.

4 4. Circumciſion in the olde Teſtament belonged to both ages, and to infants. Baptiſme in the new Teſtament ſucceedeth circumciſion, and indeed ſo ſucceedeth, as it hath the ſame uſe, which circumciſion had in the olde Teſtament: *Yee are*
Col.2.11. *circumciſed in Chriſt with circumciſion made without hands, by putting off the ſinfull bodie of the fleſh, through the circumciſion of Chriſt, in that yee are buried with him through Baptiſme, in whom yee are alſo raiſed up together*: Therefore Baptiſme is our circumciſion, that is, a Sacrament whereby the ſame things are confirmed and conferred, and that unto as many now in the new Teſtament; which were confirmed and conferred, and to as many as they were confirmed and conferred in the olde Teſtament by circumciſion. Wherefore the Anabaptiſts, denying Baptiſme to
1 infants borne in the Church, not onely *ſpoyle them of their right*; but alſo *obſcure*
2 *the grace of God*, who will that the ſeede of the faithfull ſhould from their birth-
day, yea, and from their mothers wombe be reckoned for members of the Church:
3 yea further, *they derogate manifeſtly from the grace* offered in the new covenant, and ſcantle it leſſe than the grace of the old covenant, ſeeing they deny that Baptiſme
4 is now extended unto thoſe infants, to whom circumciſion was extended: *They*
5 *taken the comfort of the Church and faithfull Parents: they cancell the ſolemn bond, where-*
6 *by God will have the ſeede of his people from their firſt infancy bound unto him*, and diſcerned and ſevered from the reſt of this world: *they impaire and make faint, in*
7 *Parents and children, the ſtudy of thankefulneſſe, and keeping their bond: they impudent-*
8 *ly contradict the Apoſtles*, affirming that they cannot bee forbidden water, who are endowed with the holy Ghoſt: *they ſaucily reſtraine and keepe back the infants from*
9 *Chriſt, who biddeth them to bee brought unto him.* Laſtly, *they profanely detract from Chriſts generall precept of baptiſing all.* All which abſurdities manifeſtly prove, that the impugnation of infants Baptiſm, whereon they are conſequent, is no light errour, but an impious, profane hereſie, contrary to Gods word and the comfort of the Church. Wherefore this, and the like follies of the Anabaptiſts ſect, is with the more circumſpection and warineſſe to bee avoided, which doubtleſſe have been inſpired by the divell, and is an execrable monſter, compoſed and made of divers hereſies and blaſphemies.

Objections of Anabaptiſts againſt the baptiſing of infants.

Object.1. *No opinion is to be received, whereof wee have neither expreſſe commande-*
ment nor apparent example in the Scripture. But there is no commandement or ex-
ample extant in Scripture of baptiſing infants: wherefore the Baptiſme of infants is not
to bee permitted in the Church. Anſ. The Minor is an open falſehood. For we reade
a ge-

a generall commandement to this purpose, *Baptise all nations.* To these *all* the infants of the Church appertaine. There are famous examples of whole families baptised by the Apostles without excluding the infants belonging to those families. *Lydia a seller of purple, and her whole household, was baptised. The Jaylour of Philippi was baptised with all that belonged unto him straight-way. I baptised all the house of Stephanas.* Repl. 1. *Christ doth not expresly command that infants should bee baptised. Ans.* Neither doth he expresly command that any of ripe yeares; men, women, citizens, countrey-men, fullers, threshers, and other base artisans, such as for the most part Anabaptists are: he commandeth that all bee baptised, of what age, sex, condition or state soever, which pertaine to the covenant, and the Church. And in generall prescripts and lawes, the rehearsall of each particular is not required; because lawes passe on the whole kinde: and will that the like censure take place in particulars of any generall, which is of force in the generall it selfe. The Anabaptists themselves forbid not women to come to the Supper; yet have they no expresse commandement or example in Scripture for this fact. Touching Baptisme we have a generall precept. *Teach all nations* (saith Christ) *and baptise them.* His commandement is that all bee baptised who are disciples; But infants are disciples, because they are borne in Christs schoole: and are taught in their kind. Peter also injoyneth the same, saying: *The promise is made to you, and to your children: therefore bee baptised every one of you. Can any man forbid water, that these should not be baptised, which have received the holy Ghost as well as wee?* And Paul prescribeth the same Baptisme, teaching us that *we are circumcised in Christ*, and *buried with him through Baptisme.* Our Baptisme therefore was appointed in place of circumcision: which deputation or appointment standeth for a precept. Rep. 2. *They who are to be baptised, must first bee taught; Teach all nations, baptising them &c. Infants cannot be taught: therefore they cannot be baptised. Ans.* The Major is true of men of ripe yeares and full growth, capable of instruction, of which the first gathering of the Church was. These Christ commandeth first to be taught, then to be baptised, so to bee distinguished from others. It is false of infants, either borne in the Church, or entering into the Church with their faithful Parents in their conversion: because Christ speaketh not of infants, but of men of competent age to be taught, that they ought not to bee received into the Church, except they be first taught the principles of faith and christianity. But infants are comprehended under the forme of the covenant, *I will be thy God, and the God of thy seed*, even before they are capable of instruction: therefore they ought to be baptised, ere they can be taught. Repl. 3. *In the examples of baptising whole households, a figure Synecdoche is implied, taking the whole households for part of the households, and it is meant that they onely were baptised, who believed and confessed their faith. Wherefore, baptising of infants is not cleerely proved out of those examples. Ans.* The Antecedent is false, seeing the Apostles history maketh no such exclusion; and wee need not run to a figure, when there is no reason why the proper sense should not be retained. Rep. 4. *Yes, there is a two-fold reason of this Synecdoche: One, that the Apostles did not infringe Christs commandement and appointment: Another, that the circumstances of those examples exclude infants. For it is there said: They preached the word of the Lord to all that were in his house; when yet (by your grant) they preached not to infants. Againe, the whole house rejoyced. The whole house of Stephanas ministred unto the Saints. Wherefore infants are excluded. Ans.* To the first exception we answer, denying that infants Baptisme is repugnant to Christs institution, who will that all, who pertaine to him and to his Church, have the cognizance of Baptisme, as hath been sufficiently proved. It is untrue therefore that they say the Apostles abstained from the Baptisme of infants by Christs institution. To the second exception we answer, denying that out of the circumstances alledged there followeth a Synecdoche in the phrases of Baptisme. For the infants might bee baptised with their Parents, though themselves heard not the word, nor ministred to the Apostles, but their Parents onely, and other aged in the house; seeing infancy might exclude them from hearing the word and ministring, but not sequester them from Baptisme, no more than from salvation it selfe. Therefore it is said to Cornelius: *Hee shall speak words*

Acts 16.15.33. 1 Cor. 1.16.

Acts 2.38.39. Acts 10.47.

Col. 2.11,12.

Acts 16.31.

1 Cor. 16.15.

Acts 11.14.

words unto thee, whereby both thou and all thine houſe ſhall be ſaved. Wherefore, ſetting aſide ſuch frivolous cavils, we muſt hold faſt this doctrine, that Baptiſme of infants was commanded by Chriſt, and alwaies practiſed by the Apoſtles and the whole Church. Auguſtine ſaith, *The whole Church holdeth by tradition the Baptiſme of infants.* Where he alſo concludeth; *What the whole Church holdeth, being no decree of any Councell, but perpetually obſerved, that we juſtly beleeve to have been delivered and confirmed by Apoſtolike authority.*

Lib. 4 cap. 23. Cont. Donat.

Marke 16.16. Object. 2. *They who beleeve not, are not to be baptiſed: For it is ſaid, Hee that ſhall beleeve, and ſhall be baptiſed. But infants doe not beleeve. Therefore they are not to be baptiſed. For unto the uſe of Baptiſme, faith is neceſſarily required: for whoſoever ſhall not beleeve ſhall be condemned: But unto thoſe that are condemned, the ſigne of grace muſt not bee given. Anſw.* 1. The Major holdeth not generally. Wee might, for inſtance, oppoſe unto them the example of circumciſion which was given to infants who could not yet beleeve. It is true therefore of thoſe who are of underſtanding, that of them none are to be baptiſed, but ſuch as beleeve. Neither yet are they able to pronounce of thoſe who are of underſtanding, that they do beleeve. Wherefore if infants are not to be baptiſed, becauſe they have no faith: neither are they then, who are of age and underſtanding, to be baptiſed, of whom it cannot be knowne whether they do beleeve or no. As, Simon Magus was baptiſed, and yet was an hypocrite. But ſay they, *Profeſſion of faith is ſufficient for the Church.* We confeſſe that this is true; and wee adde further, that to bee borne in the Church is to infants in ſtead and in place of profeſſion. 2. Where they ſay; *that unto the uſe of Baptiſme faith is required*; we grant it: but yet diſtinguiſhing of faith: ſo that wee ſay, *Actuall faith is required in thoſe of underſtanding, but in infants is required an inclination only to actuall faith.* So unto the uſe of circumciſion was required actuall faith in thoſe of underſtanding, but in infants an inclination thereto only. There are then foure termes in their Syllogiſme, or there is in it a fallacy of taking that to bee ſpoken but in part, which is more generally ſpoken. *They which beleeve not,* to wit, ſimply, neither in profeſſion, nor in inclination, *are not to bee baptiſed.* But the infants of the faithfull beleeve in inclination. 3. Wee deny the Minor propoſition, which denieth that infants doe beleeve: *For infants doe beleeve after their manner,* that is, according to the condition of their age, whereby they have an inclination to beleeve, or to beleeve by inclination. For, faith is in infants potentially, and by inclination, although bee not in them actually, as in thoſe, who are of age and underſtanding. And ſo wicked infants, which are without the Church, have no actuall impietie and wickedneſſe, but an inclination onely to wickedneſſe: ſo godly infants, which are in the Church, have not actuall piety and godlineſſe, but an inclination onely to godlineſſe, not by nature indeed, but by the grace of the covenant. Furthermore, infants alſo have the holy Ghoſt, and are regenerated by him, as John was filled with the holy Ghoſt, when as yet hee was in the wombe: And it is ſaid unto Jeremy, *Before thou cameſt out of the wombe, I ſanctified thee.* If infants have the holy Ghoſt, then doubtleſſe hee worketh in them regeneration, good inclinations, new motions, and all thoſe other things which are neceſſary unto ſalvation, or at leaſt hee himſelfe ſupplieth all theſe things, and ſufficeth for their baptiſme; as Peter ſaith: *Who can forbid water from them who have received the holy Ghoſt as well as we?* Wherefore Chriſt numbred little children amongſt the faithfull. *He that offendeth one of theſe little ones which beleeve in me.* Wherefore, infants doe not profane Baptiſme, as the Anabaptiſts ſhamefully ſlander us.

Infants beleeve by an inclination to faith, & therefore are to bee baptiſed.

Jerem. 1.5.

Acts 10.47.

Mat. 18.16.

Object. 3. *If the ſigne of the covenant pertaine unto all to whom the promiſe of the covenant pertaineth, then the Sacrament of the Lords Supper muſt bee adminiſtred to infants, becauſe the Supper alſo is a ſigne of the covenant: But the Supper (as you grant) is not to bee adminiſtred to infants: Therefore neither Baptiſme. Anſ.* This objection proceedeth againſt the Major of our firſt and ſecond reaſons before expreſſed, where we conclude not thus, *Therefore every ſigne*; but thus, *Therefore ſome ſigne is to be tendred and given to infants*; to wit, that ſigne, 1. *Which hath no conditions excluding infants.* 2. *Which is an initiating or entering of them into the Church.* And in the new

covenant Baptiſme alone is ſuch a ſigne. Which we prove thus: Baptiſme only requireth the holy Ghoſt, and faith, whether *actuall* or *potentiall*, that is, in inclination: as appeareth by Peters words: *Can any man forbid water, that they ſhould not bee baptiſed, who have received the holy Ghoſt?* Againe, Baptiſme onely is a receiving into the Church. Therefore it alone is ſuch a ſigne as is afore ſpecified. If they thus urge their argument: *If Infants are to bee baptiſed, they are alſo to bee admitted unto the Supper; for the Supper is to be given to the whole Church as well as Baptiſme: But they are not to be admitted unto the Supper, as your ſelves confeſſe: Therefore neither to Baptiſme.* *Anſ.* This reaſon doth not follow, becauſe there is a great difference between Baptiſme and the Supper. For, 1. Baptiſme is a Sacrament of entrance and receiving into the Church: whence it commeth, that the Supper is to bee granted to none, except hee bee firſt baptiſed. But the Supper is a ſigne of our abode in the Church, or a confirmation of our receiving into the Church. For, the Supper is inſtituted for our confirmation, to bee a ſigne, whereby God might confirme and ſeale unto us, that hee, having once received us into the Church, will alſo evermore preſerve us in it, that we never fall from it, or forſake it, and alſo that hee will continue his benefits once beſtowed upon us, and will cheriſh and nouriſh vs by the body and bloud of Chriſt. This confirmation, they who are of age and underſtanding, ſtand in need of, as who are diverſely tempted. 2. Unto Baptiſme regeneration by the holy Ghoſt, and faith, or an inclination to faith and repentance, ſufficeth: but in the Supper conditions are added and required, which hinder the uſe thereof to bee geared unto Infants. For in the Supper it is required, 1. *That they who uſe the ſigne ſhew forth the death of the Lord. That they try themſelves, whether they have faith and repentance, or no.* And ſeeing the age of infants cannot doe theſe things, it is manifeſt, that infants are for good cauſe excluded from the Supper, & yet not from Baptiſme. And therefore although they are to be baptiſed, yet they ought not to bee admitted into the Supper. For unto thoſe Sacraments only are infants to bee admitted, which are ſignes of receiving into the Church and covenant, and which have no ſuch condition adjoyned, whereby their age is excluded. Such a Sacrament is Baptiſme in the new Teſtament; not the Lords Supper.

Infants are not to be admitted to the Supper although they are to be baptiſed. Two reaſons hereof.

Object. 4. *If Baptiſme ſucceeded circumciſion, then now alſo onely the male children ſhould be baptiſed, and in the 8. day. But this is not ſo. Therefore Baptiſme ſucceeded not circumciſion.* *Anſ.* The Major is denied: for Baptiſme ſucceeded circumciſion, not in every *circumſtance*, but in the *thing ſignified*, in the *end*, and *uſe*: And in theſe the two Sacraments accord, though the circumſtances of ſex and age be not common to both. For God expreſly reſtrained circumciſion to the males; & ſpared the females. Howbeit he comprehended them in the males; in aſmuch as, To be borne of circumciſed Parents, was to them in ſtead of circumciſion. The women therefore were circumciſed in the men, that is, were reputed circumciſed, becauſe they ſprung of them. Whence Chriſt calleth a holy woman, *a daughter of Abraham*: and the ſonnes of Jacob oppoſe theſe two betweene themſelves, *our ſiſter*, and *an uncircumciſed perſon*, when they ſaid: *Wee cannot give our ſiſter to an uncircumciſed man.* Wherefore God excepted the woman in times paſt from circumciſion, and determinately ſet downe the circumſtance of the eighth day: but in Baptiſme, theſe circumſtances of ſex and age are not expreſly mentioned: but there is a generall commandement, that all the children of the godly muſt by this ſymbole be ingraffed into the Church: whether that be done on the eighth day, or preſently after their birth.

Luke 13. 16. Gen. 34. 14.

OF CIRCUMCISION.

The two laſt queſtions touching Baptiſme before propoſed, have Relation to the doctrine of Circumciſion: and whatſoever can bee ſaid of circumciſion, is fitly annexed to the doctrine of Baptiſme. It remaineth therefore that wee briefely diſcuſſe thoſe queſtions, which are eſpecially to bee obſerved concerning circumciſion.

1. What Circumcision was.
2. Why it was instituted.
3. Why abolished againe.
4. What succeeded in place thereof.
5. How Baptism and Circumcision agree, and how they differ.
6. Why Christ was circumcised.

1. What Circumcision was.

CIrcumcision was a rite and ceremony, whereby all the males among the children of Israel were by Gods commandement circumcised, that this rite might bee a seale of the Covenant made with Abrahams posterity. Or, *It was a cutting off of the fore-skin from all the men-children of the people of Israel, injoyned by God to bee a signe of the Covenant entered with Abraham and his posterity, signifying and sealing unto them the cutting off of the fore-skinne of their hearts by the promised seed which should be borne; distinguishing them from other Nations, and binding them to faith and obedience towards God.* Genes. 17. 10. *This is my Covenant, which ye shall keepe between mee and you, and thy seed after thee: Let every man-childe among you be circumcised.* Rom. 14. 1. *He received the signe of Circumcision, as the seale of the righteousnesse of faith.* Deut. 30. 6. *The Lord thy God will circumcise thine heart, and the heart of thy seed, &c.* Circumcision therefore bound the Jewes only: other Nations had free choise, if they perhaps imbraced the Jewish Religion, and repaired to their Church, to be circumcised, or not circumcised. We must here observe, that they of the Old Testament were of three sorts: 1. There were *Israelites*, which were of Abrahams posterity, and were necessarily bound by the Law to observe Circumcision and other ceremonies. 2. There were *Proselytes*, that is, outcommers, who came from out of the Gentiles to enter the Jewish Religion; and for confirmation of their faith, they yeelded themselves to Circumcision, and to the whole ceremoniall Law. Of these mention is made, Acts 2. 10. Matthew 23. 15. 3. There were *Religious men*, converted from Gentilisme to the Jewish Religion, who beleeved the doctrine and promises of God, but were not circumcised, nor observed the ceremoniall Law; because it was lawfull for the Gentiles to submit, or not submit themselves to Circumcision and the ceremoniall Law: Such were Naman the Syrian, the Ethiopian Eunuch, and others specified in the Acts. Acts 2. 5. *There were dwelling in Jerusalem Jewes, men that feared God.* Object. *The men-children only were circumcised: Therefore the women, it seemeth, were excluded from grace.* Ans. No: for the women were comprehended in the Circumcision of the men; and sith God spared their weake sexe, it sufficed, that they should bee reckoned for the seed of Abraham, and have interest in the Covenant, in that they came of circumcised Parents.

Three estates of men in the Old Testament.
1. Israelites.
2. Proselytes.
3. Religious men.
See the fourth Object. of the Anabap. pag. 743.

2. What were the ends of Circumcision.

1 CIrcumcision was instituted, 1. *That it might be a signe of the grace of God towards Abrahams posterity*, and that doubly: First, *That God would receive into the Covenant the beleevers, by the Messias who was to come*: Secondly, *That hee would give them the land of Canaan, and grant his Church a certaine place there, untill the comming of the Messias.* 2 2. *That it might be a bond, to binde Abraham and his seed unto thankfulnesse, or to faith and repentance, and so to keep the whole Law.* 3 3. *That it might be a marke, to distinguish the Jewes from other Nations and Sects.* 4 4. *That it might bee a Sacrament of initiating and receiving them into the visible Church.* 5 5. *That it might be an accusation, and a signification of uncleannesse by naturall propagation in all men.* Or, *That it might be a remembrance unto them of naturall uncleannesse, and of casting from them the masse of sinne, especially of uncleannesse, rebelling against the law of chastity.* Deut. 10. 16. *Circumcise the fore-skinne of your hearts, and be not any more stiffe-necked.* Jerem. 4. 4. *Be circumcised unto the Lord, and take away the fore-skinnes of your hearts.* 6 6. *That it might be a signe, which should shew and signifie, that the means of their deliverance through Christ, which was to come, should not come elsewhence, than from the bloud of Abraham.* Genes. 22. 18. *In thy seed shall all Nations be blessed.*

3. Why

3. *Why Circumciſion is aboliſhed.*

CIrcumciſion is aboliſhed, 1. *Becauſe the thing ſignified is exhibited.* For among other things it ſignified, that the Meſſias, promiſed unto the Fathers, ſhould come at length in his appointed time, and ſhould in our behalfe take our nature. 1
2. *Becauſe Circumciſion was inſtituted for the ſevering of the Jewes from all other Nations: but now the Church, that difference being aboliſhed, is collected and gathered out of all Nations.* Wherefore the Meſſias being exhibited, and the difference of that people from other Nations being revoked, the type of Circumciſion was likewiſe to be cancelled. For it is a point of a wiſe Law-giver, when the cauſes are changed, to alter ſuch lawes and decrees alſo, as depend on them, and concerne them. And now the Sacrament of Baptiſme performeth the ſame unto us, which Circumciſion did unto them. Moreover, as Circumciſion was a ſigne unto them of their receiving into the people of God; ſo is Baptiſme unto us the firſt marke, which ſevereth the Church from the wicked. 2

4. *What ſucceeded in place of Circumciſion.*

BAptiſme in the New Teſtament ſucceeded in place of Circumciſion. One Sacrament ſucceedeth another, when one being aboliſhed, another is ſubſtituted in the roome thereof; and that ſo, that under diverſe rites and ceremonies the ſame thing be ſignified; and ſo, as to have the ſame uſe and end, which the former Sacrament had. That Baptiſme thus ſucceeded Circumciſion, is proved: 1. By the authority of Paul the Apoſtle: *In whom alſo ye are circumciſed with Circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the Circumciſion of Chriſt, in that ye are buried with him through Baptiſme; in whom yee are alſo raiſed up together, through the faith of the operation of God, which raiſed him from the dead: And ye, which were dead in ſins, and in the uncircumciſion of your fleſh, hath he quickned together with him; forgiving you all your treſpaſſes.* Here the Apoſtle by two reaſons proveth that there is no fruit or uſe of externall Circumciſion: or, that Circumciſion is now no longer to bee retained in the new Church: Firſt, becauſe wee have Circumciſion *not made with hands*, that is, *ſpirituall* in Chriſt; a ſigne whereof was the corporall Circumciſion; that is, becauſe that is now accompliſhed and fulfilled in Chriſt, which was by Circumciſion prefigured and ſhadowed. Againe he proveth it becauſe Baptiſme now hath the ſame ſignification and uſe, which heretofore Circumciſion had: this onely is the difference, that Baptiſme is the ſigne of the thing exhibited, which Circumciſion prefigured, when it was yet abſent, and not exhibited. Wherefore wee are taught by this place of Paul, that Baptiſme is the ſame to Chriſtians, which Circumciſion was before to the Jewes. 2. That Baptiſme was inſtituted in the ſame place of Circumciſion, the end common to both theſe Sacraments convinceth: becauſe both theſe Sacraments are a ſigne of our Adoption into the people of God, and a Sacrament of our admiſſion and receiving into the Church. For as the Infants of the Jewes and Proſelytes, as borne Citizens of the Church, were forthwith circumciſed on the eighth day; but thoſe who were of elder yeeres, were then firſt admitted into Circumciſion, when they profeſſed Judaiſme: ſo alſo the Infants of Chriſtians are preſently baptiſed; but the elder ſort are not, untill they have made profeſſion of true Chriſtian doctrine; inſteed of which profeſſion, it ſerveth the infants that they were borne in the Church.

Baptiſme ſucceeded Circumciſion

What the ſucceeding of one Sacrament in place of another is.

Coloſ. 2. 11, 12, 13.

5. *How Baptiſme agreeth with Circumciſion, and how it differeth from it.*

CIrcumciſion and Baptiſme agree, 1. *In the chiefe and principall end:* whereas in both is ſealed the promiſe of grace by Chriſt, which is alwayes one and the ſame. 1. *By both of them is ſignified regeneration,* and a promiſe is made on mans part of faith and obedience towards God. 3. Both of them is a Sacrament of our entry, admiſſion,

They agree, 1. In end. Rom. 4. 11. Tit. 3. 5. 2. In ſignification.

admission, and ingraffing into the Church. Circumcision and Baptisme differ, 1. *In rite or ceremony*. For the same are not the rites of Circumcision and of Baptisme. 2. *In circumstance of sexe and age*. For Circumcision was injoyned the males alone on the eighth day: but Baptisme pertaineth to both sexes in the Church presently after their nativity and birth. 3. *In the manner of signifying*. Circumcision (on Gods behalfe) promised grace for the Messias to come: Baptisme for the Messias exhibited. The circumcised were received into favour for Christ, which was to be exhibited; the baptised are received for Christ exhibited. 4. *In a particular promise*. For Circumcision had a promise also of a corporall benefit: that is, it was a testimony also, that God would give a certaine place for the Church in the Land of Canaan, untill the comming of the Messias: Baptisme hath no promise in particular of any temporall benefit. 5. *In manner of binding*. Circumcision (on our behalfe) did binde the Church to observing of the whole Law, Ceremoniall, Judiciall, and Morall: Baptisme bindeth us onely to the Morall Law; that is, to faith and amendment of life. 6. *In their objects and continuance*. Circumcision was instituted onely for Abrahams posterity, and it was to continue but untill the comming of Christ: Baptisme was instituted for all Nations, that are desirous and willing to come unto the society of the Church, and it shall continue untill the end of the world.

Colos. 2. 11. Deut. 30. 6. Jerem. 4. 4. Marke 1. 4. Rom. 6. 3.

3. In effect they differ:
1. In rites.
2. In circumstance of sexe and age. Gen. 17. 10. Mat. 28. 19.
3. In the manner of signifying.
4. In particular promise. Gen. 19. 8.
5. In manner of binding.
6. In objects and continuance.

6. *Why Christ was circumcised.*

THere was no cause of Circumcision in Christ. For nothing could bee sealed or bestowed on him; neyther did any uncleanesse cleave unto him, the pruning whereof should be sealed unto him. Howbeit hee would bee circumcised: 1. That he might signifie, that he was also a member of that circumcised people; as also he would therefore be baptised, that he might testifie, that he was a member of those, which are baptised. He would therefore be sealed with the initiatory Sacrament of both Churches, to intimate and signifie, that he was the Head, Saviour, and corner-stone of both, and would one day make one of both. 2. That hee might shew, that he received and tooke all our sins on himselfe, that hee might satisfie for them, and cleere us from all guilt. *He hath made him to be sinne for us, which knew no sinne, that we should be made the righteousnesse of God in him. The chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid upon him the iniquitie of us all.* 3. That he might testifie, that for our sakes he was made subject to the Law, and that he did intirely and fully fulfill the Law on our behalfe, deriving the curse thereof on himselfe; so to redeem us from the same. 4. The Circumcision of Christ was a part also of his humiliation and ransome paid for our sins.

1

2

2 Cor. 5. 21.

Isay 53. 5, 6.

3

4

Certaine Conclusions of Baptisme.

BAptisme is a Sacrament of the New Testament, whereby Christ testifieth unto the faithfull, which are baptised in the name of the Father, and the Sonne, and the holy Ghost, remission of all their sins, the giving of the holy Ghost, and their ingraffing into the Church and his body: and they of the other side professe, that they receive those benefits from God: and therefore will and ought hereafter to live unto him, and to serve him. And further, the same Baptisme was begun by John Baptist, and continued by the Apostles, because he baptised into Christ, who should suffer and rise againe; and they into Christ, who had suffered, and was risen againe.

2. The first end of Baptisme instituted by God, is, that God might thereby signifie and testifie, that hee cleanseth by bloud, and the holy Ghost, them, which are baptised from their sins, and so ingraffeth them into Christs body, and maketh them partakers of his benefits. 2. That Baptisme might be a solemne receiving, or matriculating and admitting of every one into the visible Church, and a distinguishing marke of the Church from all Sects. 3. That it might be a publike and solemne profession of our faith in Christ, and our bond, whereby we are obliged to faith and obedience towards him. 4. That it might advertise us of our sinking into afflictions, and of our rising out of them againe, and deliverance from them.

3. Baptisme

3. Baptiſme hath this force and power, to teſtifie and ſeale by the commandement of God, through the promiſe of grace adjoyned by Chriſt unto this rite rightly uſed. For Chriſt baptiſeth us by the hand of his Miniſters, as hee ſpeaketh unto us by the mouth of his Miniſters.

4. Wherefore there is in Baptiſme a double *water: an externall, viſible* water, which is elementary; and an *internall, inviſible, celeſtiall*, which is the bloud and ſpirit of Chriſt. So alſo there is a double *waſhing*. *An externall, viſible, and ſignifying waſhing*, namely, the ſprinkling or powring of water, which is corporall, that is, is perceived by the parts and ſenſes of the body: and an *internall, inviſible, and ſignified waſhing*, namely, remiſſion of ſinnes, for the bloud of Chriſt, ſhed for us, and our regeneration by the holy Ghoſt, and our ingrafting into his body, which is ſpirituall; that is, is perceived and received by faith and the ſpirit. Laſtly, there is alſo a double Adminiſter of Baptiſme: *an externall*, of the externall Baptiſme, which is the Miniſter of the Church, baptiſing us by his hand and water: *An internall*, of the internall Baptiſme, which is Chriſt himſelfe, baptiſing us by his bloud and ſpirit.

5. Neither is the water changed into the bloud or ſpirit of Chriſt, neither is the bloud of Chriſt preſent in the water, or in the ſame place with the water. Neither are their bodies, who are baptiſed, waſhed therewith viſibly; neither is the holy Ghoſt by his ſubſtance or vertue more in this water, than elſe-where: but in the right uſe of Baptiſme, he worketh in the hearts of them, who are baptiſed, and ſpiritually ſprinkleth and waſheth them with the bloud of Chriſt; and he uſeth this externall ſymbole or ſigne, as an inſtrument, and as a viſible word or promiſe, to ſtay and ſtirre up the faith of them who are baptiſed.

6. When as then Baptiſme is ſaid to be the waſhing of the new birth, to ſave us, or to waſh away our ſinnes, it is meant, that the externall Baptiſme, is a ſigne of the internall, that is, of regeneration or our new birth, of ſalvation and ſpirituall waſhing; and this internall Baptiſme is ſaid to be joyned with that externall Baptiſme in the right uſe and adminiſtration thereof.

7. But notwithſtanding, ſo is ſin in Baptiſm aboliſhed, that we are delivered from being obnoxious to the wrath of God, and from the condemnation of eternall puniſhment; and further, newneſſe of life is begun in us by the holy Ghoſt: but yet the remnants of ſin remaine in us, untill the end of this life.

8. Now all they, and they alone receive Baptiſme to the right uſe, who are renewed, or renewing, and are baptiſed to thoſe ends, whereto Baptiſme was by Chriſt inſtituted.

9. The Church doth rightly adminiſter Baptiſme to all them, and to them alone, whom ſhe ought to repute in the number of the regenerate, or members of Chriſt.

10. Seeing alſo the infants of Chriſtians are of the Church, into which Chriſt will have all thoſe received and inrolled by Baptiſme, who belong unto him: and therefore Baptiſme was ſubſtituted in the place of Circumciſion (whereby as well unto the infants, as unto the elder ſort, which did belong unto the ſeed of Abraham, juſtification, regeneration, and receiving into the Church was ſealed) and therefore no man can forbid water, that they ſhould not be baptiſed, who have received the holy Ghoſt, purifying their hearts; thoſe infants then muſt neceſſarily alſo bee baptiſed, who eyther are born in the Church, or come together with their Parents to it.

11. As the promiſe of the Goſpel, ſo Baptiſme being received unworthily; that is, before converſion, is ratified and profitable unto ſalvation to them that are penitent: and the uſe thereof, which was before amiſſe and unlawfull, is now become unto them right and lawfull.

12. Neyther doth the wickedneſſe of the Miniſter make Baptiſme voide, or of no effect and force unto them; ſo that it be miniſtred into the promiſe & faith of Chriſt; and therefore alſo the true Church doth not baptiſe them, who have been baptiſed of Heretikes, but onely muſt informe and inſtruct them with true doctrine concerning Chriſt and Baptiſme.

13. And as the Covenant once made with God, is alſo afterwards, after ſins committed, perpetually firme and of force to the repentant; ſo alſo Baptiſme being once

once received, confirmeth and assureth the repentant all their life time, of remission of sinnes; and therefore neither ought it to be re-iterated, neither to bee deferred untill the end of our life; as if it so only cleansed men from sinnes, if no sinnes be committed after it is once received.

14. Neyther yet are all those, who are baptised with water (whether they bee of understanding, or infants) partakers of the grace of Christ. For the everlasting election of God, and his calling unto the Kingdome of Christ is free.

15. Neyther are all, who are not baptised, excluded from the grace of Christ. For not the want, but the contempt of the Baptisme, shutteth men out of the Covenant of God, made with the faithfull and their children.

16. And seeing the administration of the Sacraments is a part of the Ecclesiastical Ministery, they who are not called unto this, and especially women, may not take upon them the power and authority to baptise.

17. Rites, which are patched by men to Baptisme; as hallowing of the water, tapers, exorcismes, chrisme, salt, crosses, spettle, and such like, are worthily reputed in the Church, as a corruption of the Sacrament.

OF THE LORDS SUPPER.

On The 28. Sabbath.

Quest. 75. *How art thou in the Lords Supper admonished and warranted, that thou art partaker of that onely sacrifice of Christ offered on the Crosse, and of his benefits?*

Answ. Because Christ hath commanded mee and all the faithfull to eate of this bread broken, and to drinke of the cup distributed, in remembrance of him, with this promise adjoyned[a]: First, that his body was as certainly broken and offered for mee on the Crosse, and his bloud shed for mee, as I behold with my eyes the bread of the Lord broken unto mee, and the cup communicated to mee: and further, that my soule is no lesse assuredly fed to everlasting life with his body, which was crucified for us, and his bloud, which was shed for us; than I receive and taste by the mouth of my body the bread and wine, the signes of the body and bloud of our Lord, received at the hand of the Minister.

a Matth. 26. 27, 28. Marke 14. 22, 23, 24. Luke 22. 19. 20. 1 Cor. 10. 16, 17 & 11. 23, 24, 25. & 12. 13.

The Explication.

The chiefe questions concerning the Lords Supper, are:

1. *What the Supper of the Lord is.*
2. *What are the ends thereof, or, wherefore it was instituted.*
3. *What it differeth from Baptisme.*
4. *What is the sense and meaning of the words of the institution.*
5. *What is the difference between the Lords Supper, and the Papists Masse, and why the Masse is to be abolished.*
6. *What is the right use of the Supper.*
7. *What the wicked receive in the Supper.*
8. *Who are to come to the Supper.*
9. *Who are to be admitted to the Supper.*

The three former of these belong to the 75. and 76. questions of the Catechisme: the fourth to the 77, 78, 79. the fifth to the 80. the sixth, seventh, and eighth to the 81. and under them they shall be placed and handled.

1. What the Supper of the Lord is.

The names given to this Sacrament, and the reason of the names.

First, we will see, by what names the Supper of the Lord is called: then wee will in few words define what it is. This action, or ceremony, or rite instituted by Christ

Christ a little before his death, is called, *The Lords Supper, from the first institution of it*: that is, in respect of the originall or first beginning of this rite, or in respect of the time, wherein this ceremony was instituted; which circumstance of time the Church (for her liberty in case of this quality) hath changed. For it was a matter of casualty, that this ceremony was instituted of Christ rather in the evening at Supper time, than in the morning, or at noone day: to wit, because of the eating the Paschall Lambe, which by the Law was to be celebrated in the Evening, and was afterwards to be abolished by this new Sacrament. It is called of S. Paul, *The Table of the Lord*. It is likewise called *Synaxis*, that is, a Covenant, *in respect of the assembly and convent of the Church*, because some, eyther few or many, must assemble and meet together, in celebrating of the Supper. For in the first celebration the Disciples were present. To them it was said; *Take this, and divide it among you*. Wherefore it must needs be, that there was some number there: which also appeareth by the Apostle, repeating the first institution; where in the end he addeth, *When yee come together to eate, tarry one for another*. And further, that moe ought to come together to celebrate the Supper, this end of the Supper doth evidently enough shew, in that it was instituted to be a token, and even a bond of love. *For we that are many, are one bread, and one body*. It is called also the *Eucharist*, because it is a rite and ceremony of thanksgiving. Last of all, it is called also a *Sacrifice*, not *propitiatory* or *meritorious* (as the Papists dreame) but *gratulatory*, because it is the commemoration of Christs propitiatory sacrifice. And at length it was also called *Missa*, from the offering, or from the dismissing of the rest, who might not communicate, after the Sermon, which went before the celebration was finished. We retaine the name left in Scripture, and call it *the Lords Supper*. Now let us come to define the Lords Supper.

It is called. 1. The Lords Supper. 2. The Lords Table. 3. A Covenant or Assembly. 1 Cor. 11. 20, 33. 1 Cor. 10. 17. 4. The Eucharist. 5. A Sacrifice. 6. Missa.

The Lords Supper is a Ceremony or Sacrament, instituted and appointed of Christ unto the faithfull for a memoriall of him, whereby Christ doth certainly promise, and seale unto mee and all the faithfull, first that his body was offered and broken on the Crosse for me, and his bloud shed for mee, as truly, as I see with mine eyes, the bread of the Lord to bee broken unto mee, and his cup distributed: And moreover, that he doth as certainly, with his body crucified, and his bloud shed, feed and nourish my soule unto everlasting life, as my body is fed with the bread and the cup of the Lord, received from the hand of the Minister, which are offered to mee as certaine seales of the body and bloud of Christ. It may also more briefly defined on this wise: *The Lords Supper is a distributing and receiving of bread and wine commanded of Christ unto the faithfull, that by these signes he might testifie, that he hath delivered and yeelded his body unto death, and hath shed his bloud for them, and doth give them those things to eate and drinke, that they might bee unto them the meate and drinke of eternall life, and that thereby also hee might testifie, that hee would dwell in them, nourish, and quicken them for ever.* And againe, *That of the other side he might by the same signes binde them to mutuall dilection and love, seeing Christ spareth not to give his body and bloud for us.* This is confirmed not onely by Christ in the Evangelists, but also by Paul, who expresly saith, *The cup of the blessing which wee blesse, is it not the communion of the bloud of Christ?* Moreover, the *signes* in this Sacrament are, *Bread* and *Wine*: bread broken and eaten; wine distributed and taken. *The things signified are, 1. The breaking of the body, and the shedding of the bloud of Christ. 2. Our union and conjunction with Christ by faith*; so that wee draw life everlasting from him, and are made partakers, as of Christ himselfe, so also of all his benefits; as the branches are made partakers of the life of the Vine. Wee are advertised of this our union and communion with Christ, 1. By the proportion which the signes have with the things. 2. By the promise which is adjoyned. And the proportion doth chiefly propose and shew two things unto us: 1. *The sacrifice of Christ*. 2. *Our communion with Christ*, because the bread is not onely broken, but is also given us to eate. *Now the breaking of the bread* is a part of the ceremony, because unto it a part of the thing signified doth answer; namely, the breaking of Christs body: of which signification of this signe Paul doth testifie, when hee saith; *This is my body which is broken for you*. Here receiving and eating is part of the ceremony, whereunto doth answer the thing signified; to wit, the eating of Christs body,

The definition of the Lords Supper.

The signe and things signified in the Lords Supper.

Breaking of the bread, a part of the ceremony. 1 Cor. 11. 24.

body. Now this divine and ſpirituall thing, namely, the breaking and communicating of Chriſts body, is ſignified and confirmed by this ceremony, which is the breaking and receiving of bread, for two cauſes: 1. *Becauſe Chriſt commandeth theſe rites, unto which we ought to give no leſſe credit, than if Chriſt himſelfe did ſpeake with us.* 2. *Becauſe he annexeth a promiſe, that they, who obſerve theſe rites with a true faith, muſt be aſſured and certain, that they have communion with Chriſt. Wine is added,* that we ſhould know the perfection and accompliſhment of our ſalvation to be in his ſacrifice; and that there was nothing, which could be further deſired. The wine is ſevered from the bread, to ſignifie the violence of his death, becauſe the bloud was ſundered from his body.

2. *What are the ends of the Lords Supper.*

1. Confirmation of our faith.

THe ends, for which the Lords Supper was inſtituted, are: 1. *That it might bee a confirmation of our faith*; that is, a moſt certaine teſtification of our communion and union with Chriſt: becauſe Chriſt teſtifieth unto us by theſe ſignes, that he doth as verily feed us with his body and bloud unto everlaſting life, as we receive at the hand of the Miniſter theſe the Lords ſignes: and this teſtification is directed to every one, who receiveth the ſignes with a true faith. For wee ſo receive the ſignes at the Miniſters hand, as that rather the Lord himſelfe giveth them us by his Miniſters. Wherefore, *Chriſt is ſaid to have baptiſed moe Diſciples than John,* when yet hee did it by his Apoſtles, and other Diſciples. 2. *That it might bee a publike diſtinction or marke, diſcerning the Church from all other Nations and Sects.* For the Lord inſtituted and appointed his Supper for his Diſciples, and not for others.

John 4.1.

2. Diſtinction of Chriſtians from Infidels.

3. Teſtification of our faith.

3. *That it might be our teſtification to Chriſt, and the whole Church.* Which is a publike confeſſion of our faith, and a ſolemne thankſgiving and binding our ſelves to perpetuall thankfulneſſe, and the celebration of this benefit. Both which are proved by theſe words of Chriſt: *Doe this in remembrance of mee.* This remembrance is taken, firſt for faith in the heart; then for thankſgiving and our publike confeſſion. 4. *That it might bee a bond of the Churches aſſemblies and meetings:* becauſe the Supper was inſtituted, that it ſhould be done and celebrated in a congregation, and that eyther great or ſmall. Therefore the Supper (as was ſaid before) is called a * *Convent:* and Chriſt expreſly commandeth, *Drinke ye all of this.* Likewiſe Paul, *When ye come together to eate, ſtay one for another.* 5. *That it might be a bond of mutuall love and dilection:* becauſe the Supper teſtifieth, that all who receive it aright, are made the members of Chriſt under one head: As alſo Paul ſaith, *For wee that are many, are one bread and one body, becauſe wee are all partakers of one bread.* Now the members of one body mutually love one another.

Luke 22.19. 1 Cor. 11.26. 4. To be a bond of the Churches aſſembly. * Synaxis. Mat. 26.27. 1 Cor. 11.33. 5. To be a bond of love among men. 1 Cor. 10.17.

The Lords Supper may not be celebrated by one onely.

Of this which hath been ſpoken, wee gather, that the Lords Supper ought not to be celebrated by one onely: 1. *Becauſe it is a communion, and the ſigne of our communion*; and a private Supper is no communion. 2. *Becauſe it is a ſolemne thankſgiving, and all ought to give thankes unto God:* and by conſequent, hee that thinketh himſelfe unworthy to communicate with others in the Lords Supper, doth withall confeſſe himſelfe not to be fit to give thankes unto God. 3. *Becauſe Chriſt, together with his benefits, is not proper to any, but common to all:* wherefore a private Supper maketh that good private, which ſhould be publike. 4. *Chriſt called all his houſhold unto it, even Judas himſelfe:* Therefore a private Supper is contrary to Chriſts inſtitution. 5. *That ſome abſtaine from comming to the Supper, it commeth of a certaine evill and corrupt motion, eyther becauſe they will not communicate with others, or becauſe they thinke themſelves not worthy enough to approach unto this Table.* But all are worthy, who beleeve themſelves to be delivered by Chriſt from eternall damnation, and deſire to profit and goe forward in godlineſſe. In ſumme, if the Supper bee received by one onely, that is done againſt the uſe, appellation, inſtitution, and nature of the Sacrament.

* An objection againſt that end which before was alledged, to be principall in the Lords Supper.

Object. * *Chriſt, in the words of the inſtitution of the Supper, putteth as the principall end of his Supper, his remembrance: Therefore the confirmation of faith muſt not be made the principall end of his Supper.* Anſ. The reaſon followeth not, to the deniall of a part, by

by putting the whole. For *the remembrance* of Chriſt is the whole, wherein is comprised both our confeſſion, and our ſolemne bond to thankfulneſſe: and alſo the confirmation of our faith. Wherefore rather by inverting the reaſon, I thus inferre and conclude: becauſe *the remembrance* is the Supper, therefore it is the confirmation of our faith: and becauſe alſo Chriſt propoſeth unto us that ceremony or rite, which muſt be unto us a *remembrance* of him, he doth verily propoſe alſo a confirmation of our faith, which is nothing elſe but a remembrance of Chriſt and his benefits. Ob. *The holy Ghoſt confirmeth our faith: therefore the Supper doth not. Anſw.* The reaſon followeth not, to the removing of an inſtrumentall cauſe, by the putting of a principall cauſe: as if a man ſhould ſay, *God feedeth and nouriſheth us; therefore bread doth not.* For the holy Ghoſt confirmeth indeed our faith, but by the word and Sacraments; as God feedeth and nouriſheth us, but by bread.

3. *What the Supper differeth from Baptiſme.*

ALthough the ſame benefits are imparted and ſealed unto us both in the Lords Supper, and in Baptiſme, to wit, a ſpirituall engraffing into Chriſt, and a communion with him, and the whole benefit of ſalvation, whereof the Apoſtle ſpeaketh, ſaying; *By one ſpirit are wee all baptiſed into one body, and have beene all made to drinke into one ſpirit:* yet many and manifeſt are the differences of theſe Sacraments. 1 Cor. 12, 13.

For the Supper differeth from Baptiſme, 1. *In ceremonies or externall rites.* 2. *In the ſignification of the ceremonies.* For albeit it is the ſame participation of Chriſt; namely, both the waſhing away of ſinnes by the bloud of Chriſt, which is repreſented in baptiſme; and eating and drinking of the body and bloud of Chriſt, which is confirmed vnto us in the ſupper: yet notwithſtanding that ſignification of our new birth is ſealed by the dipping of our body into the water of Baptiſme: and this of our maintenance and preſervation is depainted and ſealed by the eating and drinking of bread and wine in the Supper. And therefore *the thing ſignified* of the Sacraments is not divers, becauſe it is the ſame, To bee waſhed with the bloud of Chriſt, and, To drinke the bloud of Chriſt. But the manner of ſignifying one and the ſame thing is divers. 3. *In their proper ends.* Baptiſme is a covenant made beetweene God and the faithfull: the Supper is a ſigne of the continuing of that covenant. Or, Baptiſme is a ſigne of regeneration, and of our entrance into the Church and covenant of God: The Supper is a ſigne of their foſtering, abiding, and preſervation, who are once entred into the Church. The new man muſt firſt bee borne by the ſpirit of Chriſt, and the ſigne of this renewing or regeneration is Baptiſme: afterwards when hee is once renewed and borne againe, hee muſt bee foſtered and nouriſhed by the body and bloud of Chriſt, the ſigne of which nouriſhing is the Supper. Briefely, in Baptiſme God confirmeth us of our receiving into the Church: in the Supper, of his continuing and increaſing his benefits unto us. In the meane time, it is one and the ſame Chriſt, who both regenerateth, and nouriſheth us to eternall life. 4. *In the manner of uſing them.* To the lawfull uſe of Baptiſme regeneration ſufficeth: therefore it agreeth to all whom the Church reputeth regenerate: to all elder perſons profeſſing faith and repentance; and infants borne in the Church. But the Supper requireth farther the triall of the faith of the receivers, the remembrance of the Lords death, and thankſgiving. *Doe this in remembrance of mee. Shew forth the Lords death till he come. Let a man examine himſelfe.* Baptiſme therefore is due to the whole Church, that is, as well to infants as elder perſons; the Supper onely to elder perſons, who can prove themſelves, and ſhew forth the Lords death. 5. *In the order of receiving them.* For Baptiſme muſt goe before, & the Supper follow. That is, the Sacrament of the Supper muſt not be given, but to them who are baptiſed; and not to them neither, preſently after Baptiſme, but after they have made confeſſion of their faith and repentance. Whereupon in the ancient Church, after the Sermon, were diſmiſſed ſuch as were excommunicated; likewiſe thoſe that were poſſeſſed or troubled with an evill ſpirit, and the *Catechumens*, that is, ſuch as did not yet underſtand the grounds and principles of Religon, or were not as yet baptiſed.

1. In ceremonies.
2. In ſignification of ceremonies. The ſame thing is ſealed in Baptiſme, & the Supper; but the meanes of ſealing is diverſe.
3. In ends.
4. In maner of uſing.
Luke 22.19. 1 Cor. 11.28.
5. In order of receiving.

So of olde, they who were not yet circumcised, were not admitted to the sacrifices or ceremonies. Now if they who were baptised, before they have made confession of their faith and repentance, are not as yet to bee admitted unto the Supper: much lesse are they, who being baptised, live after the manner of swine and dogs.

6. In order of receiving it selfe: which of Baptism is but once, of the Supper often.

6. *In the receiving it selfe.* We must often celebrate the Supper, because wee must often shew forth the Lords death. For it was therefore instituted, that in it should be made publike remembrance, recounting, and shewing of Christs death. Also the confirmation of our faith concerning the eternal continuance of the covenant (which confirmation is by the Supper) is often necessary; and therefore the Supper is often to bee reiterated, as also the eating of the Paschall Lambe, prefiguring this Supper, was for this cause yearely reiterated. But Baptisme is not to be reiterated, but once onely to bee received in our life time; even as circumcision of old was but once received: and Baptisme is therefore not to bee reiterated, both because wee have no commandement to this purpose, and also because it is a signe of our receiving into the Church and covenant of God. For the covenant once made, is not againe undone, or made voyde to those that repent, but remaineth ratified and firme for ever. For the gifts and calling of God are without repentance: and wee by repentance after our falls enter not a new league with God, but renew and restore an old. Hereof it is that Christ himselfe saith of the Supper: *Doe this, as often as yee shall drinke it, in remembrance of mee.* And the Apostle, *As often as yee shall eate this bread and drinke this cuppe, yee shew the Lords death till hee come.* But of Baptisme the same Apostle teacheth, *As many as have beene baptised into Christ Jesu, have beene baptised into his death.* And Christ pronounceth, *Hee that shall beleeve, and bee baptised, shall bee saved.*

Luk.22.19.
1 Cor.11.26.

Rom.9.3.
Mark.16.16.

Quest.76. *What is it to eate the body of Christ crucified, and to drinke his bloud that was shedde?*

Ans. It is not onely to imbrace by an assured confidence of minde the whole passion and death of Christ, and thereby to obtaine forgivenesse of sinnes and everlasting life[a]: but also by the holy Ghost, who dwelleth both in Christ and us, so more and more to bee united to his sacred body[b], that though hee bee in heaven[c], and wee in earth, yet nevertheless are wee flesh of his flesh, and bone of his bones[d]: and as all the members of the body are by one soule, so are wee also quickned and guided by one and the same Spirit[e].

a Joh.6.35,40, 47,48,50,51, 53,54.
b Joh.6.55,56.
c Col.3.1. Acts 3.21.
1 Cor.11.26.
d Ephes.5.30. & 3.16.
2 Cor.6.15.
1 Joh.3.24. and 4.13.
e Joh.6.57. & 15.1,2,3,4,5,6. Ephes.4.15,16.

The Explication.

What it is to eat the flesh of Christ.

THis question expoundeth and declareth the thing signified in the Sacrament. The eating of Christs flesh, and drinking of his bloud, is not corporall, but spirituall; and compriseth, 1. *Faith of Christs passion and death.* 2. *An apprehension of remission of sinnes and eternall life through faith.* 3. *Our union with Christ by the holy Ghost dwelling in Christ, and in us.* 4. *The benefit of his quickning by the same spirit.* Wherefore, *To eate the flesh of Christ, and drinke his bloud, is, to bee received into favour with God for Christs merit, to receive remission of sinnes, and bee reconciled to God by the same faith; to have the Sonne of God, who assumed mans nature, and united it personally unto him, dwelling in us, and coupling us unto himselfe and his assumed nature, by powring into us his Spirit, through whom hee regenerateth us, and restoreth light in us, righteousnesse and life eternall, such as is eminent in his assumed manhood.* More briefly, *To eate*, is, 1. *To beleeve.* 2. *To receive remission of sins by faith.* 3. *To be united to Christ.* 4. *To be made partakers of the life of Christ*, or to be made like and conformed unto Christ by the holy Ghost, who worketh the same things in us and in Christ. This eating is our communion

nion with Chriſt, which the Scripture teacheth, and which we profeſſe in the Creed: namely, a ſpirituall union with Chriſt, as members with the head, and branches with the Vine. Chriſt teacheth us this eating of his fleſh, *John* 6. and confirmeth it in the Supper by externall ſignes. Thus did the ancient Fathers, Auguſtine, Euſebius, Nazianzene, Hilary, and others, expound the eating of Chriſts body; as hereafter ſhall appeare. Wherefore the opinions of Papiſticall Tranſubſtantiation, of a corporall preſence, and of eating Chriſts bodie in the bread with the mouth (which many defend) are not grounded on the words of the Supper, which promiſe the eating of Chriſts body.

Queſt. 77. *Where hath Chriſt promiſed, that he will as certainely give his bodie and bloud ſo to bee eaten and drunken, as they eate this bread broken, and drinke this cuppe?*

Anſ. In the inſtitution of his Supper, the words whreof are theſe[a]: *Our Lord Ieſus Chriſt, in the night that hee was betraid, tooke bread; and when hee had given thankes, hee brake it, and ſaid, Take, eate, This is my body which is broken for you: this doe you in remembrance of mee. Likewiſe alſo hee tooke the cup, when hee had ſupped, and ſaid, This cup is the new Teſtament in my bloud; this doe, as often as yee ſhall drinke it, in remembrance of mee. For as often as yee ſhall eate this bread, and drinke this cup, yee ſhew the Lords death till hee come.* This promiſe is repeated by S. Paul, when he ſaith[b]: *This cup of thankſgiving, wherewith wee give thankes, is it not the communion of the bloud of Chriſt? For we that are many, are one bread, and one body, becauſe we all are ptrtakers of one bread.*

[a] 1 Cor. 11. 23, 24, 25. Matth. 26. 26, 27, 28. Marke 14. 22, 23, 24. Luk. 22. 19, 20.

[b] 1 Cor. 10. 16, 17.

The Explication.

THe inſtitution of the Lords Supper doth confirme unto us by evident reaſons what is the true & ſaving Communion of Chriſts body & bloud: and therefore the true ſenſe and meaning of the words of the inſtitution is diligently to be conſidered. The holy Evangeliſts, Matthew, Marke, & Luke, do moſt eſpecially of all others deſcribe the inſtitution of the Lords Supper: and beſides them the Apoſtle ſo declareth it no leſſe plainely in his Epiſtle to the Corinthians. The words of them all are theſe:

Matthew. Chap. 26. 26. &c.

As they did eate, Jeſus tooke the bread, and when hee had given thankes, hee brake it, and gave it to the Diſciples, and ſaid; Take, eate, this is my body. Alſo, when he had tooke the cup, and when hee had given thankes, hee gave it to them, ſaying; Drinke yee all of it. For this is my bloud of the new Teſtament, that is ſhed for many, for the remiſſion of ſinnes.

Marke. Chap. 14. 22. &c.

As they did eate, Jeſus tooke the bread, and when he had given thanks, hee brake it, and gave it to them, and ſaid; Take, eate, this is my body. Alſo, he tooke the cup, and when he had given thanks, gave it to them, and they all dranke of it: And he ſaid unto them; This is my bloud of the new Teſtament, which is ſhed for many.

Luke. Chap. 22. 19.

And hee tooke bread, and when hee had given thankes, hee brake it, and gave it to them, ſaying; This is my bodie which is given for you: Doe this in remembrance of me: Likewiſe, after Supper hee tooke the cup, ſaying; This cup is the new Teſtament in my bloud, which is ſhed for you.

Paul. 1 Cor. 11, 23, &c.

I have received of the Lord, that which alſo I have delivered unto you, to wit, that the Lord Jeſus in the night that he was betrayed, took bread: And when he had given thanks, hee brake it, and ſaid; Take, eate, this is my body which is broken for you: this doe ye in remembrance of me. After the ſame manner alſo hee tooke the cup, when hee had ſupped, ſaying: This cup is the New Teſtament in my bloud, this doe as oft as yee drinke it, in remembrance of me. For as often as yee ſhall eate this bread, and drinke this cup, ye ſhew the Lords death till hee come.

The words of the Apoſtle we will briefly expound, and then we will demonſtrate our opinon in this point by true and firme arguments in the queſtion of Catechiſme immediately following.

The Lord Jeſus.] This is the Author from whom it is intituled *the Lords Supper*. Wee muſt therefore obſerve what the Lord did, ſaid, and preſcribed, as Cyprian well warneth us: *If Chriſt alone bee to bee heard, wee muſt not attend or regard what any man before us hath thought meete to be done, but what Chriſt, who is before all, firſt did performe.*

Lib. 2. Epiſt. 3.

In the night that hee was betrayed.] This circumſtance is ſpecified by the Apoſtle, to give us to underſtand, that Chriſt would at the laſt Supper of the Paſſeover inſtitute this his Supper, to ſhew, 1. *That now an end was made of all the old ſacrifices, and he did ſubſtitute a new Sacrament which ſhould ſucceed, and ſhould from henceforth bee obſerved (that Paſchall Sacrament being finally aboliſhed) and which ſhould ſignifie the ſame thing, difference onely of time excepted.* For, the Paſchall Lambe ſignified Chriſt which ſhould come and ſhould bee ſacrificed: The Supper, Chriſt already ſacrificed. Object. *But when the Supper was inſtituted, Chriſt was yet to be ſacrificed.* *Anſw.* But then was at hand the offering up and ſacrificing of Chriſt. For, a few houres after, hee was ſacrificed, and the Supper was from that time forward to ſignifie Chriſt ſacrificed: 2. *Tabt hee might ſtirre up in his Diſciples, and in us, greater attention and marking of the cauſe, for which he did inſtitute it, and that we might underſtand, how earneſtly Chriſt would have this Supper to bee commended unto us: ſeeing hee did nothing before his death, but that which was of moſt weight and moment.* Therefore did hee in the very point or inſtant before his death inſtitute it to be as it were the Teſtament, and laſt will of our Teſtatour. Briefly, this clauſe addeth, that we may know that Chriſt inſtituted this Supper for a memorial of himſelfe now ready to die.

He tooke bread.] That is, unleavened or not leavened bread, which then they did eate of at the Table in that feaſt of the Paſſeover, which admitted no leavened bread. *The inſtitution of the Supper and unleavened bread* did concurre then together, and fall out *by an accident*: and therefore, this circumſtance properly pertaineth not to the Supper (as neither the *Evening* doth, at what time it was inſtituted) neither can a neceſſity of unleavened bread for this uſe be hence enforced: neither would Chriſt hereon preſcribe any certaine manner of baking bread for the Lords Supper. Yet notwithſtanding, *the bread of the Lords Supper differeth in uſe from common bread*, becauſe this is taken for the nouriſhment of the body: but that for the foode and nouriſhment of the ſoule; that is, for the confirmation of our faith & union with Chriſt. And here wee are to note, *that hee is ſaid to have taken bread from the table*: to wit, with his hand. He took not his body therefore: neither took he his body *in the bread, with the bread, or under the bread*, ſave onely *ſacramentally*. For his body lay not on the table, but ſate down thereat.

Bleſſing & thankſgiving are all one in the Supper.

When hee had given thanks.] Matthew and Marke ſay of the bread, *When hee had bleſſed*; of the cup, *When he had given thankes*: Luke and Paul ſay of the bread, *When he had given thanks*: Wherefore, *To bleſſe*, and *to give thanks*, both ſignifie one thing: neither can the myſtery of Popiſh magicall conſecration bee cloaked under theſe termes. Chriſt therefore *bleſſed*, that is, hee gave thankes; namely, to his Father, (not to the bread) for ſpirituall bleſſings, I meane, for the ſatisfying of ſoules: that his office being now performed and finiſhed on earth (his laſt act yet remaining to be done)

fore) the time of his dying for the redemption of the elect was at hand: that thus it pleased the Father to redeeme mankind; or that the typicall Passeover was abolished, and the signified Passeover was now exhibited, and a memoriall of him was to be signed to the Church: or lastly, he gave thanks for the admirable and wonderfull gathering and preserving of the Church.

Hee brake it.] That is, hee brake the bread, which hee tooke from the Table, and distributed the same, being one among many: not any other invisible thing hidden in the bread. Hee brake not his body, but the bread, as Saint Paul saith, *The bread which hee brake, &c.* Now hee distributed the bread, being one, among many; because *wee that are many, are one body.* But the cause for which he brake this bread, was *to signifie,* 1. His passion, and the separation of his body from his soule. 2. The communion of many with his owne body, and their bond of union and mutuall love. *The bread which wee breake, is it not the communion of Christ? For wee that are many, are one bread, and one bodie.* Wherefore, the breaking of bread is a necessary ceremonie, both in respect of the *signification,* and in respect of the *confirmation* of our faith; and therefore is this ceremony also to bee retained, 1. Because Christ hath commanded it; *Doe this:* 2. Because of the authority and example of the Church planted in the Apostles time, which from the rite of *breaking* termed the whole action, *Breaking of bread:* 3. For our owne comfort; that wee may know the bodie of Christ to have been as certainly crucified for us, as we see the bread to bee broken unto us. 4. That the opinions of *Transubstantiation* and *Consubstantiation* may be pulled out of mens minds.

Two things signified by the breaking of the bread, 1 Cor. 10. 16.

Foure causes why this ceremony is to be retained.

Take, eate.] This commandement belongeth to the Disciples, and to the whole Church of the new Testament. Whence it is cleere and manifest, 1. That the Popish Masse, wherein the Priest giveth nothing to the Church to bee taken and eaten, is not the Supper of the Lord, but a private supper of him that sacrificeth, and a meere stage-play. 2. That wee must not bee idle beholders of the Supper, but religious receivers of it. 3. That the Lords Supper is not to bee celebrated but in an assembly or congregation, where there are such as receive and eate. 4. That the Supper is a signe of grace in respect of God, reaching out unto us his benefits to bee apprehended with a strong faith, even as we receive the signe with our hand and mouth.

This is my bodie.] *This,* that is, this bread. Object. *Then should it have been said τοῦτο, not τοῦτον. Answ.* τοῦτον is as much as if hee had said; This thing which I have in my hand: Now that was bread. And that it is so to bee understood, is proved by these reasons: 1. Christ tooke nothing but *bread:* hee brake *bread,* and gave *bread* to his Disciples to eate. 2. S. Paul saith expresly, *The bread which he brake, is it not the communion of the body of Christ?* 3. Of the wine it is said: *This cup is the new Testament in my blood.* Wherefore, after the same manner it is sayd, *This,* that is, this bread, is my body, which is broken and delivered unto death for you. The literall sense, if it be properly taken, can bee no otherwise understood than thus; The substance of this bread is the substance of my body. But so to understand it is an undoubted absurdity. For bread is a masse without life, baked of corne, and not united personally to the *Word:* but the body of Christ is a living substance, born of the Virgine, and united *personally* to the *Word.* Christ therefore calleth the bread his body, meaning, the signe of his bodie, by a Sacramentall Metonymie attributing the name of the thing signified to the signe, because hee appointeth this bread to bee a signe and Sacrament of his body, as Austin himselfe interpreteth: *The Lord doubted not to say, This is my body, when hee gave the signe of his body.* Wherefore, farre be it from us, that we should say, that Christ took bread *visibly,* and his body *invisibly* in the bread. For it is to be observed, that he saith not, *In this is my body:* Or, *This bread is my body invisible:* but, *This bread is my body,* true, and visible, which is given for you. Moreover, these are the words of the promise added to this Sacrament, to teach us what the bread is in this use, to wit, the body of Christ; that is, what Christ exhibiteth and imparteth to the receivers of this bread, and beleevers of this promise; even his body, or that flesh, which in the Gospel hee promised to give for the salva-

* These Greeke Pronouns cannot be expressed with the like English particles, because the words BREAD and BODY being of divers genders in Greek, the Greek Pronouns also are divers, when as in English our particle THIS serveth for words of all genders. *Cyril. Alex. lib. 12.*

tion of the world. For this is no divers promiſe from that he delivered in the ſixt
Joha 6.51. of John, but every way the ſame concerning his fleſh quickning us, and the eating
thereof profitable to ſalvation. Onely here the *Sacramentall rite* is adjoyned, where-
with the promiſe is adorned and ſealed; as if he ſhould ſay: In the Goſpel I promi-
ſed life eternall to all that eate my fleſh, and drinke my bloud: now I confirme and
ratifie this my promiſe with an outward ceremony, that henceforth they, which be-
leeve this promiſe, and feed on this bread, may undoubtedly be perſwaded and aſſu-
red, that they verily eate my fleſh, which was given for the ſalvation of the world,
and have life eternall. By this promiſe therefore this bread is made the Sacrament
and *ſigne* of Chriſts body, and Chriſts body is made the *thing ſignified* by this Sacra-
ment: and theſe two (I meane the ſigne and the thing ſignified) are united in this
The union of the ſigne & the thing ſignified in the Sacrament. Sacrament, not by any *naturall copulation*, or *corporall* and *locall exiſtence* one in the
other, much leſſe by *tranſubſtantiation*, or changing one into the other; but by ſig-
nifying, ſealing, and exhibiting the one by the other; that is, by *a ſacramentall union*,
whoſe bond is the promiſe added to the bread, requiring the faith of the receivers.
Whence it is cleere, that theſe things in their lawfull uſe are alwayes joyntly exhi-
bited and received, but not without faith of the promiſe, viewing and apprehending
the thing promiſed, now preſent in the Sacrament: yet not preſent or included in
the *ſigne*, as in a veſſell containing it; but preſent in the *promiſe*, which is the better
part, life, and ſoule of the Sacrament. For they want judgement, who affirme, that
Chriſts body cannot be preſent in the Sacrament, except it be *in*, or *under* the bread.
As if (forſooth) the bread alone, without the promiſe, were eyther a Sacrament, or
the principall part of a Sacrament.

Which for you] My Diſciples, that is, for your ſalvation, and the ſalvation of the
whole Church.

Is broken.] Object. *But Chriſts body neither is, nor was broken.* Anſw. Paul hath a
reſpect to the ſignification, which the breaking of the bread did import. Now this
breaking ſignifieth the paines, and renting of Chriſts body, and the violent ſunde-
ring of his ſoule and his body one from the other. For as the bread is broken, and
parted into divers parts; ſo the ſoule and body of Chriſt were ſeparated and parted
from each other. Wherefore, the property of the ſigne is here attributed to the
thing ſignified.

Doe this.] Theſe words are a commandement, to obſerve the ceremony which
Chriſt inſtituted. *This*, to wit, this which ye ſee mee doe, doe you alſo henceforth
in the Church: that is, being gathered and aſſembled together, take bread, give
thankes, breake it, diſtribute it, eate it, &c. Hee underſtandeth the whole action
which he commandeth, and that to us which beleeve, and not to the Jewes, who
were ready to crucifie him.

In remembrance of mee.] That is, Thinking and meditating of my benefits, which
I have done for you, and which are by theſe rites re-called into your memory; and
further verily feeling and finding in heart, that I give you theſe my benefits: and
therefore celebrating them by publike confeſſion before God, and Angels, yea be-
fore men alſo, and ſo giving mee thankes for them. Wherefore the end of Chriſts
The end of the Supper is the remembrance of Chriſts benefits. Supper is *remembrance*: which is not a meere meditation on the hiſtory, but a cal-
ling to minde the death and benefits of Chriſt; and a faith, whereby we apply Chriſt
and his merit unto us; and gratefulneſſe, or a publike confeſſion of his benefits.
This remembrance is the whole: whoſe parts are the memory of Chriſts benefits;
faith, whereby wee apply Chriſt and his merit unto us; thankfulneſſe, or publike
confeſſion of his benefits. Whence it is manifeſt, that the Supper was inſtituted to
this end, to bee unto us a memoriall of Chriſt; putting us in minde what and how
great bleſſings hee hath purchaſed for us, and with what and how exquiſite tor-
ments and bitter death he obtained them, confirming in us alſo our faith, whereby
wee apprehend them. Wherefore it followeth not; *Chriſt did inſtitute his Supper
for a remembrance of him: Therefore hee did not inſtitute it for confirmation of our
faith.* For this objection is no leſſe frivolous, than if I ſhould ſay, *The holy Ghoſt
confirmeth our faith: Therefore the Supper doth not.* For (as it hath been ſaid before)
the

the reason followeth not to the removing of the instrumentall cause, by the putting of the principall cause; as neither doth it follow to the deniall of a part, by the putting of the whole. For *remembrance* compriseth the remembring of Christs benefits, faith, and thanksgiving. For by his Sacraments Christ remembreth us of himselfe and his benefits, and by his Sacraments hee raiseth and establisheth in us our trust and confidence in him. And further, of that remembrance of Christs benefits, it must follow, that we also yeeld thankes unto him therefore publikely. So then the Supper is not onely to admonish us of our duty, as some think; but it must first represent unto us Christs benefit, and then afterwards our duty: For where no benefit is, there we cannot be thankfull.

Drinke ye all of this.] This commandement of Christ we oppose against the sacriledge of the Pope, who bereaveth the Laity of the cup, and against that sophisticall figment of *Concomitancy* of the bloud with the body under the forme of the bread. Christ biddeth all eate, and all drinke: The Pope will not permit all to drinke, but the Priest only: the Lay-men he suffereth to eate only: Because, saith he, they drink it eating. This shamefull dealing is reproved and confuted by Christs commandement; *Drinke ye all of this.* Here the Popes Sophisters cavill with us; telling us, that this commandement, which we urge and presse on them, pertaineth only to the Disciples then present, who were no Lay-men, but Priests. But we answer, 1. That *they fondly imagine Christs Disciples to have been Masse-mumming Priests.* 2. *There is no such difference in Scripture, as they put of Priests and Lay-men,* seeing the Scripture intituleth all the faithfull, *Priests of God. Hee hath made us Kings and Priests unto God, even his Father. Ye are a royall and holy Priesthood, to offer up spirituall sacrifices acceptable to God by Jesus Christ.* 3. *Under this pretext and colour the whole Supper might be taken away from the Laity*; especially from women, if it were true, that such men onely were to bee admitted to the Supper, as were at the first Supper. Their tale of *Concomitancy* is an impious & sacrilegious pretext, which Christ confuteth and discovereth to be false, when he calleth the bread by it selfe his body, and the cup by it selfe his bloud, and reacheth both apart to his Disciples to bee eaten and drunke, and commandeth them henceforth to be so ministred apart.

Against Popish administring the communion under one kinde.

Revel. 1. 6. 1 Pet. 2. 9. 5.

This cup is the New Testament.] Or, the Covenant, as both the * Greeke and 'Hebrew word admitteth. Now, *it is called the new Covenant*; that is, renewed, (to speake in a word) fulfilled. And this new Covenant is our reconciliation with God, the communion and paticipation of Christ and all his benefits by faith, in the sacrifice of Christ now fulfilled and finished, without any observation of the ceremonies of the old Passeover. *The Supper is called the Covenant*; because it is a signe and a seale of this Covenant, signifying and sealing unto us our reconciliation with God, and our conjunction with Christ, which is wrought by faith. Now Christ, in calling the Supper *the new Covenant*, 1. *Comprehendeth both the promise, and the condition which is expressed in the promise; namely, our faith and repentance*: whereof also it followeth, that the Supper was for this cause also instituted, that it might be a bond to binde us to leade a Christian life. 2. *Hee maketh an opposition between the new Covenant, and the old Covenant, which was the Passeover, together with the rites thereof.* For, *the Supper* signifieth Christ offered: *The Passeover* signifieth Christ, who should be offered. There is notwithstanding no small similitude and agreeing of both. For, both signifie our reconciliation with God, and conjunction with Christ. Hence also we conclude, that the drinking of Christs bloud is not corporall. For the New Testament is but one, and all the Elect before Christs birth appertaine thereunto.

* Διαθήκη.
* Berith.

How the Sacrament is called the new Covenant.

In my bloud, which is shed for you for remission of sinnes.] The bloud of Christ is his death. In the bloud of Christ, is as much as to say, in the death, or for the death of Christ. The shedding of Christs bloud is the merit, for which, being apprehended of us by faith, we receive remission of sins.

For as often as ye shall eate.] The Supper therefore is often to bee iterated and celebrated, 1. Because of the words of the institution. 2. In respect of the end and purpose of the institution; because it must be done in remembrance of Christ.

Shew

Shew the Lords death.] That is, beleeve that Christ dyed, and that for you, and then professe it also publikely before all.

Till he come.] Therefore it must be observed unto the worlds end: neither is any other externall forme to be looked for, untill the day of judgement.

The words of the institution, which have been hitherto expounded, may be made more plaine and cleere by these words of the Apostle; *The cup of blessing which wee blesse, is it not the communion of the bloud of Christ? The bread which wee breake, is it not the communion of the body of Christ?*

1 Cor.10.16.

The cup of blessing.] That is, the cup of thanksgiving, which is received; namely, to this end, that we may yeeld thankes to Christ for his death and passion.

The communion of the body, likewise, *the communion of the bloud*, is, to bee made through faith partakers of Christ and all his benefits, the same spirit being in us, which is in Christ, and working the same in us, which he worketh in Christ. Or it is a spirituall fellowship of the faithfull with Christ, as of members with the head, and branches with the Vine. *Bread and wine is the communion*; that is, it is the signe and testimony of our communion with Christ. But this *our communion*, as the Apostle briefly declareth, consisteth in this, that *wee, who are many, are but one body.* Whence it most easie to collect, *That this communion of Christ is not a corporall thing.* For it is wrought onely by faith and the holy Ghost. Christ is the head, and wee the members: and all we, who are members, have also a communion of all Christs benefits: Therefore the head is common, the benefits common, and so the members also common among themselves; wherefore their love and dilection is common and mutuall.

John 15.2. Ephes.5. 1 John 1.6.

On The 29. Sabbath.

Quest.78. *Are then the bread and wine made the very body and bloud of Christ?*

Answ. No verily [a]. But as the water of Baptisme is not turned into the bloud of Christ, but is only a signe and pledge of those things that are sealed unto us in Baptisme [b]: so neither is the bread of the Lords Supper the very body of Christ: [c] Although according to the manner of Sacraments, and that forme of speaking of them, which is usuall to the holy Ghost [d], the bread is called the body of Christ.

a Mat.26.29. Marke 14.24.
b Ephes.5.26.
c 1 Cor. 10.16. & 11.26.
d Gen.17.10, 11.

Exodus 12.11, 13. & 13.9. Titus 3.5. 1 Pet.3.21. 1 Corinth.10.4.

The Explication.

THE Papists Transubstantiation (under which also Consubstantiation, maintained by the Ubiquitaries and others, is comprehended) is in this Question of the Catechisme confuted, and rejected: and the Sacramentall kinde of speech which wee use, with the true sense of those words of Christ, *This is my body*, examined and unfolded. We will first intreat of that forme of speech which wee use, and of the true meaning of Christs words: then will we handle the controversie of Transubstantiation and Consubstantiation. That therefore, which hath been heretofore spoken in generall of Sacramentall phrases and termes, must be restrained to this Sacrament. For thus Austine himselfe descendeth from the generall rule of Sacramentall termes, unto a particular instance of eating Christs flesh: *This* (saith he) *is the onely way to finde whether a phrase be proper or figurative; That whatsoever in Gods Word cannot properly bee referred to some point of morall duty, or to the truth of faith, you may bee assured, that it is figuratively spoken.* And a little after he produceth this example: *Except yee eate the flesh of the Sonne of man, and drinke his bloud, ye have no life in you. Hee seemeth,* saith Augustine, *by these words to injoyne us some haynous crime. It is therefore a figurative speech, instructing us, that we are to partake of Christs passion, and joyfully and fruitfully to recall to minde how his flesh was crucified, and wounded for us.* Wherefore as of Baptisme

Epist.23. ad Bonifac.

Baptiſme (as hath been already declared) ſo of the Lords Supper alſo the Scripture ſpeaketh ſometimes *properly*, and ſometimes *figuratively*. The ſpeech is *figurative*, when Chriſt ſaith of the bread, *This is my body*: and of the cup, *This is my blond*. Likewiſe when Paul ſaith, *This cup is the New Teſtament in my blond*. For in theſe the name of the thing ſignified is attributed to the ſigne: Paul alſo then ſpeaketh figuratively, when he ſaith, *This is my body, which is broken for you*: becauſe he attributeth the property of the ſigne (which is, *To be broken*) to the thing ſignified. Thus Cyprian muſt be underſtood. *When wee drinke of the cup, wee cleave to the Croſſe, wee ſucke Chriſts blond, and lay our tongues in our Redeemers wounds.* Thus Chryſoſtome is to be interpreted, when he ſaith, *Chriſts blond is in the chalice: Chriſts body, which is in heaven, is preſented on earth to our view: and is not onely ſeen, but touched of us; nor touched onely, but eaten alſo: he is held, bitten, and eaten of us in token of love: as ſometimes wee bite at him whom wee love, and touch his fleſh with our tongue.* Theſe ſentences are not truly ſpoken or underſtood of the body of Chriſt, but by a trope and figure uſuall in Sacraments. Now the ſpeech is proper, when Chriſt ſaith, *Doe this in remembrance of mee*: and when the Fathers every where ſay, *The breaking of bread is a memoriall, a lively ſhadow of Chriſts ſacrifice: The bread ſignifieth the body of Chriſt: It is a figure, a ſigne, a ſacrament of the body of Chriſt.*

Ser. de Cœna. Hom. 24. in 1 Cor. 10. & Hom. 27.

Of the controverſie concerning the words uſed in the Supper.

NOw whereas our Adverſaries, the Papiſts and others, deny that Chriſts words are Sacramentally ſpoken, and ſay, we are to keep the letter; we muſt here adde ſomething touching the controverſie of the letter, and meaning of the letter. The Papiſts beare us in hand, that by the vertue & force of *conſecration*, there is made a *tranſubſtantiation*, or changing of the bread into the body of Chriſt, the accidents only remaining. Others tell us of a *Conſubſtantiation*, or co-exiſtence of Chriſts body *in*, or *with* the bread. The Tranſubſtantiaries, together with the Conſubſtantiaries, do boaſt and glory, that they underſtand the words of Chriſt ſimply, and aright: But neither performe that which they bragge and boaſt of. For that is the true ſimplicity and property of the word, whereunto, for the juſt underſtanding and interpretation thereof, nothing is to be added, neither ought to be taken from it, neither any thing altered. But as many as hold, that the body of Chriſt is *With*, *In*, or *Under the bread*, they adde unto the words of Chriſt, and depart from true ſimplicity. For if that which Chriſt ſaid is ſimply to be retained, and that not to be admitted which he ſaid not, then may wee not ſay, *The bread is both bread, and the body of Chriſt*: but ſimply this only, *The bread is the body of Chriſt*. For he ſaid not, *My body is with*, or *in*, or *under the bread*; or, *The bread is both bread, and my body together*: neither addeth he, as theſe adde of their owne, *really, ſubſtantially, corporally*, but hee uttereth the bare words of the bread; *This is my body*. Neyther have the Tranſubſtantiaries their opinion drawne from the words of Chriſt ſimply underſtood, namely, *that of the bread is made the body of Chriſt*, or *the bread is changed into the body of Chriſt*. For this is their owne forgery and invention. For Chriſt ſaid not, that the bread was now made, or was a making, or ſhould be made; but ſimply ſaid, *The bread is my body*: where no change could come between, ſo that the words of Chriſt bee ſimply underſtood. Therefore falſly doe they perſwade the people, that they ſimply reſt on the propriety of Gods Word, when as manifoldly, and moſt farre, they ſwerve and depart from it.

The Tranſubſtantiaries and Conſubſtantiaries rely not on the ſimple meaning of Chriſts words.

We Proteſtants retaine the words of Chriſt without adding or altering: to wit, that *the bread is the body of Chriſt*, and indeed the true and viſible body, which was given for us. But becauſe theſe words, literally taken, would admit a ſenſe repugnant to the truth of Chriſtian faith (for if bread were properly Chriſts body, it would follow, that bread was crucified for us) therefore we affirme, that in Chriſts words a convenient meaning muſt be inquired after, that is, Chriſts words muſt be underſtood Sacramentally: namely, that the bread is called *Chriſts body*, becauſe it is a ſigne of Chriſts body; the cup, or wine in the cup is called *Chriſts blond*, be-

The true interpretation of Chriſts words.

cauſe

cauſe it is a ſigne of Chriſts bloud; the cup is alſo called *the new Teſtament*, becauſe it is a ſigne of the new Teſtament; even as Baptiſme is termed *A waſhing away of ſinnes*, and *a lavor of new birth*, becauſe it is a ſigne of both theſe, which are wrought properly by the bloud and ſpirit of Chriſt. The true ſenſe therefore and naturall interpretation of Chriſts words is, *This is my body which is given for you*: that is; This bread broken by mee, and given to you, is a ſigne of my body delivered to death for you, and an authentick ſeale of your conjunction with mee; ſo that hee which ſhall beleeve, and eate this bread, hee truely and really after a ſort eateth my body. Here therefore to the ſigne is attributed the name of the thing ſignified, both for the conjunction which the thing ſignified hath, in the right uſe of the Supper, with the ſigne: and alſo for the proportion, which the ſigne hath with the thing ſignified.

In this expoſition wee are not led and over-ruled by Philoſophy and humane reaſon (as our adverſaries traduce us, and beare the world in hand wee are) but wee obſerve thoſe rules by which, in the joynt-conſent of all ſound wiſe men wee are to cenſure the interpretation of any Scripture whatſoever: namely, *by the analogie and rule of faith: by the nature of the thing or ſubject: by the teſtimonies of Scripture which teach the ſame thing*. For by help of theſe three rules, the naturall ſenſe of Scripture is wont to be examined, as often as neceſſity driveth us from the letter to the ſenſe and meaning. 1. *That no interpretation be received diſſonant from the rule of faith, or repugnant to any Article thereof, or any commandement of the Decalogue, or any expreſſe teſtimony of Scripture:* For the Spirit of truth is not contrary to it ſelf. 2. *That the ſenſe, derived out of words ſignifying any thing, have a congruity with the nature of the thing ſignified by the words*, as in this preſent ſubject of the Supper wherein wee inſiſt, when any queſtion or doubt is moved therein, wee are to inquire, ſeeing it is a Sacrament, how the Scripture elſe-where ſpeaketh of Sacraments, and of the Supper it ſelfe. 3. *That other like places be weighed and conſidered, by which it is either manifeſt and granted, or may be demonſtrated by ſome circumſtance, that they contain the ſame doctrine concerning the ſame thing, which is contained in the place in controverſie.* For if we be fully reſolved of the meaning of any cleerer and uncontroverſed place, we ſhall alſo be reſolved of the ſenſe of the place in controverſie, if the ſame thing be delivered in both. So then it is out of doubt, that that meaning of the words of the Supper, which is agreeable with theſe rules, is true: and thoſe untrue which diſagree from them. But this our conſtruing and interpretation (which indeed is not ours, but the doctrine of Chriſt himſelfe, his Apoſtles, and all Orthodoxe or right beleeving antiquity) doth every way ſute with theſe rules: wherefore undoubtedly it is moſt true, and beſt beſeeming the truth of the Goſpel. Now let us come to the arguments, by which we prove our interpretation to be true. They are of foure ſorts: 1. *Some are taken out of the text it ſelfe, and circumſtances of the inſtitution of the Lords Supper.* 2. *Some are taken from the nature of the thing or ſubject*; that is, by underſtanding the ſpeech, as the thing it ſelfe doth beare and ſuffer: namely, according to the nature of all Sacraments. 3. *Some are drawne from an analogy of the Articles of our faith*, or from a conference of places or parts of Chriſtian doctrine. 4. *Some are taken from other like places of Scripture*; where the ſame thing is delivered in ſuch words as are manifeſt, and whereof there is no controverſie.

Three rules, whereby we may judge of the interpretation of Scripture.

1. *The firſt ſort of arguments taken out of the text and circumſtances of the Inſtitution of the Lords Supper.*

He ſate downe. 1. CHriſts humane nature, at the firſt celebrating of the Supper, by a corporall kinde of placing, ſate in his proper place at the table, and now is in heaven: wherefore then it was not, neither is it now *corporally* in the bread, or in the place of the bread.

He tooke bread. 2. Chriſt at the firſt Supper tooke not into his hands, nor brake his body, but bread: Wherefore bread is not properly and really the very body of Chriſt.

This is my body. 3. Chriſts body was born of a Virgin. But bread is made of meale: Therefore it is not really Chriſts body.

4. Chriſt

4. Chriſt ſaid of the viſible bread being broken, *This is my body:* and of the viſible cup being diſtributed unto his Diſciples, *This cup is the New Teſtament in my bloud.* Therefore the Papiſts retaine not the letter, when they ſay, *My body is contained under the formes of bread and wine:* Nor the Ubiqbitaries, when they thus ſpeak: *My body is in, with, under this bread*; and much leſſe when both of them ſay, *My inviſible body, contained under this forme, or under this bread, is my body.* For both of them doe not onely manifeſtly decline from the letter to a gloſſe of their owne; but ſhamefully pervert Chriſts words in the former gloſſe, as if it were written, *My body is under this:* and in the later, they father on Chriſt a childiſh *Tautology*, or repetition of the ſame thing; as if he ſaid: *My body is my body.*

5. Chriſts body, which we eate in the Supper, was delivered to death, and crucified for us: But bread was not given and crucified for us: Therefore bread is not properly and really the body of Chriſt. Which was given for you.

6. As the cup is the New Teſtament, ſo the bread is the body of Chriſt: The cup is the New Teſtament *ſacramentally* (as before hath been ſhewed, and now may be farther proved by this reaſon; The new Teſtament properly is not drunke with the mouth, but beleeved with the heart: But the cup is drunke with the mouth: Therefore the cup cannot properly be the New Teſtament.) Therefore the bread is Chriſts body in the ſame ſenſe, to wit, ſacramentally. This cup is the New Teſtament.

7. If the bread be properly Chriſts body, and the cup his bloud, it muſt needs be, that in the firſt Supper the bloud was ſeparated from Chriſts body, and that now both of them bee given us apart, as they are ſignes apart. But neither in the firſt Supper was the bloud then without the body, neither is the body now given without bloud. (For then Chriſt was not yet dead, and now he dieth no more:) Therefore the bread is the body, and the cup the bloud of Chriſt, not properly, but ſacramentally.

8. That which Chriſt himſelfe did eate and drinke, was not properly his body and bloud; elſe ſhould he have eaten and drunken himſelfe. But hee did eate of that bread, and drinke of that cup. For he ſaith; *I will drinke no more of the fruit of the Vine:* and Chryſoſtome commenting hereon, ſaith: *Hee alſo dranke of the cup, leſt hearing thoſe words, they ſhould ſay: What? doe wee then drinke bloud? and eate fleſh? alſo be troubled. For when hee firſt made mention of this kinde of eating and drinking, they tooke offence for the words ſake only: Therefore, leſt this ſhould then alſo happen, himſelfe firſt did eate and drinke; that ſo he might lead them with a quiet reposed mind vnto communion of the myſteries.* The bread therefore and the cup are not properly Chriſts body and bloud, but ſacramentally. Marke 14.25; Hom. 83. in Mat.

9. Remembrance is not of things corporally preſent, but of things abſent. Chriſt inſtituted this ſacrament to be celebrated in remembrance of him: Therefore Chriſt is not corporally preſent in the bread or ſacrament. Doe this in remembrance of me.

10. Either Chriſt with his body is not ſubſtantially in the bread or forme of bread, or the Supper is not to be any more celebrated: (For the Apoſtle biddeth us eate of this bread, and drinke of this cup, and ſhew forth the Lords death *till he come.*) But queſtionleſſe, the celebration of the Supper is not yet to be intermitted, but ought to be continued unto the end of the world. Chriſt therefore is not yet come, neither is he corporally in the bread or forme of bread. Doe this;

11. As the bread was the body of Chriſt in the firſt Supper, and the Diſciples did eate Chriſts body; ſo and no otherwiſe the bread is now Chriſts body, and we eate Chriſts body. For our Supper is no other, than the Supper of the Diſciples was: But in the firſt Supper the bread was not eſſentially Chriſts body, neither did the Diſciples eate Chriſts body with their mouths in the bread, or in the form of bread: for Chriſt corporally and viſibly ſate at the table with his Diſciples, and ſuffered no change the whole action throughout: Therefore now alſo the bread is not eſſentially Chriſts body, neither doe we eate Chriſts body with our mouthes in the bread, or in the forme of bread.

2. *The second sort of arguments which are taken from the nature of the Sacraments.*

1. THe very manner and forme of ſpeaking yeeldeth us a firme and ſtrong argument. *Bread is the body of Chriſt:* But bread is not in his owne proper ſubſtance his body (for by reaſon hereof have they invented Tranſubſtantiation & Conſubſtantiation). Therefore it is a figurative ſpeech, even ſuch a one as is uſuall unto Sacraments, and is afore declared in the inſtitution of the Supper.

2. In all Sacraments, when the name or properties of the things ſignified are attributed unto the ſignes, there is not ſignified the corporall preſence of the thing in the ſignes; but firſt, *a ſimilitude* of the things with their ſignes, and *a ſealing* of them by their ſignes; then *a conjunction and union* of the things with their ſignes in the right uſe: But in this Sacrament Chriſt attributeth the names of the things ſignified (his body and bloud) to the ſignes (the bread and the wine) ſaying, *This is my body: This is my bloud.* Therefore there is not thereby ſignified a corporall preſence of his body.

3. The nature of all Sacraments is, that the *ſignes* be underſtood and taken *corporally*, that the *things ſignified* muſt bee underſtood and taken *ſpiritually*; and that the viſible things be not the things ſignified, but only ſignes and pledges of them.

4. Sacramentall phraſes and termes are *ſacramentally* to bee underſtood. Theſe words of the Supper, *This is my body, This is my bloud,* are Sacramentall phraſes; for they ſignifie the Sacrament, and attribute the names of the things ſignified to the ſignes: Therefore they are to be underſtood *ſacramentally.* Object. *There is no figurative ſpeech expreſſed in the words of the Supper: Therefore wee may not interprete them.* Anſw. The Antecedent is falſe. For Chriſt himſelfe adjoyned a ſacramentall declaration immediately on them, ſaying: *Doe this,* that is, eate this bread, and drinke this cup, *in remembrance of mee:* that is, that thereby ye may be certified and aſſured, that my body was given, and my bloud was ſhed for you, and given to you to be meate and drinke unto life eternall. Againe, *This cup is the New Teſtament in my bloud*; that is, the ſeale of the New Teſtament, and promiſe of grace now fulfilled in my bloud.

5. Whatſoever is not promiſed in the Goſpel, that cannot bee ſealed unto us by the Supper. For Sacraments confirme, exhibite, promiſe, ſeale no other thing than the Word doth: whence they are termed *viſible promiſes, and viſible words.* In the Goſpel is promiſed no *corporall* eating: nay, it is peremptorily reproved and condemned by Chriſt in the Goſpel by two arguments: 1. *Becauſe not long after he would exalt his body into heaven, and remove it farre from the Jewes mouthes.* 2. *Becauſe the corporall eating of his fleſh profiteth nothing.* Neither doth hee there diſtinguiſh the eating of him, into *a groſſe* and *a finer* manner, but ſimply rejecteth all eating of his fleſh with the bodily mouth. Wee may not therefore forge any *corporall* eating in the Supper contrary to the Goſpel.

John 6. 62, 63.

6. The conceit of *a corporall preſence and feeding* on Chriſts fleſh under the bread, is wholly different and diverſe from the formall conſideration of a Sacrament: Therefore it is to bee rejected. The Antecedent is proved: becauſe it cannot be accounted eyther for the *ſigne*, or the *thing ſignified*; of which two every Sacrament wholly conſiſteth. *It is not the ſigne* or Sacrament, becauſe it is not object to the ſenſes; and if it were, there is nothing which it might ſignifie. And further, it hath no proportion or ſimilitude with the thing: that is, with the ſpirituall eating. *Neither can it be ſaid to be the thing ſignified,* ſeeing the Scripture no where ſpeaketh of an eſſentiall transfuſion, and reall commixtion of Chriſts fleſh with our bodies, neither can there be any, except wee entertaine the follies and dreames of Eutychians and Swenckfeldians. For the Sacraments teſtifie of thoſe bleſſings onely, and them onely doe they ſeale unto us, which are contained in the promiſe of the Goſpel. Againe, *it is not the thing ſignified*; becauſe this eating may bee without faith, and is common to the godly and ungodly. But the things ſignified in the Sacraments are

received

received by faith alone, and of the faithfull and godly alone. Beſides, *if it were the thing ſignified*, none had ever been ſaved, or at any time ſhould have been ſaved without it. For in all Sacraments the things ſignified are the ſame, and are given to all that are to bee [illegible] becauſe they are the benefits of the Meſſias, comprehended in the promiſe of the Goſpel, which benefits are the ſame unto all, and without them no man is ſaved: Therefore no place is left for a ſubſtantiall preſence, and mouthy eating of Chriſts body under the bread, or under the forme of bread; and this ſubſtantiall preſence, and mouthy eating, is indeed nothing but a vaine name, and Idoll in the world. Object. *The corporall eating is a ſigne of the ſpirituall eating, and a ſingular confirmation of faith: Therefore Chriſts body is alſo a ſacrament or ſigne, and inviſible grace is the thing ſignified.* Anſw. The Antecedent is denied: 1. Becauſe Chriſts fleſh under the bread is inviſible: Therefore it cannot ſignifie another inviſible thing, or ſtrengthen faith. For Sacraments or ſignes ought to be viſible; ſo that *it deſerveth not* (ſaith Eraſmus) *to bee called a Sacrament, which is not accompliſhed by an externall ſigne.* For to this end and uſe are they given of God, that they may (as it were) effectually ſhew to our outward ſenſes, that which is promiſed in the Word, and performed by the holy Ghoſt in our hearts, that they may be viſible teſtimonies and pledges of the promiſe of grace exhibited and applyed. Whence is that ſaying of Auſten: *A Sacrament is a viſible word:* And, *It is a viſible forme of inviſible grace.* And, *A ſigne is a thing beſides that forme which it preſenteth to our ſenſes, cauſing ſomething elſe by it ſelfe to come into the knowledge.* And, *The ſignes indeed of divine things are viſible, but the things themſelves are inviſible.* And that of Proſper; *The ſacrifice of the Church conſiſteth in two things: in the viſible forme of elements, and the inviſible fleſh and bloud of our Lord Jeſus Chriſt: in the Sacrament or ſigne, and in the thing of the Sacrament; that is, the body of Chriſt.* Therefore no thing or action which is inviſible, inſenſible, and not naturall, can make the nature or appellation of a Sacrament. And conſequently they, who will have Chriſts fleſh *in, under,* or *with* the bread to be a Sacrament, or will have the bread to be tranſubſtantiated into his fleſh, let them ſhew us a viſible or ſenſible eating of it in the Supper, leſt they ſeeme to diſſent from the ancient Fathers. 2. There muſt bee an analogy and proportion between the *ſigne* or Sacrament, and the *thing ſignified*, or the thing of the Sacrament. For, *Except the Sacraments* (ſaith Auſten) *had ſome ſimilitude of thoſe things, whereof they are Sacraments, they were not verily any Sacraments.* Now if Chriſts fleſh be alſo a Sacrament, and the thing of thoſe Sacraments bee inviſible grace; what proportion then and ſimilitude ſhall there be between the two Sacraments? but ſeeing there can be none, it followeth, that Chriſts fleſh may not bee called a Sacrament; as being no leſſe the thing it ſelfe of the Sacrament, than eternall ſalvation ſignified, by way of proportion, by viſible bread, as by a ſigne. Wherefore the ſacramentall eating, which is done naturally by the mouth, doth not belong unto the body of Chriſt, conſidered by it ſelfe, in any phyſicall or naturall reſpect: becauſe unto this ſacramentall eating the externall ſignes onely are object in their owne nature. St. Auſten demanding how bread is the body of Chriſt, and wine his bloud: *Theſe* (ſaith he) *brethren, are therefore called Sacraments; becauſe in them one thing is ſeen, and another thing underſtood. That which is ſeen, hath a corporall forme; that which is underſtood, hath a ſpirituall fruit. If then thou wilt underſtand the body of Chriſt, here the Apoſtle ſpeaketh to the faithfull, Yee are the body of Chriſt and his members. If then yee be the body of Chriſt, and his members, your myſtery is ſet on the table, &c.*

Lib. 19. cap. 18. cont Fauſt. & lib. 2. cap. 1. De Doct. Chriſt & de Catech. rud. ca. 26. Proſp. in ſentent.

Epiſt. 23. ad Bonifacium.

Serm. ad Infant.

7. The communion of Chriſt, which is promiſed in his Word, and ſealed in his Sacraments, is not corporall, but ſpirituall. But the communion of Chriſt, which is given in the Supper, is the ſame with that which is promiſed in the Word, and ſealed in all other Sacraments: Therefore the communion of Chriſt in the Supper, is not corporall, but ſpirituall. The Major is manifeſt. For in the Goſpel, no other communion is delivered or ſpecified, but that which is ſpirituall. The Minor alſo is evident, becauſe the ſame benefits are propoſed in all the promiſes of the Goſpel, which are preſented & offered in the Sacraments. For the Sacraments are the *viſible*

word; becauſe they promiſe that which the Word promiſeth, by viſible ſignes, and are ſeales of the promiſe of the ſame grace.

8. There is one and the ſame *ſignification* of all the Sacraments of the Old and New Teſtament; and in them, one and the ſame *communion* of Chriſt. But the *ſignification* of all other Sacraments, and their *communion* is *ſpirituall onely*: Therefore there is no other in the Supper. The Minor is granted on all ſides. The Major is demonſtrated by the Apoſtle in theſe words; *By one ſpirit wee are all baptiſed into one body*: And, *All were baptiſed unto Moſes in the cloud, and in the ſea, and did all eate the ſame ſpirituall meate.* Object. *There is not the ſame thing ſignified of all Sacraments. For in Baptiſme, the thing is, The waſhing by the bloud of Chriſt; in the Supper, The body and bloud of Chriſt.* Anſw: *The thing* is not diverſe: becauſe it is the ſame, To bee waſhed by the bloud of Chriſt, and, To drinke the bloud of Chriſt: as wee have heretofore proved. But *the manner of the ſignifying* one and the ſame thing is diverſe: that is, there is a diverſe ſimilitude of one and the ſame thing ſignified by the ſignes, or one and the ſame thing hath a diverſe ſimilitude or proportion: Therefore, as in Baptiſme, ſo in Circumciſion likewiſe and the Paſſeover is promiſed a ſpirituall thing, not a corporall; and ſo alſo here in the Lords Supper.

1 Cor. 12, 13. & 10, 2.

3. *The third ſort of Arguments, which are deduced from the analogie of faith.*

1. FIrme and ſtrong reaſons are drawne from *the Article, which is concerning the truth of Chriſts humane nature.* Chriſt tooke a humane nature, like unto us in all things, ſin only excepted, and retaineth the ſame through all eternity, for our comfort and ſafety: but humane nature is neither infinite, neither can it bee in more places at once, nor viſible and inviſible both together. For, it is proper unto the Deity onely, which is unmeaſurable, to bee eſſentially in many, or in all places at once, according to that ſaying of Scripture: *Am not I he which fill heaven and earth?* and by this very attribute or property God is diſtinguiſhed from all creatures. Now the Godhead it ſelfe cannot at the ſame time be both viſible and inviſible, finite and infinite, but in its own ſubſtance remaineth alwayes inviſible, incomprehenſible, and infinite, elſe could it not be unchangeable. Wee may not therefore imagine, that when Chriſt ſaid, *This is my body*, his body then ſate both *viſible* to them at the Table, and yet was *inviſible* alſo in the bread: or that now it is both *viſibly* conteined in heaven, and *inviſibly* contained in the bread.

Jerem. 23, 24.

2. *From the Article of Aſcenſion:* Chriſt aſcended truely; that is, was in his body viſibly and locally taken up into heaven, ſo that his body remained not, nor now remaineth on earth, but in heaven, whence hee ſhall viſibly returne to judgement. He is not therefore in the bread. Or thus wee may urge the reaſon: Chriſts body is finite, as being a true body. But it is now in heaven: Therefore Chriſts body is not in the bread. The Major is proved out of the Article of his Aſcenſion into heaven. *While they beheld him, hee was taken up. Seeke the things which are above, where Chriſt is.* The Major alſo is evident. For if the true and very body of Chriſt be infinite, it is alſo inviſible and inſenſible: Therefore that which was ſeene, ſuffered, and wrought on earth, was no true body of Chriſt, but apparent and phantaſticall: becauſe it cannot agree, no not to the Godhead it ſelfe, to be at one time finite and infinite, ſenſible and inſenſible: and ſo all thoſe things, which are ſpoken of Chriſt in the Articles of our Beliefe, ſhould not have bin done indeed, but onely ſhould have ſeemed and appeared to bee done; and ſo wee ſhould as yet remaine in death. Now here are two things to be noted: 1. *That by the argument drawn from the aſcenſion, Chriſts body is not cleane taken out of the Supper, as ſome cavill, but only out of the bread.* For the diſtance of heaven and earth onely hindereth the exiſtence of Chriſts body, both in heaven and in the bread together, but not his preſence in the Supper to bee ſpiritually eaten by faith. For our faith in the word of the promiſe, annexed to the bread and wine, beholdeth and imbraceth the body and bloud of Chriſt, and all his benefits there preſent. 2. *That the Argument of the Aſcenſion (not alone, but together with the former*

Act. 1, 9. Colo. 3, 1.

Argument

Argument of the truth of his humane nature) overthroweth the opinion of a corporall presence of Christ in the bread. For if Christs humane nature might be every-where, or present in many places; his Ascension could not hinder, but that hee might at once be both in heaven and in the bread. But whereas the humane nature is finite, not present in many places, nor every-where: hence it is, that the Argument, borrowed from the Article of his Ascension, presseth most powerfully; and, as in the first Supper, the consequence derived from the property of his humane nature thus; *Christs body sits at the Table: Therefore it is not in the bread, or in the mouth of his Disciples*; is sound and good: so now wee necessarily conclude out of the truth of his Ascension thus; Christs body is in heaven; Therefore it is not in the bread, or elsewhere on earth. Object. *It is humane reason alone, that judgeth Christs corporall presence in the bread, contrary to these Articles of faith: Therefore they are not indeed contrary.* Answ. We deny the Antecedent. For not reason onely, but the Christian faith, and Gods Word teacheth us, that Christs body is a true humane and finite body, and not conversant at once in all or many places; and that now, since it ascended into heaven, it is not in the earth, but remaineth and abideth in heaven, untill he returne thence to judge the quicke and the dead. That Christs body then should be present at once in heaven and in the bread, is repugnant not to humane reason onely, but also to Gods Word. This indeed is a principle uncontroverted, That *mans reason in divine matters, oppugniug Gods Word, is not to be regarded, but ought to bee subject thereunto.* Notwithstanding, it is not simply to be cashiered or discharged, no not in controversies of Divinity, as if wee were to bring a meere brutish and blockish sense to the sifting of the truth of Gods Word: but we are to use reason aright, to discerne thereby truth from falshood. For to this end was reason given to us men, that we should discerne by the light of understanding contradictory opinions; and fully conceiving what is consonant with Gods Word, and what jarreth therewith, should applaud and imbrace the one, and reject the other. If this bee not grounded and settled in us, there will be no opinion so absurd and impious, there will be nothing in the polluted sinkes of all Heretikes so filthy and monstrous, which may bee confuted by holy Scripture. For Heretikes and Deceivers will alwaies except against us, that their opinions impugne not the truth of Gods Word, but that they seeme only in mans reason so to doe. Repl. *The Scripture attributeth to Christs body many properties and prerogatives supernaturall, or above and beyond nature, which are not incident to our bodies: as, to walke on the waters, to be transfigured, to be carried up into heaven, to pierce and passe through a stone and closed doores, to bee united to the Godhead personally, to be made a sacrifice for our sinnes, &c. Therefore it is no absurdity to attribute unto it presence in heaven and in the bread both at once, or even ubiquity it selfe.* Ans. In the Antecedent are many untruths mingled with some truths. For the penetration of Christs body through the stone, and through the doores, is no where expressed in Scripture: and therefore wee deny it. The rest of the prerogatives are there expressed indeed, but they abrogate not the truth of humane nature. For Peter also walked on the waters; & we shall be transformed, and lifted vp: but ubiquity & presence of Christs flesh in all, or many places, is no where extant in Scripture, and it suffereth not Christs flesh to be any longer a creature, much lesse a true body. For, to be every-where, or in divers places at once in its own substance, is the property of the unmeasurable Deity alone: but every creature is finite, & by his finitenesse is discerned from his Creatour. Now that which is finite, cannot be in moe places than one. Hence it is, that the Scripture and Doctors of the ancient Church produce this property of presence in many places, as a certain argument of true and sole Divinity: as Christ himselfe, speaking of himselfe, saith: *The Son of man, which is in heaven.* And Didymus saith: *The holy Ghost himselfe, if he were a creature, should at least have a circumscribed or limited substance, as all things else which are made: For although the invisible creatures be not circumscribed in place, yet they are finite in the property of their substance. But the holy Ghost being in many, hath no circumscribed or limited substance.* Tertullian also saith: *If Christ be man onely, how then is hee present wheresoever hee is called on? sith this is not the nature of man, but of God, To be present in every place.*

How far forth we are not to listen to mans reason in divine matters.

God only is everywhere: because he is infinite.

John 3.13.

Lib. 1. cap. 1. de Spiritu sancto.

Lib. de Trin.

Our adversaries therefore thus reasoning, that those prerogatives are the cause of his presence every-where, or in many places, which verily are no causes hereof, commit the fallacy of alledging a false cause. For indeed the reason of those prerogatives, and the ubiquity, are very diverse.

3. *From the Article of the communion of Saints:* 1. Such is the communion of Saints with Christ now, as it was of old ever since the beginning, and shall bee ever hereafter; as well of those who use the Sacraments, as of them who are by necessity excluded from them. For there is but one only communion of Saints with Christ; because we are all one body with Christ. But this communion of Saints with Christ was alwaies *spirituall:* as the Apostle doth shew; *Hee that is joyned to the Lord, is one spirit. Hereby know wee, that wee dwell in him, and hee in us; because hee hath given us of his spirit. Hee is the Vine, wee are the branches: Hee is the Head, wee are the members: He is the Bridegroome, and we (with the whole Church) are his Spouse.* Or the argument may bee thus formed: All the Saints have the same communion with Christ, both in the Old and New Testament (as well they, who have power to approach and partake of the Supper, as they who have not:) and we cannot eate Christ any otherwise, than his Disciples did eate him in the first Supper. But they did eate him *spiritually:* Therefore we eate him also *spiritually. Out of the selfe-same Article* we thus argue: 2. Such is our eating of Christ, as is his abiding in us. But this is spirituall: Therefore our eating of him is spirituall. The Major is out of question, because he is therefore eaten, that he may remaine in us, and we in him; not that being once eaten, he should forthwith vanish away; *He which eateth my flesh, and drinketh my blood, abideth in mee, and I in him.* The Minor, namely, that Christs abiding in us is spirituall, is sufficiently proved and perceived by this, in that such is his abiding in us, as is his Fathers: *If any man love mee, he will keep my word, and my Father will love him, and we will come unto him, and will dwell with him.* But how doth the Father *dwell in us*, or abide with us? truely by his holy Spirit: Therefore Christ also so abideth with us, or dwelleth in us. Hereunto belong those sayings: *By this we know that he dwelleth in us, and we in him, because he hath given us of his Spirit. That Christ may dwell in your hearts through faith. I am the Vine, ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit.* 3. Christ abideth in us perpetually: Therefore that abiding or presence is not corporall; because, as touching his humane nature, he saith, *Me ye shall not have alwaies:* Therefore hee is not eaten of us corporally; nay, he cannot be eaten of us corporally, except hee bee in us corporally, and that also perpetually.

1 Cor. 10. 3, 4. Ephes. 4. 4. Rom 8. 9. 1 Cor. 6. 17. 1 John 4. 13. John 15. 5. Ephe. 1. 22. & 4. 15. & 5. 30, 31. Ephes 4. 2 Cor. 10. Rom. 8. John 6. 56. John 14. 23. 1 John 4. 13. Ephes. 3. 17. John 15. 5.

4. *From the Article of remission of sinnes.* If Christ be corporally in the bread, and bee reached out and delivered unto us by the hand of the Minister, then we are to crave remission of sinnes at Gods hands, for his sake, who is in the bread, and whom the Minister handleth, whether the bread still remaine together with him, or no. For remission of sinnes is most especially to be craved then, when we celebrate the Supper. So then every communicant must thus pray: *I beseech thee, O heavenly Father, to be gracious and mercifull unto mee for this thy Sonnes sake, who is here present in this bread, and whom the Minister handleth, and whom I eate with my mouth:* But this is that horrible Idolatry, which is practised in the Popish Masse, which without doubt is so abominable in the sight of God, that it were better for us to suffer a thousand deaths, than once commit the same. For the Gospel teacheth us to begge of God remission of sins, not for that Christs sake, who is in the bread, and is carried about in the Ministers hands, and eaten with mens mouthes: but for that Christs sake, who suffered and died for us, who is now in heaven at the right hand of his Father, and maketh intercession for us. So then thus we reason; *That which establisheth the horrible Idolatry of the Masse, is to bee avoided of the true professors of the Gospel: But the corporall presence of Christ, and the eating of him with our mouthes in the bread, establisheth the horrible Idolatry of the Masse: Therefore it is to bee avoided by all true professors of Christs Gospel.*

5. Unto the former may be adjoyned also arguments taken *from the sacrifice and adoration of Christ.* Whersoever Christ is present *corporally*, whether it be after a visible,

visible or invisible manner, there he is so to be adored, to wit, by our mindes, and the motions of our bodies converted and turned thither. But hee is not thus to be adored in the Supper: Therefore he is not present in the Supper *corporally*, either in the bread, or in the place of bread. The Minor, *That he is not to be adored in the Supper*, is easily proved: because in the New Testament since Christs ascension it hath not been, nor is lawfull to tie and binde invocation to any certaine place or thing, without the expresse command and permission of God, except wee will commit open idolatry. For all adoration, bound and restrained to any certain place or thing on earth, is abrogated and cancelled by Christ. *The houre commeth, when ye shall neither in this mountaine, nor in Jerusalem worship the Father. Ye worship that which yee know not; we worship that which we know: for salvation is of the Jewes. But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father requireth even such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and truth.* John 4.21, 22, 23, 24. Againe, if Christ be so to be adored and worshipped in the Supper, by our mindes and motions of body converted unto the bread, that whole oblation and sacrifice should consist in the hands of sacrificing Masse-Priests, because they offer the Sonne unto the Father, to obtaine remission of sinnes: and so were his crucifying to bee re-iterated. Object. *Christ commanded us himselfe to be offered or adored, but to bee eaten: Therefore wee establish not the Papists offering up of Christ to his Father, or their worshipping of him in the bread, by that corporall presence which we uphold.* *Answ.* This their reasoning is two waies faulty. *First, they begge that which is in question*, whilest they say, that Christ commanded us to eate him in the bread: for this is no where found in Scripture. 2. *They shift and seeke to slide from the question*, in averring, that Christ commanded not himselfe to be adored: for we have a generall precept of adoring Christ in these words; *Thou shalt worship the Lord thy God, and thou shalt worship him. And let all the Angels of God worship him.* This generall precept, without any speciall exception or expectation of any particular injunction, should no lesse binde us all unto obedience, and to the adoring of Christ in the bread, if we had any evident proofe of his invisible existence therein, than if we beheld him present with our eyes. Thus Thomas expecteth not some speciall expresse warrant, but doth well in worshipping towards the place where he seeth Christ standing, saying; *My Lord, and my God.* Wherefore, as long as the opinion of corporall presence standeth, so long the Papists idolatrous adoration and elation, and their whole Masse must needs stand also. For the Papists themselves will not have, that we understand their offering of Christ in the Masse of any slaughtering or murthering him, but only of a publike shewing him being there corporally present, and of a craving and obtaining remission of sinnes for his sake, whom the Priests beare in their hands, and present unto God the Father. Pſal. 45. 13. Pſal. 97. 7. Heb. 1. 6. John 20. 28.

4. *The fourth sort of Arguments drawne from like places of Scripture, where namely the same thing is delivered in words, whereof there is no controversie.*

1. Like phrases have a like sense and interpretation. But all these phrases are accounted for like; namely, for sacramentall formes of speech, wherein the names or proper effects of the things signified are attributed to the signe: as, *Circumcision is the Covenant of God. The Lambe is the Passeover of the Lord. The Sabbath is the Covenant of the Lord. The Levitical sacrifices are an expiation or doing away of sinne. The blood of sacrifices is the blood of the Covenant. The covering of the Arke is the mercy-seate. The Rocke was Christ. The bread is the body of Christ. The cup is the New Testament. Baptisme washeth away sinne. Baptisme is the washing of the new birth. Baptisme saveth us, &c.* Therefore their interpretation is alike. Now God himselfe interpreteth some of them thus: *Circumcision is a signe of the Covenant. The Lambe is a signe and memoriall of the Passeover. The Sabbath is a signe of the Covenant:* Therefore wee may justly interpret the rest on the same manner. *The Levitical sacrifices signifie the attonement for sinnes, made by the Messias. The blood of sacrifices is a Sa-* Gen. 17. 10, 11. Exod. 12. 11, & 31. 16. Levit. 24. Exod. 24. 8. Exod. 26. 34. 1 Cor. 10. 3. Marke 2. 26. Luke 22. 20. Acts 22. 16. Titus 3. 5. 1 Pet. 3. 21. Gen. 17. 11. Exod. 12, 13, 14. & 13. 9. & 31. 17.

crament or ſigne confirming the Covenant; or a ſigne of Chriſts bloud, whereby the Covenant was eſtabliſhed. The covering of the Arke ſignifieth the Mercy-ſeate. The Rocke ſignifieth Chriſt. The bread is a Sacrament of the body of Chriſt. The cup is a Sacrament ſealing the new Covenant. Baptiſme is a Sacrament of the waſhing away of ſinnes, and of our regeneration and ſalvation.

2. As the cup is the New Teſtament, ſo is the bloud of Chriſt the New Teſtament. The cup is the New Teſtament ſacramentally; that is, it is a ſigne of the New Teſtament: Therefore Chriſts bloud is a ſigne of the New Teſtament. The Major is apparent, becauſe without doubt the words of Luke and Paul, *This cup is the New Teſtament in my bloud*; and the words of Matthew and Marke, *This is my bloud of the New Teſtament*, have all one meaning. The Minor is proved before in the firſt argument, and cannot be taken otherwiſe. For the New Teſtament is no externall thing or ceremony, but a free reconciliation with God, promiſed in the Goſpel, through the bloud and death of Chriſt. The cup then is eyther the thing promiſed, or the ſeale of the promiſe; but it is not the promiſe, nor the thing promiſed: Therefore it is the ſeale of the promiſe.

3. *The bread which we breake* (ſaith the Apoſtle) *is it not the communion of the body of Chriſt?* As bread is the communion of the body of Chriſt, ſo alſo it is the body of Chriſt. The reaſon is cleere, becauſe Pauls words and Chriſts have both one meaning; ſeeing Paul interpreteth Chriſt. But the bread is the communion of the body of Chriſt *ſacramentally*; that is, it is a Sacrament or ſigne of our ſpirituall communion with Chriſts body. For properly and literally, bread cannot bee termed *communion*: Therefore, bread alſo is Chriſts body *ſacramentally*; that is, it is a Sacrament or ſigne of Chriſts body. Now that the communion or communication of Chriſts body is ſpirituall, is thus proved. 1. Paul ſpeaketh of ſuch a communion, whereby wee being many, are made one bread, one body. But wee being many, are one body *ſpiritually*: Therefore the communion mentioned of Paul is ſpirituall. 2. The communion of Chriſt, whereof hee ſpeaketh, cannot ſtand with the communion of Divels. *Yee cannot* (ſaith he) *drinke the cup of the Lord, and the cup of the Divels: ye cannot be partakers of the Lords Table, and of the table of the Divels.* The argument is not deduced from an inconvenience or an undecency, as ſome fondly tell us, but from an impoſſibility, as that of Chriſt: *Yee cannot ſerve God and Mammon.* Where the words δύνασθε, *ye are not able*, or, *ye have no poſſibility*, are likewiſe uſed, as well as in this place: and as that of the ſame Apoſtle elſe-where; *What concord hath Chriſt with Belial? or what part hath the Beleever with the Infidel?* 3. This communion of the Saints with Chriſt, and Chriſt with the Saints, is ſpiritually expounded in Scripture. *Our fellowſhip is with the Father, and with his Son Jeſus Chriſt. If we ſay, that we have fellowſhip with him, and walke in darkneſſe, wee lye, and do not truely. But if wee walke in the light, as hee is in the light, wee have fellowſhip one with another, and the bloud of Jeſus Chriſt cleanſeth us from all ſinne.* Neither doe wee in the Creed beleeve any other communion of the Saints with Chriſt, and Chriſt with the Saints, but that which is *ſpirituall*. 4. Laſtly, Chryſoſtome interpreteth Pauls words of a ſpirituall communion. *Why ſaid he not participation? That he might manifeſt unto thee ſomewhat more excellent than it, to wit, the ſtrongeſt and mightieſt union that can be.* And a little after, *Why call I it communion? Yea, wee are the ſelfe-ſame body of Chriſt. What is the bread? even the body of Chriſt. What are they made, who receive the body of Chriſt? not many bodies, but one body. For as the bread is kneaded of many graines, ſo we alſo are joyned with Chriſt.*

1 Cor. 10. 21.

Mat. 6. 24.

2 Cor. 6. 15.

1 John 1. 6, 7.

Hom. 24. in 1 Cor. 10.

4. Out of the words of Chriſt: *What then if ye ſhould ſee the Sonne of man aſcend up where he was before? It is the Spirit that quickneth, the fleſh profiteth nothing: the words that I ſpeake unto you are ſpirit and life.* In theſe words Chriſt expreſly rejecteth all eating of his fleſh with our mouthes, and overthroweth it by two arguments, which we have heretofore declared: and on the other ſide he approveth and confirmeth our ſpirituall eating his fleſh. Wherefore we may not forge any corporall eating of Chriſts body in the Supper, when ſuch a kinde of eating is precisely reproved in the Goſpel. Obiect. *The ſixth chapter of John treateth not of the Supper: Therefore*

John 6. 62, 63.

Therefore this teſtimony maketh nought againſt the eating of Chriſts body with our mouths inſtituted in the Supper. Anſ. Here our Adverſaries deceitfully argue from the deniall of a part, to the deniall of the whole. This Chapter, we grant, pertaineth not to the ceremony of the Supper: But hence it followeth not, that ſimply it pertaineth not to the Supper. For it concerneth the promiſe; *This is my body, which is given for you:* becauſe this promiſe is deſumed out of this Chriſts Sermon regiſtred in this ſixth of John, and is ratified and confirmed by the ſignes of bread and wine. Wherefore it cannot be underſtood of any other eating of Chriſts body in the Supper, than of that which is delivered in the ſixth of John, which is ſpirituall. For, bodily eating is in that Sermon condemned. Repl. *It is not ſimply the eating with the mouth that is there condemned, but a Capernaiticall eating.* Anſw. All eating with the mouth is Capernaiticall. For, a Capernaiticall eating is not a bloudy renting onely & eating of Chriſts fleſh, and chewing it between the teeth, but ſimply any eating with the mouth. For the Capernaites ſay not among themſelves: *How can this man give us his fleſh* to devoure, to gnaw on with our teeth, to rend aſunder? &c. But they ſay: *How can this man give us his fleſh to eate?* Neither doth Chriſt re-call them from a *groſſe* eating with the mouth, to a *ſubtile* kinde of eating with the mouth; but to his aſcenſion into Heaven, which ſhould ſhortly come to paſſe, and thereby his body ſhould be far removed from their mouthes, and traineth them to a ſpirituall eating, which is with the heart by faith. John 6. 52.

5. Out of the ſame ſixth Chapter of John, To eate Chriſts fleſh, and, To drinke his bloud, ſignifieth, *To beleeve in Chriſt, To dwell in Chriſt, and, To have Chriſt dwelling in us:* as appeareth, becauſe he attributeth the ſame effect of eternall life to both; namely, to the eating of his fleſh, and to faith in him: But in the Supper this eating is authoriſed: (For no other purpoſe beſide this can be ſhewed in the whole Goſpel, for ſealing whereof the Supper was inſtituted.) Therefore, To eate Chriſts body, and, To drinke his bloud, is, To beleeve in Chriſt, To dwell in Chriſt, and, To have him dwelling in us. Verſ. 54, 56.

6. *By one ſpirit are we all baptiſed into one body, whether wee bee Jewes or Grecians, whether we be bond or free, and have been all made to drinke into one ſpirit.* Hence wee draw two arguments: 1. Such as is the drinking of Chriſt, ſuch is the eating of him in the Supper. The drinking of him is *ſpirituall:* Therefore the eating of him is *ſpirituall.* 2. The eating of Chriſts body, and drinking his bloud, is common to all the faithfull, even to the Fathers of the Old Teſtament. *For we have all bin made to drink into one ſpirit.* But the eating with the mouth is not common to all the faithfull: (For the Fathers before Chriſts birth could not, and at this day Infants, and many of tipe yeeres, having not liberty to partake of the Supper, cannot eate his fleſh with their mouthes.) Wherefore, this mouthy eating of Chriſts fleſh, urged by our Adverſaries, is not that true eating which the Goſpel promiſeth, and which the Supper ſealeth. 1 Cor. 12. 13.

The teſtimonies of Fathers in this point.

UNto theſe arguments drawne out of the ſacred Scripture, and the ground of our faith, may be added teſtimonies of the Fathers, and the purer Church; who, if wee looke into their writings, wee ſhall finde, that they plainly teach the ſame doctrine touching the Lords holy Supper, which we doe. Among many, we will produce onely ſome few notable and cleere in this point. Irenæus ſaith: *The earthly bread, taking his name from the word of God, is no longer common bread, but becommeth the Euchariſt or Sacrament, which conſiſteth of two things; an earthly, and an heavenly thing.* Tertullian; *The bread which he tooke and diſtributed among his Diſciples, hee made it his body: ſaying, This is my body; that is,* The figure of my body. Clemens of Alexandria: *This is to drinke Chriſts bloud, to be partaker of Chriſts immortality.* Cyprian; *Neither can his bloud, wherewith we are redeemed & juſtified, ſeem to be in the chalice, when the wine faileth in the chalice, wherein Chriſts bloud is ſhewed, which is ſpoken of in every Sacrament and teſtimony of Scripture.* Againe, the ſame Father ſaith: *As often as wee doe this, wee ſharpen not our teeth to bite withall, but* Lib. 4. cap. 34. Lib. 4. contra Marcion. Prædag. lib 2. cap. 2. Lib 2. Epheſ. 3. Serm. de Cœna.

we

we breake and part the ſanctified bread with a ſincere faith, whilſt wee diſtinguiſh and ſeparate that which is divine, from that which is humane, and joyning them againe after their ſeparation, confeſſe one God and man: yea, wee our ſelves are made his body by this Sacrament, and knit and united to our head by the thing ſignified by the Sacrament. The

De divina menſa, & quod. Canon of the Nicene Councell: *Againe, here alſo is the Lords Table: Let us not childiſhly cleave to the bread and wine ſet before us, but lifting up our mindes on high by faith, let us conſider, that on that Table is ſet the Lambe of God taking away the ſinnes of the world, which is offered of the Prieſts without killing: and let us truely receiving his precious body and blond, beleeve that they are* SIGNES *of our reſurrection. For therefore wee receive not much, but little, thereby to acknowledge that it is not*

In Litur. de Trin. L8. Orat. de paſ. *received to ſatiſfie, but to ſanctifie us.* Baſil: *Wee have ſet on the Table the figures of the ſacred body and blond.* Hillarie: *The bread and wine received, and drunke, effect and*

In 1 Cor. 11. *worke that both we are in Chriſt, and Chriſt in us.* Gregorie Nazianzene: *The figures of the precious bodie and blond of Chriſt.* Ambroſe: *Becauſe wee are delivered by our* LORDS *death; being mindfull thereof, in eating, and drinking wee Signifie,*

De Sacram lib. 4. c. 5. Cont. Adim. cap. 12. In Pſa. 3. Epiſt. 23. ad Boniſac. *(or Repreſent) the fleſh and blond that were offered up for us.* Againe, *This oblation is the* FIGURE OF THE BODY AND BLOUD *of our* LORD *Jeſus* CHRIST. Auguſtine: *Our Lord doubted not to ſay, This is my body, when he gave a* TOKEN *of his body.* Againe, *The Lord admitted Judas to that banquet, wherein he miniſtred and gave to his diſciples the* FIGURE *of his body and blond.* The ſame Father ſaith: *Unleſſe Sacraments had a certaine likeneſſe of the things, whereof they be Sacraments, without queſtion they were no Sacraments. And in conſideration of this likeneſſe, oftentimes they beare the names of the things themſelves. As therefore the Sacrament of the body of* CHRIST *is* AFTER A CERTAINE MANER *the body of Chriſt: and the Sacrament of Chriſts blond is his blond: ſo the Sacrament of*

In ſenten. Proſper. de auſc. diſt. 2. c. hoc eſt. *faith is faith.* Againe, *As then the celeſtiall bread, Chriſts fleſh, is* IN SOME SORT *called Chriſts bodie, whereas indeed it is a Sacrament of Chriſts bodie; namely, that viſible, palpable, and mortall body which was nailed on the Croſſe, and the ſacrificing of his fleſh, done by the hands of the Miniſter, is called Chriſts Paſſion, death, and crucifying,* NOT IN THE TRUTH OF THE THING, *but in a myſtery* SIGNIFTING *it: So the Sacrament of faith, by which is meant Baptiſme,*

Serm. ad infant. *is faith.* Alſo: *Theſe, my brethren, are therefore called Sacraments, becauſe in them one thing is ſeene, another underſtood. That which is ſeen hath a bodily form: that which*

In Mat. Hom. 83. *is underſtood, hath a ſpirituall fruit or benefit.* Chriſoſtome: *This is my blond, which is ſhed for the remiſſion of ſinnes; which Chriſt ſaid, to ſhew that his Paſſion and Croſſe*

Dialog. 1. *was a myſterie, and to comfort his diſciples.* Theodoret: *Our Saviour verily changed the names of the ſignes and the things ſignified, and gave the ſame name to the body, which is proper to the ſigne; and that to the ſigne which is proper to the body. The cauſe of this change is manifeſt to them that are entred into the firſt principles of divine myſteries. For he would that they who uſe the Sacraments ſhould not bend and ſet their minds on the nature of the things which are ſeene, but for the alteration of the names, ſhould beleeve that alteration which is made through grace. For hee who tearmed that by name of corne and bread, which is by nature a body, and called himſelfe a vine, hee honoured the ſignes,*

Hom. 27. *which are ſeene, with the title and name of his body and blond, not by changing the nature, but by adding grace to the nature:* Macarius the Monke hath a famous ſaying to this purpoſe. *Bread and wine are a correſpondent type of his fleſh, and they who receive the bread which is ſhewed, eate the fleſh of Chriſt ſpiritually.* Other teſtimonies for breifneſſe ſake wee omit.

Of Tranſubſtantiation.

NOw it is eaſie to ſee what wee are to thinke of *Tranſubſtantiation*, even that it is an impious invention and device of the Papiſts, which alſo wee will ſhew and prove briefly by divers reaſons. But firſt wee muſt declare in a word what the Papiſts properly mean by their *Tranſubſtantiatiõ*. They ſuppoſe that by force of *Conſecration*, that is, of uttering theſe words upon the creatures of bread and wine, *This is my body, This is the cup of the new Teſtament in my blond*, the bread and wine is ſubſtantially

ſtantially converted or turned into the body and bloud of Chriſt, the formes onely or accidents of bread and wine remaining; namely, the ſhape or figure, the heat, the taſte, the weight &c. They therefore call theſe words of *Conſecration, operatorie,* and *effective*, able to worke and effect the converſion and change: and they ſay that the change is fully accompliſhed in the very laſt inſtant of uttering the ſyllable *DY, *This is my boDY:* and then there is no longer bread and wine, but the body & bloud of Chriſt is preſent, and is contained under the formes of bread and wine, and is eaten and drunk in the Euchariſt or Supper by the mouth of the Communicants. *Concerning the manner of the change*, it is not agreed on by all. Some ſay, that the *ſubſtance* of bread & wine is by *Tranſubſtantiation* changed into the *ſubſtance* of Chriſts body and bloud: ſo that the bread and wine is eſſentially made the very body and bloud of Chriſt, the externall formes onely remaining; and this they terme a *ſubſtantiall change*, or change of the ſubſtance. Others are of opinion that the ſubſtance of bread and wine is not changed, but vaniſheth *by annihilation*, or by being brought to nothing; and that then the ſubſtance of Chriſts bodie and bloud ſucceedeth in place thereof; ſo that the ſubſtance of Chriſts body and bloud after the conſecration commeth under theſe formes and accidents, under which before was the ſubſtance of bread and wine: And this they call *a formall change* or a change of formes. Lombard in his Sentences expoundeth both theſe opinions, and ſeemeth to approve the former alone. Howbeit they call both theſe changes by the name of *Tranſubſtantiation*. They affirme alſo that the particle *This*, in the words of conſecration, doth note ſome indeterminate ſubſtance in generall (as they uſe to ſpeake) without quantitie or qualitie, contained under thoſe accidents, ſo that it demonſtrateth unto us neither *bread*, nor *Chriſts body*, but onely ſomething contained under the formes and accidents, which before Conſecration was bread, but by vigour and force of the words of Conſecration, began to bee the body of Chriſt: ſo that the meaning is on this wiſe; *This is my body*, that is, *that which is contained under this, or theſe formes, is my body*. Touching the accidents, where they are grounded and ſeated, whether in the body of Chriſt, or in the aire, or in the ſurface of the bread and wine, or in nothing, they curiouſly and diverſely diſpute; and the common received opinion is, that they are exiſtent without any ſubject. This is the doctrine of the Schoolemen and all Papiſts, whereof (as wee ſee) there are two maine heads: one of *Tranſubſtantiation*, another of *eating Chriſts body with the mouth*. But each of them is a falſe profane forgery, utterly repugnant with the words of Chriſt. As for the latter of theſe, it is overthrowne and refuted by the ſame arguments whereby we have already proved the ſpirituall eating of Chriſts body; and Tranſubſtantiation is thus oppugned:

*The Latine particle UM, *hoc eſt corpus meUM*, which I chooſe rather to reſemble by the Engliſh forme of Conſecration.

What the Papiſts call a ſubſtantiall change.

What they call a formall change. Li. 4. di. 11. Tho. Aqui. p. 3. q. 78. a. 5.

Their vaine queſtions where the Accidents in Tranſubſtantiation may be grounded.

I

Arguments againſt Tranſubſtantiation.

1. *That which is Chriſts body in the Supper, remaineth and is not therein transformed, nor reduced to nothing*: elſe Chriſts body ſhould not remaine, nor bee preſent in the Euchariſt: *But in the bread is Chriſts body*, (namely, *ſacramentally*, as before we have made evident demonſtrance). *Therefore bread remaineth in the Supper, and is not transformed, or reduced to nothing*. The Minor is already proved, and is confirmed, 1. By the authority of Luke and Paul in theſe words: *This cup is the new Teſtament*: and, *The bread is the communion of the body of Chriſt*. 2. Farther proofes are deduced alſo out of theſe words thus: *What Chriſt brake, that he called his body: But he brake bread, not ſome uncertaine ſubſtance, nor the meere accidents of the bread. Therefore the bread is the body of Chriſt.* Againe, *The Article* THIS *demonſtrateth and pointeth out either the bread, or the meere accidents, or the body of Chriſt, or ſome determinate thing or ſubſtance whatſoever. But it concerneth not any indeterminate ſubſtance*; Becauſe Chriſt brake not any undeterminate thing, that is, I know not what: but determinately and preciſely it is ſaid, *he brake bread, it concerneth not Chriſts viſible or inviſible body*; for his *viſible* body ſate and talked with his diſciples: and an *inviſible* body Chriſt never had: and moreover the Papiſts themſelves confeſſe, that Chriſts body is not yet preſent under the forme of bread, when the Prieſt beginneth to pronounce the particle *THIS*, but then, when once the change is made; the change (ſay they) is made in the laſt inſtant of conſecration, at the pronouncing of this

Preofes that the bread in the Sacrament is Chriſts body.

laſt

laſt ſyllable DY, in theſe words, *This is my boDY.* Laſtly, *it concerneth not the accidents onely of the bread*; For Chriſt brake not bare and meere accidents. Wherefore, the Article THIS intimateth nothing elſe but the bread; and Chriſts words, *This is my body*, have no other meaning than this, This bread is my body.

2 2. *Chriſt brake bread: But he did not then breake his body: therefore the bread is not really his body.*

3 3. *Chriſts body was given for us: The bread was not given for us: Therefore the bread is not really Chriſts body.*

4 4. *Chriſt ſaith not, as the Tranſubſtantiaries ſay, Vnder theſe formes is my body*, or, *My body is contained under theſe formes:* Therefore the Tranſubſtantiaries retaine not, but pervert Chriſts words.

5 5. Chriſt ſaid not, *Let this be made*, but, *This is my body*. Therefore, Chriſts words turne not the bread into the ſubſtance of his body; but they teach only that the bread in this uſe is Chriſts body, to wit, *ſacramentally*.

6 6. Paul expreſly calleth that which is taken, *bread*, both *before* and *after* the eating: Therefore the bread is not reduced to nothing, nor changed into the ſubſtance of Chriſts body, but continueth bread.

7 7. Two things there are in every Sacrament: *the ſigne*, and *the thing ſigned*: or, as Irenæus ſpeaketh, *the earthly, and the heavenly thing*; and without theſe two, no Sacrament can conſiſt or ſtand. But Tranſubſtantiation taketh away the *ſigne* or *earthly thing*, namely, bread & wine from the Euchariſt. Therefore it taketh away the whole ſence or nature of a Sacrament.

8 8. A bare imagination of bread and wine cannot confirme the faith of heavenly things, but will mocke and deceive it, as being a vaine thing, and not that which it ſeemeth. But the ſigne in the Lords Supper muſt confirme the faith of heavenly things, to wit, that we are as certainely fed with the body and bloud of our Lord, as we are ſure we receive the bread and wine. For Sacraments were inſtituted to confirme faith by viſible ſignes. Farewell Tranſubſtantiation, which transformeth the ſigne into a ſhadow and imagination.

9 9. Tranſubſtantiation taketh away the *analogie* or proportion of the ſigne and the thing ſigned; whereof Saint Auguſtine ſaith, that *The body ſo feedeth the ſoule, as the bread nouriſheth the body; and as corne-bread is one maſſe made of many grains: ſo many are made one bread and one body, which partake of one bread.* For, the bare accidents of bread and wine cannot uphold and beare this Analogie, ſeeing they nouriſh not; neither can you ſay, *As the accidents of the bread and wine nouriſh the body, to the maintenance of this life; ſo Chriſts body nouriſheth my ſoule to life eternall:* for then the compariſon will be between a true and a falſe thing: Wherefore the very Analogie of the ſigne, and the thing, doe ſufficiently refute Tranſubſtantiation.

Epiſt ad Bonifac.

Of Conſubſtantiation.

THe Papiſts feigned that two great miracles were wrought in the Euchariſt by the vertue of Conſecration, namely, the *changing of the ſubſtances* of bread and the Lords body, and the *ſubſiſting of Accidents without any ſubject*: of which two, the former ſubverteth the Analogie of the whole Chriſtian faith; the later contradicteth all ſound Philoſophy. And that force of Conſecration, they boaſt of, is nothing elſe, but a magicall device of the Divell, and an invention of mans braine. This, when of ancient, ſome Doctors eſpied, to avoyd theſe ſo abſurd miracles, in ſtead of Tranſubſtantiation they coyned Conſubſtantiation: that is, *The co-exiſtense of two ſubſtances in one place*; or, *the preſence of Chriſts body and bloud, not under the formes of bread and wine, but under the bread and wine itſelfe.* Theſe therefore were of opinion that the ſignes were not *tranſubſtantiated*, that is, changed not their ſubſtance, but *conſubſtantiated*, that is, that the bread and wine remained, but *with*, *in*, and *under the bread and wine*. Chriſts body and bloud were *really* and *ſubſtantially* preſent, and eaten and drunken with the mouth of the Receivers. This opinion Lombard relateth, and teſtifieth that it was before his time maintained by ſome; but he calleth it a Paradox, a ſtrange or wonderfull opinion. Guitmund fathereth it on Berengarius, after his recanta-

What conſubſtantiation is.

Lib. 4 Diſt. 11. c. Quidam.

The age & parentage of Conſubſtantiation.

recantation, and termeth it *Impanation*. Others impute it to one Walrame, againſt whom Anſelme hath two bookes extant. Some faſten it on Rupert *Abb. Tuit*, who lived not long after Guitmond, about the yeare of the Lord 1124. Petrus de Alliaco, Cardinall of *Cambray*, ſaith, that hee had rather defend *Conſubſtantiation* than *Tranſubſtantiation*, unleſſe the Church of Rome had defined the contrary. He lived about the yeare of our Lord 1416. At length Luther approving the judgement of this Cardinall of *Cambray*, as himſelf witneſſeth, firſt thought it no article of faith to beleeve that the ſubſtance of bread remaineth, or remaineth not; but either point might bee held without hereſie. Afterwards it ſeemed more probable unto him, that the bread ſhould remaine, and the body of Chriſt ſhould be *under, in*, and *with* the bread. And this is now their opinion, who name themſelves Lutherans. Wherefore they interpret Chriſts words, *This is my body*, thus: *In this, with this, under this bread is my body*: and they glory and boaſt no leſſe than the Papiſts, that they retaine the letter without any trope or figure. And ſo have they ranked themſelves, that, if they combate with Papiſts, then the particle *This*, noteth with them *bread only*, and the bread it ſelfe is the body of Chriſt: If they bend their forces againſt us, whom they call Sacramentaries, then the particle *This*, ſhall not ſignifie bread onely, but *bread with the body of Chriſt lodged inviſibly therein*; and the ſenſe ſhall bee, *This is my body*, that is, *This bread, and my body lying hid in this bread, is my body*. They illuſtrate this their gloſſe with vulgar ſimilies, as they call them; that Chriſt, when hee gave his inviſible body in the bread, in like manner ſaid, *This is my body*; as the Country-man ſaith of the graine in his ſacke, *This is corne*, pointing at the ſacke: or the Merchant, of the money in his purſe, *This is money*, pointing at his purſe: or the Mother, of the Infant in his cradle, *This my child*, ſhewing the cradle onely: or the Vintner, of his wine, *This is Rheniſh wine*, when hee reacheth out the goblet. Theſe formes of ſpeech are noted and obſerved out of their bookes and diſputations. But (good men) they have that luck which the Poet alotteth unto fooles: *Fooles when they ſeeke to avoyd an inconvenience, fall into an evill*. For in place of that abſurd miracle, *of the ſubſiſting of accidents without any ſubject*, they have induced another more abſurd, *of the penetration of two bodies*: and, whether we reſpect the letter or the ſenſe, they have wandred and departed farther from Chriſts words, than the Papiſts. For the letter thus lyeth; *This*, that is, *This bread is my body*: The ſenſe ſtandeth thus: *The viſible bread broken and diſtributed is my true and eſſentiall body, given for you*. It is my *true body*, not by my change of *eſſence* and nature, as the Papiſts would have it (for bread was not aſſumed by the Word for us; neither was bread given and crucified for us): but it is my true body in a myſticall ſenſe and Sacramentall kinde of ſpeech, according to the interpretation of the founder antiquity, of Paul, yea and of Chriſt himſelfe. The Tranſubſtantialls gloſſe is farre wide of this the letter, and meaning of Chriſts words. As then the Papiſts retaine not the letter, when in ſtead of Chriſts words, *This is my body*, they annexe this ſeraphicall or ſuper-angelicall gloſſe: *This thing or ſubſtance whatſoever, undeterminate, contained under theſe formes, is my body*: ſo much leſſe doe theſe reſerve entire the letter and ſenſe of Chriſts words, when in ſtead of them they place their owne, ſaying: *My body is in, with, under the bread*: or, *The bread, and the body lying hid inviſibly in the bread, is my body*. For neither is the bread alone, nor the bread with the bodie incloſed therein, properly Chriſts bodie: as an empty or full purſe, is not properly, and without all figure of ſpeech, termed *money*. Now the phraſes they uſe, are too improper, and too much unfitting that they would expreſſe. For as for the inſtances produced by them, we know as ſoone as the Countrey-man, Merchant, Mother, or Vintner ſpeaketh, that graine is in the ſacke, money in the purſe, an infant in the cradle, and wine in the goblet. But when theſe men tell us, *This is Chriſts body*, we know not forth-with that Chriſts body is in the bread; either can it be proved; becauſe an Article of the Chriſtian faith teſtifieth, that it is in heaven.

In lib. 4. ſentent. q. 6. art. 2.

Lib. de Ca. Babyl.

Horat. Serm. lib. 1. ſat. 3.

Of the Schiſme of the Conſubſtantials.

THeſe foundation and maine ground, at firſt was thoſe words onely of Chriſt, *This is my body*. Afterwards in a diſputation had with the adverſaries of this opinion

pinion the 27. and 28. yeare he retired & fled to the Ubiquity, and for that one foundation or ground afore-named he aſſumed foure other: 1. *The perſonall union of the natures in Chriſt.* 2. *The right hand of God, which is every where.* 3. *The truth of God, which cannot lie.* 4. *The threefold manner of the exiſtence of Chriſts body in any place.* But being at length repulſed from theſe holds, he betooke himſelfe againe to Chriſts words, & deſired that all diſputation of Ubiquity ſhould quite be revoked. Notwithſtanding, ſince his time, ſome, Lutherans by profeſſion, finding no ſufficient warrant for their cauſe in Chriſts words, have ſet Ubiquity on foote againe, and at this day account it the beſt ſtake in their hedge; though others utterly diſclaime it. Hence aroſe a faction and diviſion among the Conſubſtantials: ſome are **ſimply Lutherans*, who by Chriſts words onely defend the being of Chriſts body in the bread, and the eating it with the mouth: ſome are **multipreſentiarie and omnipotentiarie Lutherans*, that is, ſuch as thinke Chriſts body to bee preſent at once in many hoſts, by reaſon of the omnipotency really communicated therewith. Laſtly, ſome are **omnipreſentiarie Lutherans*, who, to aſſoile the preſence of Chriſts body in the bread, lay hold on the ſhield of Ubiquity, and teach that Chriſts body is every where preſent by vertue of the *union with the Word*, and therefore is preſent in the bread, both before and after the uſe thereof in the Supper; and that the right of conſecration doth effect onely that it be eaten in the bread. Of this our young Divines for the underſtanding of this controverſie may not bee ignorant. For hereby they perceive, that at this day there are two maine columnes or pillars erected to underproppe Conſubſtantiation, namely, 1. *The Ubiquitie.* 2. *The words of Chriſt.* *The Ubiquitie* hath been at large diſcourſed of before in expounding the Articles *of the perſonall union of the two natures in Chriſt, of his aſcenſion into heaven, and of his ſitting at the right hand of God the Father*, and the difficulties therein diſcuſſed, fully reſolved, and Ubiquitie it ſelfe confuted. *Chriſts words* (witneſſe the Papiſts themſelves) neither intimate Conſubſtantiation, neither can beare that interpretation. Which the Ubiquitaries alſo in their writings diſſembe not: and have therefore deviſed and invented the Ubiquitie, becauſe they ſaw that the ground and foundation of their opinion, if it were laid on Chriſts wordes onely, were too ruinous, and like to have a ſpeedie downe-fall. Chriſt ſaid, *This is my body, which is given for you*; which wordes the Conſubſtantialls retaine not, neither literally, nor according to their ſenſe and meaning. Wee need not therfore any argument to refute Conſubſtantiation, but Chriſts very words, whereunto we recall them, and thus reaſon againſt them: *Chriſt ſaid not, in this bread is my body; but, This is my body: neither is the ſenſe of both theſe propoſitions all one; ſeeing the former declareth what is in the bread, and where Chriſts body is; the later, what the bread it ſelfe is in the Euchariſt: Therefore the Conſubſtantialls who teach, that in the bread is Chriſts body, retaine neither the letter, nor the meaning of Chriſts words.*

Three ſorts of Lutherans. 1. Simplices.

2. Multipræſentiarii, Omnipotentiarii.

3. Omnipræſentiarii, Ubiquitarii.

The two principall grounds of Conſubſtantiatiō.

Conſubſtantiation overthrown by Chriſts very wordes.

A refutation of objections framed to confirme Conſubſtantiation.

Schmidline his argument in the cōference at Mulbr. Lat. Pag. 159.

OBject. 1. *It is an uſuall kinde of ſpeech when two things are joyntly given, the one apparent, the other in covert, that that onely be named, which appeared not: as wee ſay of purſes fraught with money, This is money: of a caske of wine, This is wine. But Chriſt, in his Supper delivering in the ſame manner two things joyntly at once, namely, the bread and his body, named that onely, which appeared not, under the bread, ſaying: Take, this is my body: Therefore Chriſts manner of ſpeech is moſt uſuall and proper, neither needeth it any explication at all.* *Anſ.* To the Major we anſwer, that it is a forme of ſpeech moſt uſuall, &c. but with this limitation, *when it is certaine that the thing which is named, though it be not apparent, yet it is contained in that thing which is apparent*; as it is certaine, that money is in the purſe, and wine in the caske. Otherwiſe it is no uſuall, plaine, or true forme of ſpeech, to ſay of an empty purſe, *this is money*. But hitherto it is not cleere, neither have the Conſubſtantialls as yet proved, that Chriſts body lay hid in the bread, when Chriſt ſaid thereof, *This is my body*; as it ought to bee evident, that money is in the purſe, and wine in the veſſell, when it is ſaid, *this is money, this is wine.* Yea, and we avouch the contrary, to wit, that Chriſts

body

body in the firſt Supper, lay not hid in the bread, but ſate at table, and now is in heaven, untill it thence returne in judgement: Therefore this forme of reaſoning, is a begging of that which is in controverſie betwixt us. Anſw. 2. The Minor alſo is falſe. For Chriſt, delivering unto his Diſciples, not his body, but bread, taken from the table, and broken, ſaid, *Take, eate, This (that is, this bread) is my body.* Which expoſition is proved: 1. Becauſe it is ſaid of the cup, *This cup is the New Teſtament.* 2. Paul expounds the particle *This*, of the bread, ſaying: *The bread which we breake, is the communion of Chriſts body.* 3. Becauſe the bread and body of Chriſt (both together) are neither properly, nor figuratively Chriſts very body: and hereby a *Tautologie*, or a vain and childiſh iteration of the ſame thing ſhould be fathered on Chriſt, in ſaying; *My body is my body.* 4. We deny alſo the conſequence, becauſe their concluſion compriſeth more than their premiſſes inforce. For they conclude, that it is a moſt *uſuall* and *proper* ſpeech. But theſe two, *uſuall* and *proper*, are not in force and ſignification alike. For the moſt uſuall forme of ſpeech may be figurative, as thoſe very triviall, and yet *Synecdochicall* ſpeeches urged by them, *This is money, This is wine*; who is ſo mad, as to thinke the purſe alone, or the purſe with the money is *properly* money. So was that Sacramentall ſpeech of the Paſſeover frequent & well knowne unto the Diſciples of Chriſt. *Where wilt thou that we provide the Paſſeover?* Yet ſpake they not *properly, but figuratively*, attributing to the ſigne the name of the thing ſignified, by a ſacramentall Metonymie or change of names. That which followeth therefore out of the premiſſes, is only this, That *Chriſts words were triviall, plaine, and knowne to the Diſciples*; but not that they were underſtood *properly, literally*, and *without all Trope or Figure.*

Object. 2. *Chriſt ſaid, This is my body. But Chriſt is true: Therefore wee muſt believe him, ſetting apart all Philoſophicall ſubtilty and ſharpneſſe; and ſo by conſequent, bread is not a ſigne of his body, but his body, as the words lye; which are ſimply and literally to be underſtood.* Anſw. Here they alledge us that for a cauſe, which is indeed no cauſe of the matter in hand. For Chriſts truth is a cauſe only that his words are *true*; yea, *moſt true*: to which we ought to give credence, ſetting apart all Philoſophicall ſubtilty: but it is no cauſe why his words ſhould be *proper*, and literally taken. For he which ſpeaketh figuratively, may alſo ſpeake truly: as Chriſt himſelfe was no leſſe true, yea truth it ſelfe, when he ſaid, *I am the light of the world, the doore of the ſheepfold, the good Shepheard, the true Vine, my Father is an Husbandman, ye are the branches*; than when he ſaid, *This is my body.* And they deſerve to be hiſſed out of Schooles, who preſume to terme figurative ſpeeches by the name of lies. 2. We retort their Minor thus; *Chriſt is true: Therefore he ſaid not, that his body lay hid in the bread, when all his Diſciples ſaw that it ſate at Table.* 3. Wee retort their concluſion on them thus; *Chriſts words muſt bee underſtood ſimply: Therefore yee may not cloake and colour them with your gloſſe, which perverteth the letter, when ye ſay, that In, With, Under the bread is Chriſts body; or that the bread is the cloſet of Chriſts body.*

Object. 3. *Chriſt is omnipotent: Therefore he can effect that his body ſhould be really in the bread.* Anſw. The reaſon is of no force, which will conclude a thing *to be done*, becauſe it *may be done*. The queſtion is not, What Chriſt can doe, but what he will. He no where promiſed the preſence of his body in the bread, or in the preſence of the bread: Therefore we derogate nothing at all from his omnipotency, when wee beleeve no ſuch preſence. Repl. *Bread is preſent in place of the Supper. Bread is Chriſts body: Therefore Chriſts body is preſent in place of the Supper.* Anſ. The Minor of this Syllogiſme is figurative, by the confeſſion of the adverſaries themſelves. For Jacobus Andreas in a diſputation held at Mulbr. when hee could no way elſe eſcape, expreſſly confeſſed, that this propoſition is figurative; *Bread is the body of Chriſt.* The ſame Andreas afterwards wrote, that this phraſe, *Bread is Chriſts body*, is proper, and to be underſtood, without any Trope or Figure. Is not this to blow hote and cold out of the ſame mouth? to ſay one thing, and to unſay it againe? Protoc. Iam. pag. 160. Behold the ſpirit of contradiction.

Object. 4. *Chriſts words are not to be changed. Chriſt uſed the word IS: This IS my body: Therefore there may not be put in place thereof the word SIGNIFIETH.* Anſ. We grant the whole. For we place not the word *ſignifieth* inſtead of the word *is*;

neither doe wee change Chriſts words, but retaine them as they were pronounced by Chriſt. But wee ſay, that this is the true and naturall ſenſe of thoſe words; namely, that the bread is the body of Chriſt ſymbolically: that is, as a ſymbole or token of it, or that it ſignifieth Chriſts body. For ſo Chriſt himſelfe conſtrueth them, ſaying; *Doe this in remembrance of mee:* So Paul interpreteth them; *This cup is the New Teſtament in my blond.* And Tertullian ſaith; *The bread which he tooke and diſtributed among his Diſciples, hee made it his body, ſaying: This is my body*; that is, *the figure of my body.* And Ambroſe; *This oblation is the figure of the body and blond of our Lord.* And Auſtin; *Our Lord doubted not to ſay, This is my body, when he gave a token of his body.* 2. We retort the argument on our adverſaries thus: *Chriſts words are not to be changed: Therefore the Tranſubſtantials gloſſe is falſe*, averring thus; *Under theſe formes is, or is contained my body: and likewiſe the Conſubſtantials gloſſe, in, with, under this bread is my body inviſibly preſent.* 3. Laſtly, *The words are not to be changed*, to wit, into another ſenſe, than Chriſt will have. But otherwiſe, they are often to bee changed; that is, interpreted aright: as when it is ſaid, *Pluck out thine eye. To him that taketh away thy coate, give thy cloake alſo.* For words are to be underſtood according to the nature of things.

Tertul. lib. 4. cont. Marc.

Lib 4. cap. 4, 5. de ſacr. Con. Adim. ca. 12.

Object. 5. *The words of Teſtaments are to be underſtood properly, leſt occaſion of driving about the will of the Teſtator fall out: The Supper is the New Teſtament: Therefore the words therein are properly to be underſtood.* *Anſw.* To the Major wee make anſwer, that the words of Teſtaments are properly to be underſtood, if they be properly ſpoken; and figuratively, if they be figuratively uttered. If they ſay, *All words of Teſtaments are properly to bee underſtood*, wee deny the Major. For it is ſufficient, that the words of Teſtaments be cleere and plaine, though oftentimes they bee not proper, but figurative. For when wee are ſure of the Teſtators will, what it is, in vaine doe we then diſpute of the letter. So God in the old time ſpake figuratively of Circumciſion, of the Paſchall Lambe, of the Sacrifices. And Chriſt in the New Teſtament ſpake by a figure, *Take, drinke; this cup is the New Teſtament in my blond.* For here is a double figure: 1. A Synecdoche, when he biddeth them *drink of the cup*, that is, of the wine in the cup. 2. A Metonymie, when hee calleth the cup *the New Teſtament*; that is, the reconciliation of mankinde with God, ſealed by his bloud.

Object. 6. *The eating of bread is done by the mouth: but the eating of the body, is the eating of bread: Therefore the eating of the body is done by the mouth,* *Anſw.* The Minor is either figurative, or falſe: It is figurative, if you underſtand it thus, *The eating of the body is the thing ſignified and ſealed by the eating of bread.* And ſo, the manner of predication or affirmation being changed, nothing is proved. If it be properly underſtood, it is falſe. For the eating of the bread is externall, corporall, and viſible: but the eating of the body is internall, ſpirituall, and inviſible. Wherefore they are not properly one kinde of eating; but as the thing ſignified is diſtinguiſhed from the ſigne, ſo the receit of both of them is diſtinct, though both be at once in the lawfull uſe of the Sacraments.

Object. 7. *That which quickneth and nouriſheth, muſt needs be received into us. The body and bloud of Chriſt doe quicken us: Therefore they muſt needs be received into us; that is, be eaten and drunken with the mouth.* *Anſw.* The Major is but meere particular; and therefore falſe in generall: for, not whatſoever quickneth and nouriſheth us, muſt neceſſarily be received into us. That onely muſt be received into us neceſſarily, which quickneth and nouriſheth *naturally*; that is, by a joynt-touching of our body. This meate, which ſo nouriſheth us after a naturall manner, doth not nouriſh us, except thereby the ſubſtance of our body be increaſed. But wee ſpeake farre otherwiſe of the nouriſhing of the ſoule, which is ſpirituall. Chriſts body doth not at all nouriſh us naturally: for it doth not, being received in us, quicken us, by working in us new corporall qualities, like as a medicine doth: but the body of Chriſt nouriſheth and quickneth us after a maner diverſe from that naturall nouriſhing: and accordingly as this manner of nouriſhing and quickning us requireth, ſo receive we Chriſts body. *The manner, whereby Chriſts body and bloud nouriſh us,* is, 1. *The reſpect of his merit.* For, for us Chriſts body is given, and his bloud ſhed for

The manner how Chriſts body and bloud nouriſh us.

for us, and for the body and bloud of Chriſt, we have eternall life given to us. After this manner then the body and bloud of Chriſt quickneth us, *as it is a merit* deſerving for us this bleſſing. 2. *His body and bloud quickneth or nouriſheth us, when we receive that merit of Chriſts body and bloud:* that is, when we beleeve with a true faith, that for it we ſhall have eternall life. This faith reſteth and hangeth on Chriſt, hanging on the Croſſe, not corporally dwelling in us. 3. *It nouriſheth us, when the ſame ſpirit uniteth us by faith unto Chriſt, and worketh the like in us, which he doth in Chriſt.* For except we be graffed into Chriſt, we doe not pleaſe God. For he will on that condition receive us into favour, and pardon us our ſinnes, ſo that by faith, through the working of the holy Ghoſt, we be joyned with Chriſt, and ingraffed into him. Seeing then this is the manner, whereby the body and bloud of Chriſt quicken and nouriſh us, there is no need of any deſcending of the body and bloud of Chriſt into our bodies to quicken us.

Repl. *Not onely our ſoules, but our bodies alſo are fed with Chriſts body and bloud unto eternall life: Therefore our bodies muſt eate as well as our ſoules. But our bodies eate and drinke by the mouth.* *Anſw.* The Major here omitted, proceedeth thus: *Whatſoever is fed with Chriſts body, eateth it*; and is falſe, being univerſally propoſed. For doth thy thigh or thine elbow therefore eate, becauſe it is nouriſhed by the meate, which thou conveigheſt in by thy mouth? It ſufficeth, that eating is by the mouth, as an inſtrument framed by nature to this end, to miniſter nouriſhment to the whole body. So it is not neceſſary, that our bodies ſhould eate Chriſts body with their mouthes, therewith to be fed unto eternall life: but it ſufficeth, that the mouth of faith taketh the ſpirituall meate, that ſpirituall nouriſhment and life may be tranſuſed throughout the whole man.

Queſt. 79. *Why then doth Chriſt call bread his body, and the cup his bloud, or the New Teſtament in his bloud: and Paul alſo calleth bread and wine the communion of the body and bloud of Chriſt?*

Anſw. Chriſt not without great conſideration ſpeaketh ſo: to wit, not only for to teach us, that as the bread and wine ſuſtaine the life of the body; ſo alſo his crucified body, and bloud ſhed, are indeed the meate and drinke of our ſoule, whereby it is nouriſhed to eternall life [a]: But much more, that by this viſible ſigne and pledge he may aſſure us, that we are as verily partakers of his body & bloud, through the working of the holy Ghoſt, as we doe receive by the mouth of our body theſe holy ſignes in remembrance of him [b]: And further alſo, that that his ſuffering and obedience is ſo certainly ours, as though wee our ſelves had ſuffered puniſhments for our ſins, and had ſatisfied God.

a John 6.55.

b 1 Cor. 10. 16.

The Explication.

WHereas neither Tranſubſtantiation nor Conſubſtantiation are ſignified by Chriſts words; the queſtion is, Why the bread is called Chriſts body, and the cup Chriſts bloud: that is, why the things ſignified are attributed to the ſignes, and the ſignes called by their name. There are two cauſes alledged hereof: 1. *For the naturall analogy or likeneſſe*, which Chriſts body and the bread have between themſelves. 2. *For the certainty* or confirmation of the joynt-exhibition of the ſigne, and the thing ſignified in the true uſe. *The ſimilitude* and proportion of the bread, and Chriſts body, eſpecially conſiſteth in theſe points: 1. As the Bread and Wine nouriſh our body unto this life; ſo the Body and Bloud of Chriſt nouriſh us unto everlaſting life. 2. As the Bread and Wine

Two cauſes why the things ſignified are attributed unto the ſignes.

1

2

The Analogy or proportion betweene the bread and Christs body in the use of the Supper.

are received by the mouth; so Christs body and bloud are received by faith, which is *the mouth of the soule*. 3. As the bread is not swallowed whole, but eaten, being broken; so Christs body is received, being sacrificed, and broken on the Crosse. 4. As the bread and wine profiteth not him that eateth without appetite, but wee must bring hunger and thirst unto the Table; so Christs body and bloud profit none but them, who hunger and thirst after righteousnesse. 5. As of many cornes is made one loafe; and of many grapes one wine: so we, by participation or communion of these signes, though many, yet are made one body, and grow up into one body with Christ, and between our selves. *The certainty* also or assurance of faith is a cause, why we affirme that of the signes, which is proper to the thing signified. For the signes testifie, that Christs sacrifice is accomplished, and that indeed for our behoofe and salvation, as verily as wee have the signes; yea, that wee are fed with Christs crucified body and bloud, shed and poured out, as truly, as we receive these sacred symboles of his body and bloud.

On The 30. Sabbath.

Quest. 70. *What difference is there between the Lords Supper & the Popish Masse?*

Answ. The Supper of the Lord testifieth to us, that we have perfect forgivenesse of all our sins for that only sacrifice of Christ, which himselfe once fully wrought on the Crosse[a]: Then also that wee by the holy Ghost are graffed into Christ[b], who now, according to his humane nature, is onely in heaven, at the right hand of his Father[c], and there will be worshipped of us[d]. But in the Masse it is denied, that the quick and the dead have remission of sinnes for the only passion of Christ; except also Christ bee daily offered of them by their sacrificers. Farther also it is taught, that Christ is bodily under the formes of bread and wine; & therefore is to be worshipped in them[e]. And so the very foundation of the Masse is nothing else than an utter deniall of that only sacrifice and passion of Christ Jesus, and an accursed Idolatry[f].

a Heb. 10. 10, 12. & 7. 27. & 9. 12, 25. John 19. 30. Matth. 26. 28. Luke 22. 19.
b 1 Cor. 6. 17. & 10. 16. & 12. 13.
c Colos. 3. 1. Heb. 1. 3. & 8. 1.
d Mat. 6. 20, 21. John 4. 21, 22. & 20. 17.
Luke 24. 52. Acts 7. 55. Col. 3. 1. Phil. 3. 20. 1 Thes. 1. 19.
e In Canone Missæ, & de consec. dist. 2. Concil. Trid. Sess. 13.
f Heb. 9. 26. & 10. 12. 14.

The Explication.

THis question is necessary, by reason of errours, which by the Masse have crept into the Church. It is otherwise demanded, *Why the Masse is to be abolished?* But here this question is also contained and comprehended: because these differences and contrarieties of the Lords Supper and the Masse, are the causes why the Masse is to be abolished. For whereas it hath so many abuses in it, flat repugnant to the Lords Supper, it may not be confounded therewith, nor be thrust on the Church in place thereof, nor bee permitted and tolerated in the Church by godly and religious Magistrates, but it ought to be utterly abandoned and put downe. First then let us speake a few words *of the name of Masse*, or, *Missa*. The word *Missa* seemeth to have his name derived from the Hebrew *Masah*; that is, a tribute or voluntary offering, which was wont to bee paid of every one. The word is found, Deut. 16. 10. *Missach, Nidbath, Jadecha, a free gift of thine hand.* Now that offering was called so, being as it were a yeerly tribute, which yet was no exaction, but given freely. Others interprete it to be a *sufficiency*, which is, that there should be given so much as was sufficient, and perhaps this is the truer; because the Lord commanded the Israelites, that they should *open their hands unto the poore, and should lend him sufficient for his need.* This the Chaldee Paraphrast interpreteth to be *Missah*. Hereof these our men thinke, that it was called Missa, as if it were a tribute, and free-offering, which should be every-where offered to God in the Church, for the living and the dead. But this is not of any likelihood

The originall of the word *Missa*, which we call the Masse.

Deut. 15. 8.

lihood to bee true. It is manifest indeed, that the Church hath borrowed some words from the Hebrewes; as, *Satan*, *Osanna*, *Sabaot*, *Halleluja*, *Pascha*, and such like. But those words came not to the Latine Church, but by the Greeke Church; and those words are found in the Greeke Testament, when first it was written in Greeke. And therefore wee have no Hebrew words derived unto our Church, which the Greeke Church had not before us. If also we seeke the Greeke Fathers, the word *Missa* will never be found to have been used by them: Therefore I thinke not, that the word *Missa* was taken from the Hebrewes. But *Missa*, which doubtlesse is a Latine word by originall, seemeth to have been taken from the Fathers, who used *Remissa* for *Remissio*, as Tertullian: *Wee have spoken* (saith hee) *of* [a] *remission of sinnes*. And Cyprian; *Hee that was to give* [b] *remission of sins, did not disdaine to be baptised*. And againe he useth the same word: *Hee that blasphemeth against the holy Ghost, hath not* [c] *remission of sinnes*. Wherefore, as they say *Remissa*, for *Remissio*; so they seeme also to have said *Missa*, for *Missio*. But herein againe they much vary. For some will have the word *Missa* to be used as it were *Missio*, from an ancient custome of Ecclesiasticall rites and actions, which came from the Greeke Churches to the Latine, because Sermons and Lectures being ended, before the Communion a Deacon did send forth, that is, did command the Catechumenes, the possessed with spirits, and the excommunicated persons to depart, crying with a loude voice; *If any Catechumene be yet abiding within the Church, let him depart*: and so the word *Missa* seemeth to be used as it were a *Mission* or sending away, because it was the last part of divine Service. Others will have it to be so called from a *Dimission*, or from the manner of dimissing the congregation; because, Service being ended, a Deacon dimissed them with these words: *Ite, Missa est*; that is, Goe, you may depart: or as others interprete it; Goe, now is the collection or almes: which they will have to bee called *Missa*, of the sending it in (as wee may so speake) or throwing or casting it in for the poore. Lombard hath a new conceit hereof: *It is called the Masse* (saith hee) *because an heavenly Messenger commeth to consecrate Christ-quickning body, according to that prayer of the Priest; Almighty God, command that this bee carried by the hands of thine Angel into thy high Altar, &c. Therefore unlesse an Angel come, it cannot rightly be called a Masse*. Loe the folly of the man. Againe, *The Masse is so called, either because the host is sent; whereof mention is made in the Service: whence it is said, Ite, Missa est: that is, Follow the host, which is sent up to heaven, trace yee after it: or, because an Angel commeth from heaven to consecrate the Lords body, by whom the host is carried & conveighed to the heavenly Altar. Whence it is also said; Ite, Missa est: Goe, it is sent*. We reject both the name and the thing. For this word, *the Masse*, doth not agree to the Lords Supper, because the Lords Supper hath nothing common and agreeing with the name of *Missa*, albeit it was used of the ancient Writers. *Moreover, wee have no need of this name*. For wee have other words for this purpose extant in Scripture, where it is called, *The Lords Supper, The Lords Table, Breaking of bread, &c.*

Now let us see *the differences of the Supper, and the Masse*; and those most contrary one to another, and such, as in respect whereof, the Masse ought to bee abolished. They are especially three, and are desciphered in the Catechisme. 1. The Lords Supper testifieth unto us, *That we have full remission of sinnes, and justification freely by faith, for Christs one and onely sacrifice finished on the Crosse*: according to these sayings of Scripture; *The bread is the body of Christ, given for us. The cup is the blood of Christ, shed for us for remission of sinnes. Doe this in remembrance of mee. Shew forth the Lords death till he come. That did he once, when hee offered up himselfe. By his owne blood entred hee in once into the holy place, and obtained eternall redemption for us. For then must he have often suffered since the foundation of the world, but now in the end of the world hath he appeared once, to put away sin by the sacrifice of himselfe. By the which will wee are sanctified, even by the offering of the body of Jesus Christ once made. This man, after he had offered one sacrifice for sinnes, sitteth for ever at the right hand of God. With one offering hath hee consecrated for ever them that are sanctified*. Contrariwise, the Masse denieth, *That both quicke and dead have remission of sins, by and for Christs oblation*,

[a] Tertul. lib. 4. cont. Marc.
[b] Cypr. de bono pat. cont. & Epist. 4. lib. 3.
[c] *De remissa peccatorum*
Daturus remissam peccatorum.
Remissam peccatorum non habet.

Lib. 4. dist. 13.

Lib. 4. dist. 14.

Hebr. 7. 27.
Heb. 9. 12, 26.

Heb. 10. 10, 12, 14.

oblation, except also he be daily offered by the Massing-Priests to God his Father. For thus hath that their Canon, which they call the lesse: *Holy Father, Almighty and Eternall God, receive this immaculate host or sacrifice, which I thy unworthy servant offer to thee my living and true God for my innumerable sinnes, offences, and negligences, and for all that stand about mee here present, yea and for all faithfull Christians quicke and dead, that it may be profitable to mee and them to everlasting salvation.* And their greater Canon hath: *Remember Lord thy servants and handmaides N. and all here present, whose faith and devotion is well knowne unto thee; for whom we offer, or who offer unto thee this sacrifice of praise for themselves, and all that are theirs, for the redemption of their soules, for the hope of their safety and salvation.* What need was there that Christ should offer himselfe at all, if the oblation of a petty Masse-Priest may serve for the redemption of soules?

2. The Lords Supper witnesseth unto us, *That Christ* (according to the Articles of faith) *as concerning his humanity, is in heaven at the right hand of his Father,* and is not shrouded under the bare accidents of the elements or signes in the Supper, and that he exhibiteth unto us in the Supper his body and bloud, to be eaten & drunken by faith; and that hee ingraffeth us into himselfe by his holy Spirit, that we may abide in him, and have him abiding in us, as it is said: *Hee that is joyned unto the Lord, is one spirit. The bread which wee breake, is it not the communion of the body of Christ? We have such an high-Priest, that sitteth at the right hand of the Throne of the Majesty in the heavens. For he were not a Priest, if he were on the earth.* Contrariwise, the Masse teacheth us, *That bread and wine, by force of consecration, is changed into Christs body and bloud, and that this his body and bloud in the act of consecration is conveighed by an Angel into heaven, lyeth corporally under the formes of bread and wine, is really carried up and downe in the hands of the Minister, and received by the mouth of the communicants.* These forgeries are repugnant to the Articles of Faith, the Incarnation, the Ascension, and Intercession, and the Returne of Christ unto Judgement: and to the nature of Sacraments, in which the signes must needs remaine, and not lose their nature.

2 Cor. 6. 17. & 10. 16. Hebr. 1. 3. & 8. 1, 4.

3. The Lords Supper teacheth us, *That Christ is to be worshipped in heaven at the right hand of his Father.* For it overthroweth not, but establisheth and ratifieth the Articles of Faith and doctrine of the whole Gospel, which sheweth, that Christ is to be sought and worshipped *Above. Seek the things which are Above, where Christ sitteth at the right hand of God.* And Stephen, when hee was stoned, saw Christ, and worshipped him *Above, standing at the right hand of God.* The ancient Church also sang in their Liturgy, or common Service and Prayer, *Sursum corda, Wee lift up our hearts unto the Lord.* On the other side, the Masse telleth us, *That Christ is to be worshipped in the bread*; which adoration and worship questionlesse is idolatrous. For, *To worship Christ in the bread,* is, to direct our worship in soule, minde, cogitation, and as much as may be, in the motion of our bodies, to the place in which the bread is; and turning hereto, to yeeld reverence unto Christ, as if hee were present there, more than elsewhere. So of old they worshipped God at the Arke, turning thereto with their mindes, and as much as might be, with their externall grace and inclination of body. That this is Idolatry, we prove: 1. Because no creature hath power to tye the worship of God to any thing or place, wherein God hath not commanded by expresse word himselfe to be worshipped, and wherein God hath not promised to heare us. And hereby is the cause of that difference plainly seen, why the Jewes, directing their prayer to the Propitiatory or Mercy-seate, did notwithstanding withall in spirit worship the true God, & were by promise from him assured to be heard: but worshipping in Dan, and in Bethel, and in the high places, and in the Temple of Samaria, were Idolaters; not knowing what they worshipped: and the cause of this thing is more at large declared, 1 Kings 17. 9. 2. Because in the New Testament all worship, which is tyed to any certaine place on earth, is utterly taken away, and spirituall worship only required, stirred and kindled by the holy Ghost, and done with a true faith and knowledge of God. So Christ teacheth: *Ye worship that which ye know not, we worship that which we know. But the houre commeth, when*

Coloss. 3. 2.

Acts 7. 55.

Exod. 25. 22. & 29. 42. 1 Kings 8. 33. & 12. 29, 30, 31. Dan. 9. 11. 2 Kings 12. 13. Amos 4. 4.

John 4. 21, 22, 23.

ye

ye ſhall neither in this mountaine, nor at Jeruſalem, worſhip the Father. But the true worſhippers ſhall worſhip the Father in ſpirit and truth. Whereas Chriſt ſaith *in ſpirit, not in this mountaine, nor at Jeruſalem*, hee doth plainly take away worſhip tied and reſtrained to any certaine place on earth. Wherefore wee muſt alſo take away, and have in deteſtation this impious invention of Chriſts corporall preſence in the Maſſe, or in the bread and wine, which is the foundation of idolatrous adoration or worſhip. For this being put, that Chriſt is in body preſent in the bread (whether it bee ſaid to bee done by Tranſubſtantiation or Conſubſtantiation) the Popiſh adoration ſtandeth faſt. For as in ancient times, before the Aſcenſion, it was not only lawful, but behoovefull alſo to worſhip Chriſt whereſoever he was; ſo now alſo, if he be in the bread, he muſt be worſhipped in the bread, whether he be there ſeen, or not ſeen. For much more were we to beleeve the voice of God, than any ſenſe of ours, if it expreſſed and ſpecified any ſuch matter. Likewiſe of the contrary ſide, the preſence of Chriſts body in the bread is taken away, if we take away by Gods commandement this foule and ſhamefull Popiſh adoration of Chriſts body, lying covertly by their judgements under the formes of Bread and Wine. Here the Ubiquitaries except againſt us on their behalfe, that *Chriſt is preſent in the bread, not to be worſhipped, but to be eaten, and that he commanded not himſelfe to be adored, but to be eaten.* Anſw. In both theſe aſſertions they conclude no more, than that which is in controverſie. For Chriſt commanded neither of theſe. If he be in the bread, he muſt there be worſhipped, becauſe of the generall commandement; *Let all the holy Angels of God worſhip him. Thou ſhalt worſhip the Lord thy God.* They therefore imagine Chriſt in the bread, and yet ſay it is not lawfull to worſhip him; which is an open deceit and mockery. Wherefore Muſculus, and others, to ſalve this ſore, are content to fall downe before the Bread, and worſhip Chriſt therein. But Heſhuſius replyeth againſt us, thus: *The Divinity is not adored in all the creatures, though it be preſent in all: Therefore neither is it neceſſary, that the humanity ſhould be adored in the bread, though it bee corporally preſent therein.* Anſ. The examples are not alike. The adoration of the Divinity is not tyed to all creatures; but it is tyed to the humanity aſſumed, as to a proper peculiar Temple. Whereſoever then Chriſts humanity is, there the Divinity will be worſhipped in it, and with it. And indeed, by this their owne maine argument, the Ubiquity of Chriſts manhood is quite overthrowne. For ſeeing the manhood is not to be worſhipped in all creatures, and every-where; it followeth, that it is not preſent in all peares, apples, ropes, cheeſes, &c. as the Ubiquitaries write thereof.

The Ubiquity of Chriſts manhood conſuted by the Ubiquitaries owne argument.

Theſe differences did D. Urſine in the yeere of our Lord, 1569. thus inlarge and deliver: 1. The Supper teſtifieth, that *Chriſts onely ſacrifice juſtifieth.* The Maſſe-Prieſts ſay, that *the Maſſe juſtifieth for the very worke done*, as they uſe to ſpeake, that is, through the externall rite and action. 2. The Supper teacheth us, that *Chriſt redeemed us by offering himſelfe for us.* The Maſſe-Prieſts ſay, that *we are redeemed by Chriſt offered by them.* 3. The Supper telleth us, that *our ſalvation is perfected by Chriſts owne ſacrifice.* The Maſſe-mongers report, that *it is perfeited by infinite numbers of Maſſes.* 4. The Supper inſtructeth us, how *we are ingraffed into Chriſt by faith, by means of the holy Ghoſt.* The Maſſe falſly feigneth, that *Chriſt entereth into us corporally; or wee are ingraffed into Chriſt by his corporall conveyance into us.* 5. The Supper teacheth us, that *Chriſt, having ended his ſacrifice, aſcended into heaven.* Our Maſſe-mongers tell us, that *hee in his body is on the Altar.* 6. In the Supper *bread and wine remaine, and change not their ſubſtance*; becauſe Sacraments retaine, and change not the ſubſtance of the ſigne. The Maſſe-Prieſts declare unto us, that *the ſubſtance of bread and wine is quite aboliſhed, and the accidents onely remaine.* 7. The end of the Supper is, *the confirmation of faith in Chriſt, and his one onely ſacrifice*: The end of the Maſſe is, *a confirmation of that opinion of workes meritorious for their very working and performance, and a deniall of Chriſts ſacrifice.* 8. The Supper teacheth us, that *Chriſt is to bee adored above in heaven*: The Maſſe-mongers *adore him under the formes of bread and wine.* Theſe differences prove, that the Popiſh Maſſe, in the foundation and ground thereof, is nothing elſe but a deniall of CHRISTS onely ſacrifice, and an horrible Idolatry. They further point out unto us many

cauſes;

causes, for which the Popish Masse ought to be suppressed, abolished, and abandoned far out of the Church: of which are these here expressed.

Nine causes why the Masse is to be abolished.

1 1. The Popish Masse is a manifold corrupting, or rather abolishing of the whole rite instituted by Christ. For it taketh away the cup from the people, and admitteth many childish toyes unknowne to the Apostles, and never practised by religious antiquitie, when as notwithstanding no creature hath any power to institute any Sacraments, or to change and abolish the constitutions and ordinances of God.

2 2. the Masse taketh away the signe and Sacrament it selfe, because it transformeth the signe into the thing signified. For it denieth that there is any bread and graine remaining; but saith, it is the flesh and bloud of Christ substantially; which is flat repugnant to the nature of a Sacrament, which admitteth not that the substance of the signes bee abolished, nor requireth a physicall connexion of the the signes and things signified, and therefore no transubstantiation, or corporall presence in the Supper; but leadeth us unto Christ crucified, and now reigning in heaven, and thence communicating himselfe unto us.

3 3. The opinion of *Merit in the work done* is grounded on the Masse. For the Masse-priests feigne that the Masse is a *propitiatory sacrifice*, which for its own worth doth merit, even *by the worke it selfe wrought*, (that is, through the externall rite and action) both for him that celebrateth, and for others, remission of sinnes. Whereas even Moses sacrifices had not this property or power, but the onely sacrifice of the Son of God once offered for us, whereunto the Lords Supper leadeth and directeth us, from which the Mass with-draweth us. The Fathers indeed sometimes call a Supper a Sacrifice, and so it is; but an *Eucharisticall* or thanksgiving sacrifice, not a *propitiatory* sacrifice, as the Papists dreame. And the Supper verily, is even that same sacrifice which Christ offered, in such sort, as the bread is that body which Christ gave for us; but *sacramentally*. But our Masse-Priests will have the Masse to bee not the same sacrifice which Christ offered, but diverse and different from it: For they terme it a *sacrifice without bloud*, whereby is obtained remission of sinnes. Therefore in very truth they deny Christs *bloudy sacrifice*, whilst they deny that Christ hath perfectly merited remission of sins, and invent another sacrifice for the purging of sin; howsoever in words they professe that they offer no other sacrifice than that which Christ offered. For it is one thing for the same sacrifice to be often offered, which cannot be verified of Christs sacrifice: and another thing for one sacrifice to bee once offered, and that sufficient to take away all sins, which the Scripture affirmeth of Christs sacrifice. For these speeches are contradictory; *This sacrifice alone is sufficient for remission of sins*: and, *This sacrifice with others is offered for sins*.

In what sense the Fathers call the Supper a sacrifice.

4 4. In this errour another lurketh, whereas they beare us in hand that by their Masses they are able to obtaine *remission of sinnes*, and *redemption of soules* for such as are absent, dead, or in purgatory: though Gods word contrariwise teach that wee shall be cloathed in heaven, if we be found cloathed and not naked on earth; and that we shall be judged as we are found in our departure out of this life. For (saith Cyprian) *When wee are once deceased and have departed this life, there is no place for repentance, no effect of satisfaction: here life is either lost or gained; here we procure eternall salvation by our worship of God and fruit of faith.*

Cons. Demet.

5 5. Hereof also is hatched another fancie, seeing they feigne that by that worke of offering the sacrifice in the Masse, they doe not onely merit remission of sinnes, but other benefits also: as healing of sicke men, sheepe, horses, oxen, swine, &c. Wherefore, they feigne that in the Masse corporall blessings, and different in kinde from those which are promised in the Gospel, and sealed by the Sacraments, are imparted unto them.

6 6. *The Masse is repugnant to Christs Priest-hood*: because hee is the onely high Priest, who hath power to offer himselfe. The Pope, with his companions, most impudently pulleth this honour to himselfe. For these deceivers and lying men feigne, with great contumelie and despite to Christ, that they offer againe Christ unto the Father, and that they alone are worthy men to offer Christ unto his Father: when yet

yet no man, no Angel, neither any creature is of that dignity and worthinesse, as that he may sacrifice the Son of God. For the Priest is above the sacrifice: they therefore who will be the Priests to offer Christ, mount and lift themselves above him. Object. *The Priests slay not, but offer only and present the Son unto the Father, that for his sake he may remit us our sins, and so they onely apply that one and only sacrifice of Christ. Ans.* It is enough that they say, *that they offer Christ with their hands.* For it remaineth that they make themselves Priests, & so place themselves above Christ the Son of God. Neither is it materiall, that they deny that they slay Christ. Many things were offered of old by the Priests which were not slain, neither were of that quality; but were only offered, as cakes, and liquid offerings, & burnt offerings, and other such like. The Jewes indeed slew Christ: but it cannot thence bee affirmed that they did sacrifice him; but Christ himselfe was willingly slaine, and therefore sacrificed himselfe. *Christ through the eternall spirit offered himselfe without spot to God:* and verily he offered himselfe once a sacrifice unto his Father for us. *Christ was once offered to take away the sins of many; and to them that looke for him, shall he appear the second time without sin unto salvation. Christ after he had offered one sacrifice for sins, sitteth for ever at the right hand of God.* Now the Papists (contrary to these manifest places of Scripture) will have Christ to be often offered in the Masse. For they say, they sacrifice him indeed, but slay him not. But a propitiatory sacrifice cannot bee without slaughter. For, *Without shedding of bloud is no remission.*

Heb. 9. 14.
Heb. 9. 28.
Heb. 10. 12.
A propitiatory sacrifice cannot be without bloud.
Heb. 9. 22.

7. The Masse is repugnant unto the Articles of our faith concerning the true humanity of Christ, concerning his true ascension into heaven, & his returning from thence at the day of judgement. For, it fastneth on Christ a body made of bread: it feigneth that Christ lyeth hid corporally under the formes of bread and wine. 7

8. *The Masse is contrary to the communion of Saints with Christ.* For, it imagineth an execrable invention, which is, that Christs bodie doth descend into our bodies, and remaineth as long within our bodies, as the formes remaine of bread and wine. But the Supper teacheth that wee are made members of Christ by the holy Ghost, and ingrafted into him. 8

9. *The Masse is repugnant to the true worship of God,* because it maketh Christ to be there *corporally* present, and so by consequent there to bee worshipped. Even as of old before his ascension it was not only lawfull, but in dutie required, that Christ should be worshipped in whatsoever place hee was, and so also did his Disciples alwaies worship him, when hee was present, as also when hee ascended from them: but after his ascention, they did not from that time adore and worship him, turning unto any one particular place more than other. Wherefore, seeing the Papists in their Massetie the worship & adoration of Christ to a thing, whereunto Christ himselfe by expresse word hath not tyed it; *They professe themselves to be idolaters,* and do no lesse absurdly and impiously in this, than if they should worship Christ at a wall, or if they should worship a pillar, falling downe before it. 9

Hence it is evident that the Masse is an Idoll made by Antichrist out of divers, and those, horrible errours and blasphemies, and substituted in place of the Lords Supper, and for this cause is justly and rightly suppresst. Object. 1. *The Masse is an application of Christs sacrifice. Therefore it is not to bee taken away. Ans.* I deny the Antecedent: because we apply Christs merit by faith onely, as it is said: *That Christ may dwell in your hearts by faith.* Object. 2. *There must bee a perpetuall sacrifice in the Church, because Esay foretold that it should be from Sabbath to Sabbath: and Mal. They shall offer a pure offering. Ans.* The sacrifices of the new Church of the Gentiles is the Sacrifice of thanksgiving; and the Prophets insinuate unto us such a Sacrifice perpetuall and pure. Such a sacrifice of thanksgiving the Fathers termed *the Eucharist:* 1. *Because it is a remembrance of Christs sacrifice.* 2. *Because almes were given in the Primitive Church after the Supper was ended, which were a sacrifice.* But that the Supper should be a propitiatory sacrifice, the Fathers never so much as once dreamed.

Eph. 3. 17.
Esay 66. 23.
Mal. 1. 11.

Quest.

Queſt. 81. *Who are to come unto the Table of the Lord?*

Anſ. They onely who are truely ſorrowfull, that they have offended God by their ſinnes; and yet truſt that thoſe ſinnes are pardoned them for Chriſts ſake: and what other infirmities they have, that thoſe are covered by his paſſion and death, who alſo deſire more and more to goe forward in faith and integrity of life. But hypocrites, and they who do not truly repent, doe eat and drinke damnation to themſelves [a].

[a] 1 Cor. 11. 28. & 10. 19, 20, 21, 22.

The Explication.

Here are three things to be handled and declared:

1. *Who ought to approach unto the Lords Supper.*
2. *What the wicked receive if they come.*
3. *What is the right & lawfull uſe of the Supper.*

1. *Who ought to approach unto the Lords Supper.*

THeſe are diſtinct queſtions, *Who ought to approach unto the Supper:* & *Who ought to bee admitted to the Supper.* The former concerneth the duty of the Communicants; the latter, the duty of the Church and Miniſters. The former is ſtricter, the latter larger and more generall: for, touching the former, the godly alone ought to come; touching the latter, not the godly onely, but Hypocrites alſo, who are not knowne to be ſuch, are to be admitted by the Church unto the Supper. Wherefore, *all that ought to come, ought to be admitted*; but on the other ſide, *not all that ought to be admitted, ought to come*; but they only ought to approach unto the Supper, 1. Who acknowledge their ſinnes, and are truly ſorry for them. 2. Who have a confidence that they are pardoned and forgiven them by Chriſt, and for his ſake. 3. Who have an earneſt purpoſe and deſire of profiting and going forward more and more in faith, and pureneſſe of life: that is, they onely ought to approach and draw neere unto the Lords Supper, and are worthy gueſts of Chriſt, who live in true faith and repentance: Herein a mans true proofe and examination conſiſteth, whereof Saint Paul ſpeaketh *Let a man examine himſelfe, and ſo let him eate of this bread.* To prove thy ſelfe, is, *To examine whether thou have faith and repentance*, according as it is ſaid: *Prove your ſelves whether yee are in the faith, whether Chriſt dwell in you.* But how ſhall a man know that hee hath theſe things? 1. By a confidence and tranquillity of conſcience: becauſe, *Being juſtified by faith, wee have peace towards God. Hope maketh not aſhamed: becauſe the love of God is ſhed in our hearts by the holy Ghoſt, which is given unto us.* 2. *By effects*; that is, by the *beginnings* of true outward and inward obedience, and by *an earneſt purpoſe* to obey God according to all his commandements. They who have and perceive this in themſelves, ought to draw neere & partake of Chriſts Supper; namely, *whoſo have faith and repentance, not in poſſibility onely, but alſo actually.* Therefore infants are not capable of the Supper, becauſe they have faith onely *potentially* and in poſſibility, not actually; they have an inclination to faith, or they have faith onely by inclination, but they have not an actuall faith. But here is required an *actuall faith*; which is both a *knowledge*, and *confidence* or aſſurance on Chriſts merit, a beginning of new obedience, and a purpoſe of living godly: alſo an examination of himſelfe, and commemoration or remembrance of the Lords death.

Who ought to come unto the Lords Supper.

1 Cor. 11. 28. What it is to prove himſelfe. 2 Cor. 13. 5. How we may be aſſured that we have true faith and repentance. Rom. 1. 1, 5.

It is not lawfull for the wicked to approach unto the Supper: 1. becauſe Sacraments are inſtituted onely for the faithfull, and thoſe which are converted, to ſeale to them the promiſe of the Goſpel, and confirme their faith. The word notwithſtanding is common to the converted and unconverted; that the converted may heare it, be confirmed by it; and that the unconverted alſo may heare it, and thereby be converted. But the Sacraments pertaine to the faithfull alone, and Chriſt inſtituted his Supper for his Diſciples alone: as hee ſaid, *I have earneſtly deſired to eate this Paſſo-*

Foure cauſes why wicked men & hypocrites ought not to approach unto the Supper.

Luke 22. 15.

ver with you. Wherefore, from the nature and ſubject of Sacraments is drawne this demonſtrative proofe: *What God hath inſtituted for his houſhold and children, that hypocrites and aliants from the Church ought not to receive.* 2. Paul interdicteth all the wicked without any exception, from comming unto his holy Supper, by words authentique; in which namely hee commandeth, that *every man try and examine himſelfe, and ſo eate of that bread, and drink of that cup.* 3. Becauſe when hypocrites and wicked men preſſe and thruſt forwards themſelves unto this myſterie, they eate and drinke their owne judgement, and become guilty of Chriſts body and bloud. For, *he that eateth and drinketh unworthily, eateth and drinketh his owne damnation.* 4. Unto theſe may be adjoyned alſo generall teſtimonies of Scripture; whereby unbeleevers are forbidden to come unto the Supper; and the uſe of the Sacraments frequented by irrepentant and impenitent men, condemned. *Leave there thine offering before the altar: firſt bee reconciled to thy brother, and then come and offer thy gift. Hee that killeth a bullock is as if he ſlew a man. If thou be a tranſgreſſour of the Law, thy circumciſion is made uncircumciſion.* 1 3 4 Mat.5.24. Eſay 66.3. Rom.2.25.

Object. 1. *God commandeth that all uſe the Sacraments; and Chriſt ſaith; Take, drinke ye all of this; therefore if wicked men approach unto the Lords Table, they offend not. Anſ.* To the Antecedent wee anſwer, that God indeed injoyneth all men the Sacraments, namely, the lawfull and right uſe, which is not without faith and repentance. Hee commandeth that all be baptiſed and reſort unto the Supper; but hee commandeth farther that all beleeve and repent, *Repent and bee baptiſed. Let every man examine himſelfe.* Object. 2. *We are all unworthy. Therefore all muſt abſtaine. Anſ.* to the Antecedent. *By nature,* and in our ſelves wee are all unworthy, but wee are made worthy *by the grace of Chriſt,* if wee bring faith and a good conſcience. Auguſtine ſaith; *Come with boldneſſe, it is bread and not poyſon.* No mans unworthineſſe therefore ought to with-draw and with-hold him, becauſe all that bring faith and repentance are worthy. *To him will I looke that is poore, and of a contrite ſpirit, and trembleth at my words.* Object. 3. *They who avoyd the profaning of the Lords Supper, do well: but they who refraine from the Lords Supper, in reſpect of ſome hatred they beare to others, or for ſome other ſins, avoid the profaning of the Supper: Therefore they doe well. Anſ.* The Major muſt bee diſtinguiſhed. *They who avoid the profaning of the Supper, do well;* if they avoid it in ſuch ſort as they ought; namely, by repenting themſelves of thoſe ſins which have beene the cauſes of their refraining: but they doe very ill, who avoid it perſevering in their ſins, hypocriſie and hatred. For theſe men heap ſin upon ſin, and adde contempt to their former profanation; and the rule is ſound, that, *Evill is not to be done, that good may come thereof.* Acts 2.38. 1 Cor.11.28. In Joan. tract. Eſay 66.2.

2. *What the wicked receive in the Lords Supper.*

THe wicked and hypocrites comming to the Lords Supper receive not the *things ſignified,* to wit, Chriſts body and bloud; but the *bare ſignes* of bread and wine, and thoſe to their judgement and damnation. This is proved, 1. *From the definition of eating. To eate Chriſt is through faith to be made partakers of his merit, efficacy, and benefits:* as it is ſaid: *Hee that eateth mee, liveth by mee: dwelleth in me and I in him.* But the wicked and unfaithfull are not partakers of Chriſt. Therefore they eate not Chriſt. 2. *From the manner and inſtrument of eating.* Chriſts body is eaten by faith alone. For, we apprehend Chriſt with his benefits by faith onely; and Chriſts body is the meate and food of the ſoule, not of the belly; of the heart, not of the mouth; as it is well expreſſed in Luthers Catechiſme: *Theſe words, FOR YOV, require beleeving or faithfull hearts.* But the wicked and hypocrites are deſtitute of faith. Therefore they receive not Chriſts bodie. 3. *Chriſt in the Supper offereth his body to be eaten of them onely, for whom he offered himſelfe on the Croſſe.* But hee offered himſelfe on the Croſſe for the faithfull onely, not for the wicked and hypocrites: *I pray not for the world, but for them which beleeve. This is my body, which is given for you.* 4. *Chriſts body is the quickning bread which whoſoever receiveth, receiveth life therewithall.* For Chriſts ſpirit is not ſeparate from his bodie. *He that eateth my fleſh, dwelleth* Eight proofs that the wicked receive nothing but the bare ſignes in the Supper. 1 John 6.56.57. 2 3 John 17.9. 4 John 6.58.

leth in me, and I in him. But the wicked, receiving the ſignes, receive not life There-
5 fore the wicked receive the ſignes without the things ſignified. 5. *The unfaithfull eat and drinke their owne damnation. Therefore they doe not eate Chriſts body and blond.*

What it is to eate his owne damnation. The argument is of force by the rule of *Contraries*. For, *To eate their owne damnation, is through incredulity and abuſing of the Sacraments, to bee abalienated and repelled from Chriſt and all his bleſſings: or through abuſing of the Sacraments, being received without faith and repentance, grievouſly to offend God: and ſo to draw upon themſelves*

What it is to eate Chriſt. *temporall and everlaſting puniſhment except they repent.* Contrariwiſe, *To eate Chriſt, is through faith to be made partakers of his merit, efficacie, and benefits.* For no man can eate Chriſt, and not withall be made by faith partaker of his merit, efficacy, and gifts.
6 No man therefore can both *eat Chriſt*, and withall *eate his owne damnation.* 6. When
1 Cor. 10. 21. Paul ſaith, *Yee cannot bee partakers of the Lords Table, and of the table of Divels*, then bereaves he the wicked of ſome thing in the Lords Table, whereof they can have no part. But they at the Lords Table partake of the ſignes, bread and wine. Therefore hee depriveth them of the participation of Chriſts body and blond, the things ſignified. Object. *Ye cannot; that is, with a good conſcience and to ſalvation.* *Anſ.* This is a falſe gloſſe. For the Apoſtle reaſoneth not from an *inconvenience*, but from an *impoſſibility*. Ye ought not to partake with them that ſacrifice to Idols: why? becauſe this is to partake with divels. But it is impoſſible that yee ſhould bee partakers of
Mat. 6. 24. the table of the divels, and of the Lords Table, becauſe, ſoothly, it is impoſſible to ſerve two Maſters, as Chriſt ſpeaketh; *No man can ſerve two Maſters: ye cannot ſerve God and Mammon:* ſo the Apoſtle alſo ſpeaketh in the ſame ſenſe, *Ye cannot be par-*
7 *takers of the Lords Table, and of the table of divels.* 7. Chriſt ſaith: *It is not meet to*
Mat. 15. 25. *caſt the childrens bread unto dogs.* But Chriſts body is the childrens bread, that is, the bread of the faithfull. Therefore Chriſt caſteth not his body to dogges, to wit, to
Mat. 7. 6. the wicked, contrary to his owne doctrine, *Give not holy things to dogs, nor caſt pearles*
8 *to ſwine.* 8. From the authority of Fathers, who have preached the ſame doctrine,
Auguſt Lib. 21. c. 25. de Civit. Dei. & in Io. Tract. 26. & 59. & in ſentenc. Proſp. c. 3. 39. Ambroſ. Serm. de cœna. Auſtin and Proſper. Ambroſe ſaith; *Although the Sacraments or ſignes ſuffer themſelves to be taken & touched by the unworthy, yet theſe men cannot be partakers of the ſpirit, whoſe infidelity or unworthineſſe contradicteth ſo great holineſſe.* And a little after: *But as for thoſe who in word onely and drie hearts and mindes* (that is, without affection and without underſtanding) *are preſent at theſe ſacred myſteries, or further bee partakers of the gifts therein; they indeed lick the rocke, but they neither ſucke hony thence, nor oyle: becauſe they are not quickned with any ſweetneſſe of charitie, or fatneſſe of ſanctity of the holy Ghoſt: they neither judge themſelves, nor diſcerne the Sacrament, but unreverently frequent and uſe theſe his holy gifts and bleſſings, as common meates: and impudently intrude themſelves into the Lords Table in a filthy garment, for whom it had been better with a milſtone about their necke to have beene drowned in the ſea, than with an uncleane conſcience to have taken one morſell at the Lords hands, who to this very day createth, ſanctifieth, bleſſeth and divideth to godly receivers his true and ſacred body.*

The cauſes for which the wicked are ſaid to eat unto themſelves damnation. Now for theſe cauſes the wicked eate unto themſelves, and draw on themſelves damnation: 1. Becauſe they profane the ſignes, and by conſequent the things ſignified, by laying hold on thoſe things which are not inſtituted for them, but for
1 the Diſciples of Chriſt. 2. Becauſe they profane the Covenant and Teſtament of
2 God, by taking unto themſelves the ſignes and tokens of the Covenant. They will ſeeme to bee in league with God; whereas they are in league with the Divell, and not with God, whom by this meanes they would, as much as in them lieth,
3 make the Father of the wicked. 3. Becauſe *they diſcerne not the Lords body, and tread under foote the bloud of Chriſt.* His benefits indeed are offered unto them, but they receive them not with faith, and ſo mocke God, while they profeſſe that they receive the benefits of Chriſt, when as they doe, or minde nothing leſſe, and adde this
4 new offence to their other ſinnes. 4. Becauſe *they condemne themſelves by their owne judgement.* For approaching unto the Lords Table, they profeſſe that they accept of this doctrine, and doe beleeve no ſalvation to bee without Chriſt: and yet in the meane ſeaſon are conſcious unto themſelves, that they are hypocrites, and ſo condemn themſelves. Therefore falſe is their objection, who ſay thus: *The wicked eat*

damnati-

damnation unto themſelves: Therefore they eate Chriſts body. Anſ. Nay rather the contrary followeth; They eate damnation: Therefore not Chriſts body. For, *To eate Chriſt*, and, *To eate damnation*, are contraries; which cannot ſtand together. Repl. 1. *They eate unworthily: Therefore they eate.* Anſw. I grant they eate, but they eate not Chriſt. For the Text ſaith expreſly, *Whoſoever ſhall eate this bread unworthily.* Repl. *Chriſt is not a Saviour onely, but a Judge alſo.* Anſw. Hee is a Judge not of them by whom he is eaten, but of them of whom hee is deſpiſed and rejected. For of them which eate, he ſaith: *He which eateth mee, ſhall live by mee.* But of them which deſpiſe him, he proclaimeth: *Depart from mee, all ye that worke iniquity.* As therefore the Goſpel, being beleeved, is the ſavour of life unto life; and, being deſpiſed, is the ſavour of death unto death: So Chriſt, being eaten, quickneth; but being contemned, judgeth the eater. But he is then deſpiſed, when in the Word and Sacraments he is offered to the unfaithfull, but is refuſed or rejected through infidelity. Repl. 3. *They are guilty of Chriſts body: Therefore they eate it.* Anſ. The cauſe of their guilt is not the eating of Chriſt, but the eating of the bread without Chriſt; becauſe it is ſaid: *He that eateth of this bread unworthily.* The abuſe then of the ſigne is the contempt of Chriſt; as the defacing of the Kings Charter or Seale is an injury to the Prince himſelfe, and a matter of treaſon. Repl. 4. *But how eate the wicked damnation unto themſelves, ſeeing it is a good worke to receive the Sacrament?* Anſw. It is a good worke by it ſelfe, but not unto the wicked. The receiving of the Sacrament is a good worke, when the true and right uſe is adjoyned: otherwiſe it is made not a commanded, but a forbidden worke, as alſo God ſaith: *Hee that killeth a bullocke, is as if he ſlew a man.* So likewiſe Paul: *This is not to eate the Lords body.* And againe: *If thou be a tranſgreſſor of the law, thy circumciſion is made uncircumciſion.* Elſe might we thus conclude; The receiving of Chriſts body is a good worke: Therefore the wicked by that receit cannot be made guilty of Chriſts body.

1 Cor. 11. 27. John 6. 57. Matth. 7. 23. Eſay 66. 3. 1 Cor. 11. 20. Rom 2. 26.

3. *What is the right and lawfull uſe of the Supper.*

THe right & lawfull uſe of the Supper is, *When the faithfull receive in the Church the Lords bread and his cup, and ſhew forth his death, to this end, that this receiving may be a pledge of their union with Chriſt, and an application of the whole benefit of our redemption and ſalvation.* It conſiſteth in three things: 1. *When the rites and ceremonies, inſtituted of Chriſt, are retained and obſerved*, yet ſo, that they be not obſerved of one or two privately, but in a convenient and lawfull aſſembly of the Church, whether great or ſmall: and the rites inſtituted are, *That the Lords bread be broken, diſtributed, and received; and the Lords cup given to all that communicate, in remembrance of Chriſts death.* 2. When the rites are obſerved *of thoſe perſons, for whom Chriſt did inſtitute them*; that is, when the bread and wine is not diſtributed and received of others, than of whom the Lord would have it received: namely, not of his enemies, but of his Diſciples, which are the faithfull. For, the obſerving of the rite without faith and repentance, is not the uſe, but the abuſe of it. 3. When the Supper is received, & the whole action directed to the *right end appointed by Chriſt*: Which is, *in commemoration and remembrance of the Lords death, and for confirmation of our faith, and to ſhew our thankefulneſſe.*

Queſt. 82. *Are they alſo to be admitted to this Supper, who in confeſſion and life declare themſelves to be unbeleevers and ungodly?*

Anſw. No. For by that meanes the Covenant of God is profaned, and the wrath of God is ſtirred up againſt the whole aſſembly[a]: wherefore the Church, by the commandement of Chriſt and his Apoſtles, uſing the keyes of the Kingdome of heaven, ought to drive them from the Supper, till they ſhall repent and change their manners.

[a] 1 Cor. 11. 20. 34. Eſay 1. 1. &c. & 66. 3. Jerem. 11. Pſal. 50. 16. &c.

The Explication.

Who are to be admitted to the Supper.

THey are to be admitted of the Church to the Lords Supper, 1. *Who are of a fit age to prove themselves, and to re-call to minde, and meditate on the Lords death*, according to that commandement: *Doe this in remembrance of mee. Let a man examine himselfe, and so let him eate of this bread. Shew forth the Lords death till he come:* Therefore the Infants of the Church, though they be reckoned among the Faithfull, yet they are exempted from the use of the Sacrament. 2. *Who are baptised, and by Baptisme made members of the Church.* For in the Supper, the Covenant plighted with God in Baptisme, is renewed: Therefore in old time none might eate of the Passeover, except hee were first circumcised. So that Turkes, Jewes, and other aliants from the Church, are to bee debarred of the Supper. 3. *Who in words and deeds professe true repentance and faith, or they who expresse and shew a profession of faith and repentance in the actions of their life,* whether they doe this truly and sincerely, or of secret and hidden hypocrisie. For of things concealed the Church judgeth not: Therefore it admitteth all whom it may judge to bee Christs members; that is, whom it heareth and seeth professing faith and repentance in publike confession and outward actions, whether they bee truly godly, or hypocrites not yet unmasked. But they are not to bee admitted, whosoever simply doe avouch, that they beleeve all things, and yet live wickedly: for hee that saith hee beleeveth, and hath not workes, is a lyar, and denieth in deed that which he affirmeth in words, according to that of the Apostle: *They professe that they know God, but by their workes they deny him, and are abominable, and disobedient, and to every good worke reprobate.* So Saint James sheweth, *That faith, which is without workes, is dead.* The reasons, why they are to be admitted only, who both by their profession and life professe faith and repentance, are these: 1. *Because the Church should profane Gods Covenant, if it should admit unbeleevers, and men impenitent.* For he that doth a thing, and he that consenteth unto it, are both obnoxious to the same law. *To profane the Covenant of God,* is, to commend and acknowledge them for the confederates, or friends and fellowes of God, who are Gods enemies, and so to make God such a one, as hath entered a Covenant, and is in league with hypocrites and wicked men. Now the Covenant of God is *two wayes* profaned: namely, as well *by communicating and imparting the signe* of the Covenant to them, unto whom God promised nothing, as, *by receiving and using the signes* without faith and repentance. For not onely they profane the Covenant, who being as yet impenitent, *take* the signes of the Covenant unto them; but they also, who wittingly and willingly *give* the signes unto those, whom God hath shut from his Covenant. They make therefore God a fellow and friend of the wicked; and the sonnes of the Divell, they make the sonnes of God, whosoever reach the signes to the wicked. 2. They are not to be admitted to the Supper, who professe not faith and repentance both in life and confession: because, *If such should be admitted, the Church should stirre up the anger of God against her selfe; as of whom wittingly and willingly this should be committed.* Now that by this means the wrath of God is stirred up against the Church, the Apostle sufficiently witnesseth, saying: *For this cause many are weake and sicke among you, and many sleep. For if wee would judge our selves, wee should not be judged.* God therefore is angry with the consenters or winkers at the profanation of the Sacrament, and so punisheth them, because he punisheth the wicked, whom they, consenting thereto, admitted: for by both the Supper of the Lord is alike profaned. 3. *Christ hath commanded, that the wicked be not admitted.* And if any deny that any such commandement is extant, yet the substance and tenour of the commandement shall be easily proved. For Christ instituted his Supper for his Disciples, and to them alone he said, *I have earnestly desired to eate this Passeover with* you. *Take this, and part it among* you: *This is my body, which is given for* you. *This cup is the New Testament in my blood, which is shed for* you. Wherefore the Supper was instituted for Christs Disciples onely, all others, for whom Christ died not, are excluded. To

1 Luke 22.19. 1 Cor.11.26, 28.

2

3

Titus 1.16.

James 2.20.

Why they only, who professe faith and repentance, are to be admitted to the Supper.

1. Profaning of Gods Covenant.

What it is to profane Gods Covenant.

Gods Covenant two wayes profaned.

2. Feare of Gods wrath.

1 Cor.11.31.

3. Christs commandement.

Luke 22.15, 17, 19, 20.

these

these three reasons we may here adde a fourth. 4. This is an evident demonstration: *They who deny the faith, are not to bee accounted for members, no not of the visible Church. But all that refuse to repent, deny the faith*; according to that saying of the Apostle: *They professe that they know God, but by workes they deny him, and are abominable and disobedient, and to every good worke reprobate*: Therefore they, who refuse to repent, are not to be reckoned members, no not of the visible Church; and therefore are not to be admitted to the Sacraments of the Church, but to bee secluded, as aliants, from them, untill they repent and change their evill manners. But yet for all this, those hypocrites are to be admitted together with the godly unto the Supper, who are not as yet manifested; because they professe in confession and outward actions faith and repentance. But none ought *to approach* thither, but true Beleevers. For these only excepted, all others, yea, even those hypocrites, which are not as yet manifested, eate and drinke unto themselves damnation, and profane the Lords sacred Supper. Titus 1. 16.

Object. *The Church profaneth the Covenant, if it admit the impenitent.*

Answ. To the Antecedent we answer, that the Church sinneth not in admitting hypocrites, to wit, as yet concealed, and not unmasked to the view of the world, seeing the Church is forced to acknowledge them for sincere members, who confesse with their mouthes, and counterfeit repentance. It should sinne indeed, if wittingly and willingly it admitted open and professed hypocrites, which in word or deed deny faith and repentance. Repl. *But many impenitent persons intrude themselves, and profane the Covenant, especially where Excommunication, a part of Church discipline, flourisheth not; and these the Church admitteth without sinne: Therefore it offendeth not in admitting others, which deny repentance.* Ans. The Church herein sinneth not, not because it is no sinne to admit the unrepentant, but because it admitteth them without knowledge that they are such. But the impenitent persons themselves, who presse unto this Table, profane the Covenant; not to the impeachment of the Church, or them that communicate with them, but of themselves. For they procure unto themselves damnation. Nevertheless, it is the duty of the Church to observe diligently what manner of men it admitteth; and the Minister of the Church is there excused, where Excommunication is not authorised: yet so, that he give not willingly the Sacrament to the abusers thereof, but be instant in warning and reproving them, and wish them to take heed of, and avoide their abuses. For, *Blessed are they that hunger and thirst after righteousnesse.* But the sin shall lye on others, even on them who commit the abuse, and on them who winke with both their eyes thereat. Matth. 5. 6.

OF THE PASSEOVER.

SEing it is aforesaid, that the Lords Supper succeeded the Passeover, it shall not be impertinent to declare here in briefe the doctrine of the Passeover. The questions concerning the Passeover are these:

1. *What it was.*
2. *What were the ends and uses thereof.*
3. *What are the allegories or resemblances of the rites of the Paschall Lambe.*
4. *Whether it bee now abrogated, and what succeeded in place thereof.*

1. *What the Passeover was.*

THe Passeover was *a solemne eating of a Lambe, enjoyned the Israelites by God, that this ceremony, being yeerly performed throughout every house, might be a memoriall unto them of their deliverance out of Egypt, but should especially signifie unto the faithfull their spirituall freedome from sinne and death, by Christ, which was to bee sacrificed or slaine on the Crosse, and to be eaten by faith.* Or, it was *a Sacrament of the ancient Church, which by Gods commandement was to be celebrated with the yeerly slaying and eating in every family of the Jewes a Lambe of a yeere old, to bee a remembrance unto them of the benefits of their delivery out of Egypt, and a seale of the promise of grace touching*

touching remission of sinnes for the sacrifice of the Messias. *Pascha*, the Greeke word, commeth from the Hebrew *Pesach*, a Passeover, derived of *Pasach*, which signifieth, *To passe over*. This Sacrament and whole solemnity had his name from the passing over of the Angel, who seeing the bloud of the Lambe on the Israelites upper doore posts, passed over, and spared their first-borne, when he slew all the first-borne of the Egyptians. The history of the institution of the Passeover is extant, Exodus 12. God commanded, that the killing of the Lambe should be executed with certain and divers ceremonies. For, *A Lambe of a yeere old, a male, without blemish, was to be separated from the flocke, the tenth day of the first moneth, called Nisan, or Abib, according to the number of the families, for every household a Lambe; and was to be slaine foure daies after, that is, the 14. day at even; and the posts and lintels, or upper cheekes of the doores of their houses were to bee sprinkled with his bloud: then was hee to bee rosted, and eaten whole, and in haste, with unleavened bread and sowre herbes; and they that did eate it, stood with their loynes girt, their shooes on their feet, and their staves in their hands.* Of this ceremony saith God: *It is the Lords Passeover. The bloud shall be a token for you upon the houses where ye are, that when I see the bloud, I may passe over you.* This Feast God would have to be yeerly, that is, once every yeere, 7. whole daies, celebrated with great solemnity. *And this day shall bee unto you as a remembrance: and ye shall keep it an holy feast unto the Lord, throughout your generation ye shall keep it an holy ordinance for ever. Seven daies shall ye eate unleavened bread, &c.* Look Exod. 23. 15. Levit. 15. 5. Deut. 16. 1.

The rites and ceremonies of the Passeover.

Exod. 12. 11, 23.

Exod. 12. 14, 15.

2. *What were the ends and uses of the Passeover.*

Five ends of the institution of the Passeover are specified, Exod. 12. 1. That the bloud of the Lambe sprinkled on the posts might be a signe of the Angel, which should passe over the Israelites, and save their first-borne: As it is said, Ver. 13. *And the bloud shall be a token for you upon the houses where you are, that when I see the bloud, I may passe over you.* This end, after the first performance of the rite, and execution of the Passeover, ceased forthwith, although the analogy thereof remain for ever. For God both heretofore spared, and now spareth the faithfull for Christs bloud shed: that is, for it remitteth their sins, as in the second end is declared. 2. That it might be a figure of the Messias sacrifice to come, or a signe of deliverance to bee performed by Christ, & of Gods grace towards his Church. This was the principall end of the yeerly Passeover. This is thus proved: It is said, *Ye shall not break a bone thereof*; This figure John saith was then fulfilled, when Christs bones were not broken on the Crosse: Therefore the Lambe was a type of Christ, and of his sacrifice. Again, *Christ our Passeover is sacrificed for us:* Therefore the Paschall Lamb signified Christ, & the sacrificing thereof represented the sacrificing of Christ. Besides, The Church understood the significations of other sacrifices, that they were types of the sacrifices of the Messias (for the Fathers of the old Church were not so brutish, as to hope for remission of sins by the bloud of Buls:) much more therefore did they by faith behold the Messias & his sacrifice in the Paschall Lambe. Finally, John calleth Christ *the Lambe of God:* and, *the Lambe which was slaine from the beginning of the world*, to wit, because he was prefigured by that Lambe, which was slaine to be the Passeover. 3. To be a memoriall of the first Passeover, & of the delivery out of Egypt. For God would, that the memory of so great a benefit should be preserved among his people, lest their posterity should wexe unthankfull. *Seven daies shalt thou eate unleavened bread, even the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayest* Remember *the day when thou camest out of the land of Egypt, all the dayes of thy life.* 4. That it might be a bond of publike assemblies and maintenance of Ecclesiasticall Ministery. *In the first day shall be an holy assembly.* 5. That it might bee a Sacrament, whereby to distinguish Gods people from other Nations. *No stranger shall eate thereof. But if a stranger dwell with thee, and will observe the Passeover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it; and he shall be as one that is borne in the land: For no uncircumcised person shall eate thereof.*

1. To be a confirmation of the promise of the Angels Passeover, and of the saving of the Israelites first-borne.

2. To be a type of Christ.

Exod. 12. 46. John 19. 36.

1 Cor. 5. 7.

Revel. 13. 8.

3. For a remembrance of their delivery out of Egypt. Exod. 12. 15. Deut. 16. 3.

4. To be an occasion of publike concourse to praise God for this benefit. Exod. 12. 16.

5. To distinguish Israel from other people. Exod. 12. 43, 48.

3. The

3. *The allegories or reſemblances between Chriſt and the Paſchall Lambe.*

FOr confirmation and illuſtration of the principall end of the Paſſeover, the conſideration of the reſemblances of ſuch rites, as God preſcribed to be obſerved in the killing and eating the Paſchall Lambe, may much availe.

A Collation of the Type, and the thing ſignified by the Type.

THE TYPE WAS,	THE THING SIGNIFIED IS,
1. A Lambe out of the flocke,	1. Chriſt very or true man, Eſay 53. John 1.
2. Without blemiſh, ſet apart,	2. Without ſinne, Eſay 53. Hebr. 7.
3. To be ſlaine and roſted,	3. Who ſuffered and dyed, 1 Cor. 5.
4. Without breaking any bone,	4. Without having his bones broken, John 19.
5. About the Evening.	5. In the end of the world, Hebr. 1. & 9.
6. The poſts were to be ſprinkled with his bloud.	6. His ſatisfaction was imputed unto us, Eſay 53. Rom. 3.
7. That the Deſtroyer might paſſe over the Iſraelites houſes.	7. That we might be delivered from everlaſting death, Hebr. 2.
8. He was to be eaten, and that in every family.	8. There muſt be in man an applying of this death of Chriſt to himſelfe by faith, Rom. 1. John 6.
9. He was to be eaten All.	9. This application muſt be according to All the Articles of faith, 2 Tim. 3.
10. Without leavened bread.	10. Without hypocriſie, 1 Cor. 5.
11. With ſowre herbes.	11. With patience of the croſſe, Matth. 10.
12. Haſtily, and in the habit of travellers.	12. With a deſire of profiting, and an expectation of an heavenly life, Matth. 13. Hebr. 13.
13. Of the Circumciſed alone.	13. The Regenerate onely eate him, and hee is profitable to them alone, and they only take not the Sacraments to their condemnation, John 6. Heb. 13. 1 Cor. 11.

4. *Whether the ancient Paſſeover be now abrogated.*

THat the ancient Paſſeover is now by Chriſts comming abrogated, with all other types whatſoever, prefiguring the Meſſias to come, is cleere: 1. *Out of the whole diſputation of the Apoſtle to the Hebrewes, touching the aboliſhment of the legall ſhadowes, which aboliſhment is now performed in the New Teſtament. If the Prieſthood be changed, then of neceſſity muſt there be a change of the Law. In that hee ſaith a New Teſtament, he hath abrogated the Old.* Hebr. 7. 12. 2. *From the fulfilling and performance of thoſe legall ſhadowes. Theſe things were done, that the Scripture ſhould be fulfilled; Not a bone of him ſhall be broken. Chriſt, our Paſſeover, is ſacrificed for us.* John 19. 36. 1 Cor. 5. 7. 3. *From the ſubſtituting of the New Teſtament in place thereof.* For Chriſt, when he was ready to dye, and to ſacrifice himſelfe as the true Paſſeover, ended the ceremony of the Paſchall Lambe with a ſolemne banquet; and thenceforth inſtituted and ordained a Supper to be obſerved by his Church in place thereof. *I have deſired to eate this Paſſeover with you before I ſuffer. Doe this in remembrance of mee.* Luke 22. 15. 19. Where he commandeth, that wee celebrate and ſolemniſe the Supper in memory of him, not the ancient Paſſeover. As then Baptiſme ſucceeded Circumciſion; ſo the Lords Supper ſucceeded the Paſſeover in the New Teſtament.

Certaine concluſions of the Supper.

1. THe Supper of the Lord is a Sacrament of the New Teſtament, wherein, according to the commandement of Chriſt, Bread and Wine is diſtributed and received in the aſſembly of the Faithfull, in remembrance of Chriſt: which is, that Chriſt might teſtifie unto us, that he feedeth us with his body and bloud delivered and ſhed for us, to eternall life, and that wee alſo might, for theſe his benefits, give ſolemne thankes unto him.

2. *The firſt and principall end and uſe of the Lords Supper is*, That Chriſt might therein teſtifie unto us, that he dyed for us, and doth feed us with his bloud and body unto everlaſting life, that ſo by this teſtification hee might cheriſh and increaſe in

us our faith, and ſo conſequently this ſpirituall food and nouriſhment. *The ſecond end* is thankſgiving for theſe benefits of Chriſt, and our publike and ſolemne profeſſion of them, & our duty towards Chriſt. *The third* is, the diſtinguiſhing of the Church from other Sects. *The fourth:* That it might be a bond of mutuall love and dilection. *The fifth:* That it might be a bond of our aſſemblies and meetings.

3. That firſt end and uſe, which is the confirmation of our faith in Chriſt, the Supper of the Lord hereof hath, becauſe Chriſt himſelfe giveth this bread & drinke by the hands of his Miniſters, to be a memoriall of him; that is, to admoniſh and put us in remembrance by this ſigne, as by his viſible word, that he died for us, & is the food of eternall life unto us, while he maketh us his members: both becauſe he hath annexed a promiſe to this rite, that he wil feed thoſe, who eate this bread in remembrance of him, with his owne body and bloud, when he ſaith, This is my body; and alſo becauſe the holy Ghoſt doth by this viſible teſtimony move our mindes and hearts more firmly to beleeve the promiſe of the Goſpel.

4. There is then in the Lords Supper a *double meate* and drinke; one *externall*, viſible, terrene; namely, bread and wine: and another *internall*. There is alſo a *double eating* and receiving: an *externall*, and *ſignifying*, which is the corporall receiving of the bread and wine; that is, which is performed by the hands, mouth, and ſenſes of the body: and an *internall*, *inviſible*, and *ſignified*, which is the fruition of Chriſts death, and a ſpirituall ingraffing into Chriſts body; that is, which is not performed by the hands and mouth of the body, but by the Spirit and Faith. Laſtly, there is a *double adminiſter* and diſpenſer of this meate and drinke; an *externall*, of the externall, which is the Miniſter of the Church, delivering by his hand bread and wine: and an *internall*, of the internall meate, which is Chriſt himſelfe, feeding us by his body and bloud.

5. Not the body and bloud of Chriſt, but the bread & wine are the ſignes, which ſerve for confirmation of our faith: for the body and bloud of Chriſt are received, that we may live for ever. But the bread and wine are received, that we may be confirmed and aſſured of that heavenly food, and daily more and more injoy it.

6. Neither is the bread changed into the body of Chriſt, nor the wine into the bloud of Chriſt; neither doth the body and bloud of Chriſt ſucceed in their place, they being aboliſhed: neither is Chriſts body ſubſtantially preſent in the bread, or under the bread, or where the bread is; but in the right uſe of the Lords Supper, the holy Ghoſt uſeth this Symbole, as an inſtrument to ſtirre up faith in us, by which he more and more dwelleth in us, ingraffeth us into Chriſt, and maketh us through him to be juſt and righteous, and to draw eternall life from him.

8. Now when Chriſt ſaith; This, that is, this bread is my body, and, This cup is my bloud, the ſpeech is Sacramentall, or Metonymicall: becauſe the name of the thing ſignified, is attributed to the ſigne it ſelfe; that is, it is meant, that the bread *is* the Sacrament or ſigne of his body, and doth repreſent him, and doth teſtifie, that Chriſts body is offered for us on the Croſſe, and is given to us to be food of eternall life: and therefore is the inſtrument of the holy Ghoſt to maintaine and increaſe this food in us, as S. Paul ſaith, *The bread is the communion of the body of Chriſt, that is, it is that thing, by which we are made partakers of Chriſts body.* And elſewhere hee ſaith: *Wee have been all made to drinke into one ſpirit.* The ſame is the meaning alſo, when it is ſaid, that the bread is called Chriſts body, for a ſimilitude which the thing ſignified hath with the ſigne: namely, that Chriſts body nouriſheth the ſpirituall life, as bread doth the corporall life; and for that aſſured and certain joynt-receiving of the thing, and the ſigne in the right uſe of the Sacrament. And this is the Sacramentall union of the bread, which is ſhewed by a Sacramentall kinde of ſpeaking, but no ſuch locall conjunction, which is by ſome imagined.

1 Cor. 10.

9. As therefore the *body* of Chriſt ſignifieth both his proper and naturall body, and his Sacramentall body, which is the bread of the Euchariſt; ſo the *eating* of Chriſts body is of two ſorts: one *Sacramentall*, of the ſigne, to wit, the externall and corporall receiving of the bread and wine; the other *reall* or *ſpirituall*, which is the receiving of Chriſts very body it ſelfe. And, To beleeve in Chriſt, dwelling in us by

by faith, is by the vertue and operation of the holy Ghoſt, to be ingraffed into his body, as members to the Head, and branches into the Vine: and ſo to be made partakers of the fruit of the death and life of Chriſt. Whence it is apparent, that they are falſly accuſed, who thus teach, as if they made eyther the bare ſignes only to be in the Lords Supper, or a participation of Chriſts death only, or of his benefits, or of the holy Ghoſt, excluding the true, reall, and ſpirituall communion of the very body of Chriſt it ſelfe.

10. Now the right uſe of the Supper is, when the faithfull obſerve this rite inſtituted by Chriſt, in remembrance of Chriſt: that is, to the ſtirring and raiſing up of their faith and thankfulneſſe.

11. As in this right uſe, the body of Chriſt is ſacramentally taken: ſo alſo without this uſe (as by Unbeleevers and Hypocrites) it is eaten ſacramentally indeed, but not really; that is, the ſacramentall Symboles or ſignes, bread and wine, are received, but not the things themſelves of the Sacrament, to wit, the body and bloud of Chriſt.

12. This doctrine of the Supper of the Lord is grounded upon very many, and thoſe moſt ſound and firme reaſons. All thoſe places of Scripture confirme it, which ſpeake of the Lords Supper, and Chriſt, calling not any inviſible thing in the bread, but the very viſible and broken bread it ſelfe, his body delivered or broken for us: which, whereas it cannot be meant properly, himſelfe addeth an expoſition, that that bread is truly received *in remembrance of him*: which is, as if he had ſaid, That the bread is a Sacrament of his body. So likewiſe he ſaith, The Supper is the New Teſtament, which is ſpirituall, one and everlaſting. And Paul ſaith, it is the *communion of the body and bloud of Chriſt*; becauſe all the faithfull are one body in Chriſt, who cannot ſtand together with the communion of the Divels. Likewiſe, he maketh one and the ſame ingraffing into Chriſts body by one ſpirit, to be both in Baptiſme & in the Lords Supper. Moreover, the whole doctrine and nature of Sacraments confirme the ſame: all which repreſent to the eyes the ſame ſpirituall communion of Chriſt to be received by faith, which the word or promiſe of the Goſpel declareth unto the eares: Therefore they are called by the names of the things ſignified, and in their right uſe have the receiving of the things adjoyned unto them. The Articles alſo of our faith confirme it, which teach, that Chriſts body is a true humane body, not preſent at once in many places; as being now received into heaven, and there to remaine untill the Lord returne to Judgement: and further, that the communion of Saints with Chriſt, is wrought by the holy Ghoſt, not by any entrance of Chriſts body into the bodies of men. Wherefore this ſentence and doctrine is of all the purer antiquity of the Church with moſt great and manifeſt conſent held and profeſſed.

13. The Supper of the Lord differeth from Baptiſme, 1. In the rite and manner of ſignifying; becauſe the dipping into the water, or waſhing, ſignifieth a remiſſion and purging out of ſinne by the bloud and ſpirit of Chriſt, and our ſociety and fellowſhip with Chriſt in his afflictions and glorification. But the diſtributing of the bread and wine ſignifieth the death of Chriſt to bee imputed to us unto remiſſion of ſinnes, and our ſelves ingraffed into Chriſt, to become his members. 2. They differ in their ſpeciall uſe, becauſe Baptiſme is the teſtimony of our regeneration, and of the Covenant made between us and God, & of our receiving into the Church. But the Lords Supper teſtifieth, that we are ever to be nouriſhed by Chriſt remaining in us, and that the Covenant made between God and us, ſhall ever bee eſtabliſhed and ratified unto us, and that we for ever ſhall abide in the Church & body of Chriſt. 3. They differ in the perſons, to whom they are to bee given. Baptiſme is given to all thoſe, who are to be accounted for members of the Church, whether they be of yeers and underſtanding, or infants. The Lords Supper is to be given to them only, who are able to underſtand, and celebrate the benefits of Chriſt, and to examine themſelves. 4. They differ in the often celebrating of them. Baptiſme is to be received but once onely; becauſe the Covenant of God being once made, is alwayes firme and of force to the penitent. But the Supper is often to bee received; becauſe

because an often renewing and recalling of that covenant to our remembrance, is necessary for our faith. 5. They differ in the order which is to be observed in the use of them. Because Baptisme is to be given before the Supper, and the Supper may not be given unto any, except he be first baptised.

14. They come worthily to the Lords Supper, who examine themselves, that is, are endued with true faith and repentance. They who finde not this in themselves, ought neither to come without it, lest they eate and drinke their owne judgement; nor to deferre repentance, wherewith they should come, lest they draw upon themselves hardnesse of heart, and eternall paines.

15. The Church ought to admit all those unto it, who professe themselves to imbrace the ground and foundation of Christian doctrine, and to have a purpose to obey it: but those must bee repelled, who will not desist, either from their errours and blasphemies, or from manifest sins against their conscience, being admonished by the Church, and convicted of errour.

16. The Pope hath corruptly taken away the breaking of the bread from the rite of the Supper, and bereaved the people of the use of the cup. Corruptly also hath he transformed the Supper of the Lord, with adding so many ceremonies not delivered by the Apostles, into a theatricall or pageant-like Masse, that is, into a Jewish superstition, and stage-like rounds and conveyances. But more wicked and idolatrous inventions are these; That the Masse is a propitiatorie sacrifice, wherein Christ is offered by the Masse-Priests for the quick and the dead, and is by the force of consecration substantially present, and abideth so long as those formes of bread and wine remaine uncorrupted, and further doth bestow the grace of God, and other benefits upon them for whom hee is offered: of whom also hee is eaten with the mouth of their bodie, yea though they have no good inward motion in them: and lastly is being treasured and laid up, and carried about under those formes, to be worshipped. In respect of these foule monsters, it is necessarie that the Masse be quite and cleane abolished out of the Christian Church. In summe, they are these. 1. Transubstantiation. 2. Bread-worship. 3. Sacrifice. 4. Maiming of Christs Supper.

THE APPENDIX OR ADDITION ADJOYNING unto the former treatise of the Supper.

Certaine principall arguments of the Consubstantiaries against the sincere doctrine of the Lords Supper, and the Sacramentaries, as they call them: together with a refutation of them.

1. *THe errours of the Sacramentaries* (say they) *are, that there are but bare signes & symboles onely in the Supper. Ans.* Wee teach that the things signified are together with the signes in the right use exhibited and communicated, albeit not corporally, but in such sort as is agreeable unto Sacraments. 2. *The Sacramentaries say, that Christ is present onely according to his power and efficacie. Ans.* We teach that he is present and united with us by the holy Ghost, albeit his body be far absent from us: like as whole Christ also is present with his ministerie, though diversly according to the one nature. 3. *The Sacramentaries*, say they, *affirme that an imaginarie, figurative, or spirituall body of Christ is present, not his essentiall body. Ans.* Wee never spake of an imaginarie body, but of the true flesh of Christ, which is present with us, although it remaine in heaven. Moreover, we say, that we receive the bread and body, but both after a manner proper to each. 4. *The Sacramentaries*, say they, *affirme, that the true body of Christ which hung on the crosse, and his very blood which was shed for us, is distributed, but is spiritually received of those onely who are worthy receivers: as for the unworthy, they receive nothing besides the bare signes, unto their condemnation. Ans.* All this we grant, as being agreeing unto the word of God, the nature of Sacraments, the analogie of faith, and the communion of the faithfull.

Certaine

Certaine arguments of the Conſubſtantiaries, whereby they goe about to overthrow our doctrine of the Lords Supper; together with the refutation of them.

1. *THe words of the inſtitution are open and plaine, This is my body, This is my bloud.* *Anſ.* They alledge theſe words againſt themſelves. For they ſay, *That the body of Chriſt is received really in, under, with the bread*: when Chriſt ſaith, *that the very bread is the body.* Wherefore they do a double injurie unto the Church. Firſt, while they thruſt upon the Church their owne words for Chriſts. Secondly, while they imagine that the Church perceiveth not theſe ſpeeches to be divers, *In the bread is my body*, and, *The bread is my body.* They accuſe Chriſt alſo for a lyar: for they deny that the bread is his body, but that his body is in the bread. Let them looke therefore unto it, how they will anſwer Chriſt at the laſt Judgement for this blaſphemy and reproach. The Papiſts alſo doe more retaine the very words of Chriſt. But theſe retaine not the wordes, but follow the ſenſe and meaning. Wee muſt ſee therefore which part followeth it. Ours ſhall be proved in the end. Repl. *Chriſt addeth an expoſition of his mind, Which is given for you*, and, *Which is ſhed for you.* *Anſ.* Firſt, this is a begging of that which is in queſtion. For they take as granted, that the bread is properly called the body, which yet lyeth upon them to prove. For it is a ſacramentall manner of ſpeaking. Secondly, wee returne their owne reaſon upon them, by inverting it thus; The body of Chriſt, properly ſo called, was given for us. But the bread was not given for us: therefore the bread is not the body properly ſo called. Likewiſe, as the bread is the body broken: ſo the breaking of the bread is the breaking of the body. But the breaking of the body is the crucifying thereof. Therefore the bread broken is but ſacramentally, and by repreſentation, the body broken.

2. *They reaſon from the author, who ſaid it, and is true.* *Anſ.* This is alſo a begging of that which is in queſtion. They muſt proove, that Chriſt ſaid, *his body was in, under, with the bread.* And further a man may ſpeake figuratively, and yet ſpeake perſpicuouſly and plainely. Repl. *He is alſo omnipotent. Therefore he is able to bee every where, & ſo in the bread.* *An.* Albeit he were able to bring to paſſe, that two flat repugnant things ſhould be true together: yet will he not doe it. Againe: God is not able to worke contradictories, or things flat repugnant, becauſe hee is true. Now to will thoſe things which are contradictory, argueth a lyar. Wherefore, we deny not the truth and omnipotency of God; but theſe mens lies: nay rather we defend Gods truth, affirming that God doth that which he ſpake. But they oppugne it, making contrary wils to be in God. Rep. *Chriſts body hath many prerogatives not agreeable to our bodies: as that he was born of a Virgin, walked on the ſea, was at one time & together in the grave, in hell, and in Paradiſe: and paſſed thorow the gates when they were faſt ſhut.* *Anſ.* Theſe examples are partly not matches, & partly falſe. For this may agree unto a creature, *to walke on the waters*, as it did to Peter: *to paſſe through the gates ſhut*, as it is agreable to the nature of a ſpirit. Againe, theſe examples are not matches nor of the ſame quality with that which is in queſtion. Becauſe theſe doe not imply a contradiction. For when he is ſaid *to be borne of a Virgin*, hee is not ſaid withall, *not to bee borne of a Virgin.* But, *to bee both finite and infinite* (as they will have Chriſts body, who conſubſtantiate it with the bread) theſe imply a contradiction. Now it is falſe, that they ſay, *that he paſſed through the gates ſhut*, whereas the gates might yeeld and open unto him; as alſo, *that hee paſſed through the doore or ſtone of the grave*, when as it is ſaid, that the Angell did open it: and laſtly, when they ſay, *that Chriſts body was once and together in moe places*: which they ſeeme to have of Auſtin. But Auſtin ſaid; *That his body was in the grave, his ſoule in hell, his God-head every where.*

3. *They reaſon from a circumſtance of the time: the ſame night in which hee was betrayed. No man which ſpeaketh ſeriouſly, ſpeaketh figuratively. Chriſt inſtituting his Supper ſpake ſeriouſly. Therefore without any figure.* *Anſ.* I deny the Major: becauſe by that poſition no man that ſpeaketh ſeriouſly ſhould ſpeake figuratively, which is moſt falſe. God ſpeaketh in all Sacraments, though figuratively, yet ſeriouſly. *I have*

earneſtly

earnestly desired (saith Christ) *to eat this Passeover with you.* Wherefore I answer, that he useth not jesting or obscure figures. This figure is perspicuous, because it is usuall and his Disciples speake so: *Where wilt thou that we goe, and prepare that thou maist eat the Passeover?* It is usuall also in all Sacraments: It is forcible and emphaticall, because it expresseth the similitude of the signe and the thing signified, and the certainty of the conjunction of both in the right use and administration. Againe wee invert their reason, and say: Because Christ spake seriously, therefore he used a figure which doth well expresse and declare the thing. Repl. Christ said, *This cuppe is the new Testament. In wils and testaments men speake properly. Christ here instituteth a Sacrament: therefore he speaketh properly. Ans.* I deny the Major, and invert the reason: for seeing hee would institute a Sacrament, therefore hee spake figuratively, calling the Supper the new Testament, which is figuratively to be understood for these two reasons: 1. Because otherwise there should be two covenants, the one proper, and the other the Supper. 2. Otherwise also they should be shut out from Gods covenant, who cannot come to the Supper; and all who come to the Supper, should bee in the covenant. Object. *Christ saith, in my bloud. Therefore the reall bloud of Christ is in the Supper, and is drunke by the mouth. Answ.* Wee conclude the contrary rather by those words of Christ. Because the new Testament was made by Christs bloud shed on the Crosse, and applyed unto us by faith, not drunke by the mouth: for otherwise they should bee excluded from the testament and covenant, who were not able to come to the Sacrament. Repl. *There is a great force in the word, New. That which was done in the old Testament typically, is done in the new really. Ans.* If they adde, therefore done by the mouth of the body: they bring in more in the conclusion, than was in the antecedent. For, there was no type in the old Testament, which did signifie the eating of Christ with the mouth. 2. Wee invert their reason. Christs body was no otherwise eaten in the new Testament, than in the old: but in the old it was eaten spiritually onely: therefore in the new also it is so eaten. Repl. *The new Testament*
Col. 2. 17. Hebr. 9. *differeth from the old; because in that were types, in the new is the body it selfe. Answ.* This difference of the old & new Testament is no where set downe in holy Scripture, that Christ is eaten in the old *not really*, and in the new *corporally* by the mouth. In the places which are alledged out of the Apostle, *the body* signifieth that the *shadow* was onely of the old Testament, and was accomplished and fulfilled by Christ. Because there the body is opposed to those shadowes: and further, because hee calleth it *the body of Christ:* which kind of speech sheweth that by Christ was wrought accomplishment and fulfilling of the types & shadowes of the old Testament. Moreover, albeit we have Christ exhibited in the new Testament, and hee is there borne a man; yet notwithstanding, it doth not therefore follow hereof, that his body is in the bread, but onely that it is in the new Testament.

4. *They reason from the consent of the Evangelists, and S. Paul. Matthew, as Theophylact calculateth, writ his Gospel eight yeares after Christs ascention: Marke, tenne yeares: Luke, fifteene yeares: Paul, twenty yeares. And all use the same words. A speech that is often uttered with the same words is not figurative. Such is the speech of the Lords Supper. Therefore it is not figurative. Ans.* It is false, that a speech often uttered in the same words is not figurative: because, when a figure is conspicuous, knowne, and forcible, as this, it is retained. Again, The Evangelists repeat the words of Christ, because hee spake figuratively. Often, though it be figurative, is this repeated; *He*
Matth. 3. 11. John 1. 33. *shall baptise you with the holy Ghost, and with fire.* Moreover, we deny that this speech of Christs Supper was repeated by all in the same words: 1. Because Matthew and Marke say, *This is my bloud of the new Testament.* Luke saith, *This cup is the new Testament in my bloud.* 2. Matthew and Marke say, *This is my body.* Luke addeth, *which is given for you:* Paul, *which is broken for you.* 3. Paul saith, *That the bread is the communion of the body of Christ.* And albeit in this place hee speaketh not purposedly of the Supper, yet hee stirreth up and exhorteth unto it. Repl. *It is the same sense and meaning. Ans.* The question now is not of the sense and meaning of the words, but of the identity of the words; that is, whether they be the same words. Repl. *Where there is no mention at all of any figure, there is no figure. Answ.* This is false. For foo-

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liſh were it, and men ſhould ſeeme to make ſhew and oſtentation of their skill and art, if they ſhould ſay that they uſed a trimme figure. And the Scripture alſo often ſpeaketh figuratively, and yet doth it not adde withall it ſpeaketh figuratively. Furthermore, they make mention hereof, when they ſhew, that it conſiſteth of the nature of the ſubject and the attribute. The body was borne of the Virgin, crucified, and ſo forth. The bread is made of meale. Secondly, Chriſt willeth *this to be done in remembrance of him.* Therefore, the bread is called the body, as a memoriall of his body. Thirdly, Matthew and Marke ſay, *This is my bloud of the new Teſtament:* Paul and Luke ſay, *This is the new Teſtament in my bloud.* Now the new Teſtament is the bloud whereby God hath bound himſelfe to receive the faithfull and repentant into favour, and they binde themſelves to yeeld faith and obedience unto him. Fourthly, Paul ſaith, *That the bread is the communion of Chriſts body*, which is not any corporall eating: 1. Becauſe the faithfull are thereby one body in Chriſt. 2. Becauſe he compareth it with the *Communion* of the Altar in the old Teſtament, which was not corporall. 3. Becauſe it can agree but to the faithfull onely, and not to the wicked. 4. John ſheweth that communion: *If we walke in the light, wee have fellowſhip one with another, and the bloud of Jeſus Chriſt his Sonne cleanſeth us from all ſinne.* And further, this *communion* whereof Saint Paul ſpeaketh, is our union with Chriſt, and fruition of all his benefits by faith. Hither belongeth the ſimilitude of the body & the members, the vine and the branches, which have nothing to do with any corporall eating. This *communion* was and is common to all the faithfull from the beginning unto the worlds end. But they could not eate the body of Chriſt corporally by their mouth. *That we might grow up unto him, by whom all the body is coupled and knit together. He that is joyned unto the Lord, is one ſpirit. And by one ſpirit are wee all baptiſed into one body. Hereby know we, that we dwell in him, and hee in us: becauſe hee hath given us of his Spirit.* This union therefore is that *communion*, which is wrought by the holy Ghoſt. Wherefore it is ſpirituall. For bread cannot be this communion, but by a figure, as it is a ſigne. Repl. *Hee that is guilty of the body of Chriſt, eateth it. They who receive unworthily, are guilty of the body of Chriſt. Therefore they eate it corporally, for ſpiritually they cannot; becauſe if they could ſo eate it, they ſhould not be guilty. Anſw.* The Major is falſe. For he is guilty of Chriſts body, who by his ſinnes hangeth it on the Croſſe againe, and deſpiſeth Chriſts benefits. For any reall eating is not required to this guilt: but hee that will not receive Chriſt offered by faith, is thereby made guilty. So the injury done unto the Arke, is ſaid to be done unto the Lord. Rep. *They that diſcerne not the Lords body, eate it. But the guilty diſcerne it not. Therefore they eat it. Anſ.* If the Major be taken ſacramentally, as of the bread, which is called, and is the body of Chriſt, it is true: but if properly, it is falſe. For, *not to diſcerne his body*, is not to give due honour to it, to contemne it; yea not to receive the thing ſignified. So, *They are ſaid to tread under foot the Son of God, and to count the bloud of the Teſtament, as an unholy thing*, who contemne him.

1 John 1.7.

Eph.4.15,16. 1 Cor.9.17. 1 John 4.13.

Heb.10.29.

5. They reaſon *from the teſtimony of the Fathers, and the godly of ancient times in the purer ſtate of the Church. Anſw.* The ſayings of the Fathers are to bee underſtood ſacramentally, or of our ſpirituall communion. Repl. 1. Auguſtine ſaith, *Thou ſhalt receive this in the bread, which hung on the Croſſe: and this is the cuppe, which was ſhedde out of Chriſts ſide. Anſw.* In the bread, as in the ſigne, that is, together with the ſigne, thou ſhalt receive the thing ſignified. When wee receive the bread, wee are certaine that wee have Chriſt. Repl. 2. Cyrill upon John ſaith: *By naturall participation, not onely ſpiritually, but alſo corporally: not onely according to the Spirit, but alſo according to the fleſh, corporally and eſſentially. Anſw.* Cyrill ſpeaketh not of the manner of eating, but of the thing which was to be eaten. He ſheweth that we are made partakers not onely of Chriſts ſpirit, but alſo of his humane nature. Now hee underſtandeth a ſpirituall *communion*: 1. Becauſe hee citeth thoſe places concerning it. *John 6.* & 1 *Cor.* 10. where no mention is made of corporall eating. 2. Hee ſpeaketh of the preſence of Chriſt, not in the bread, but in us. 3. He proveth the abiding of Chriſt in us, by the uſe of the Supper, not by any corporall eating. 4. He ſo deſcribeth it, that he ſaith, *It ſhall continue in the life to come.* 5. He ſpeak-

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eth *of that communion which is proper unto the Saints.* Now this is ſpiritual, for otherwiſe it ſhould befall alſo to the wicked.

The ſhifts of Conſubſtantiaries, whereby they goe about to elude and ſhift off certaine of our objections, not all; for moe are objected againſt them.

1. *WEe make not,* ſay they, *any Capernaiticall eating.* *Anſ.* We demand of them whether Chriſt be eaten by the bodily mouth; be it after a groſſe, or after a finer manner. But how ever they anſwer; in that opinion which they hold, there is too too much Idolatrie. For Chriſt refuting the Capernaites, doth not diſtinguiſh the eating of him, into a groſſe and a finer manner, but ſaith ſimply, That his body cannot bee eaten with the bodily mouth: for he ſaith, *that hee muſt aſcend.* And, *that the words which he ſpeaketh, are ſpirit and life.*

2. *We maintaine not Ubiquity, for there is not a word thereof to be found.* *Anſ.* Here is to bee obſerved the diſſention of the adverſaries about Ubiquity. But neither is a word to be found hereof, That the body of Chriſt is together in two places. And further, of this their opinion followeth Ubiquity. For he that is together and at one time in moe places, muſt needs be infinite, and therefore every where.

3. *We overthrow not the Article of Chriſts aſcenſion.* *Anſ.* Yea, but they doe overthrow it. For, while they hold, that, as often as the Supper is celebrated, *Chriſt is corporally eaten,* they muſt needs ſay that he remaineth and is inviſible on earth. But he is ſaid *to have left the world, to have aſcended from a lower place into an higher, and to remaine in heaven, untill he come to judgement.* Now, that ſome except, that Chriſt doth deſcend from heaven, as oft as the Supper is adminiſtred, it is already refuted.

4. *We take not away the doctrine of the properties of Chriſts humanity.* *Anſ.* They altogether take it away. For, they wil have his humane nature to be ſuch, as is not ſeen, nor felt, nor limited in place. Rep. *But Chriſt did put off theſe infirmities, and retained the eſſentiall properties.* *Anſ.* But theſe are very eſſentiall properties; which being taken away, the verity alſo and truth of his humane nature is taken away. Auſtin ſaith, *Take away from bodies their ſpaces, and they ſhall be no where.*

5. *We aboliſh not the doctrine concerning the communicating of properties of both natures.* *Anſ.* Yea, but they indeavour it. For they apply thoſe properties of his divine nature, which are affirmed of the whole perſon in the concrete, to both natures. *I will be with you to the end of the world.* This they underſtand of both natures; which is all one, as if, when it is ſaid, Chriſt, God and man, was circumciſed, one ſhould thus conclude: Therefore, the God-head of Chriſt was circumciſed as well as his fleſh. Repl. *This only we adde, That thoſe Articles belong not unto them.* *Anſ.* After this ſort all Sects may ſhift off all teſtimonies of Scriptures. But they belong hither, and that by a double right: 1. *Becauſe they are written of the body of Chriſt.* But the body of Chriſt belongeth to the Supper. Therefore theſe Articles alſo belong hither. For they ſhew, how Chriſts body is to be eaten. 2. They belong hither, *becauſe no Article of faith is at variance with another.* So belongeth hither alſo the doctrine of juſtification, becauſe in the Supper no other juſtice or righteouſneſſe muſt be ſought for, but by the bloud of Chriſt.

6. *The manner how we eat it, is not to be defined.* *Anſ.* They commit a double fault in ſo ſaying: 1. *When they deny that the manner is to be defined,* and ſo contradict and gainſay the Scripture, which defineth it, and ſheweth that it is ſpirituall, and that there is wrought an union with Chriſt by faith, through the holy Ghoſt. 2. *They themſelves define the manner,* as it clearely appeareth by their writing.

7. *The ſaying of Durandus is true: Wee heare the words; wee perceive the motions; we know not the manner: wee beleeve the preſence.* *Anſ.* Durandus maketh nought either for you, or againſt us, or for himſelfe, becauſe he was a Papiſt. And againe, if his ſaying be rightly underſtood, we may admit it. *Wee heare the words, This is my body:* not that we eat with our mouth the body of Chriſt in the bread. *We perceive the motions:* that is, we perceive the bread to enter into our mouth, not the body of Chriſt. *Wee know not the manner,* that is, not perfectly, to wit, after what manner the ho-

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ly Ghoſt is every where whole in Chriſt, and in all the Saints, and how he uniteth us in Chriſt. *We beleeve the preſence:* namely, ſuch as is the eating, and as is the union of the members and the head.

8. *Wee teach this onely, That the body and bloud of Chriſt, is truly, ſubſtantially, and naturally exhibited.* Wee grant that wee eate the true body of Chriſt. So then is their diſputation vaine and frivolous: 1. Becauſe, they confeſſe that wee are made partakers of the true body of Chriſt, and that wee muſt not queſtion of the manner. For this wee grant. 2. Becauſe, the reaſons and refutation which they bring, are of no weight or moment.

Certaine reaſons whereby is proved, That the body of Chriſt is not preſent, either In, or Vnder, or At the bread of the Lords Supper, neither is corporally eaten Vnder, With, In, or At the bread.

1. *BEcauſe he tooke a true humane nature.* Whereupon we adde alſo, that we cannot eate him otherwiſe than his diſciples did in the firſt Supper. 2. *Hee truely aſcended out of earth into heaven.* 3. *Such is our eating of him, as his abiding is in us.* 4. *All the Saints of the old and new Teſtament have the ſame union with Chriſt.* 5. *Chriſt onely is able to offer himſelfe unto the Father.* Now it is neceſſary in the uſe of the Supper, to crave of God remiſſion of ſinnes. Wherefore, if he be preſent at the bread, we muſt crave of him, and ſo wee offer the bread. But in the new Teſtament it is not lawfull to direct our prayer to any certaine place. 6. *The bleſſings which are promiſed unto the godly onely, are ſpirituall.* Unto theſe and other fore-alledged reaſons cometh the conſent of the ancient Fathers, *Ambroſe, Athanaſius, Auſtin, Baſil, Bede, Bertram, Chriſoſtome, Clement, Alexandrinus, the Councell of Nice, Cyprian, Cyrill, Dionyſius, Gelaſius, Gregorie the great, Gregory Nazianzene, Heſichius, Hierom, Hilary, Irenæus, Iuſtine, Leo, Macharius, Origen, Procopius, Gaza, Tertullian,* and ſo forth.

THE SECOND APPENDIX OR ADDITION.

Arguments, whereby the opinion of the Vbiquitaries is refelled, and the truth of ſound doctrine confirmed.

THE FIRST ARGUMENT.

THE Marcionites and Manichees imagined that Chriſt had not a true and ſolid body, but onely made ſhew of the ſhape of a body, ſo that he ſeemed onely to have fleſh and bones, whereas indeed he had them not. And further, that the very incarnation, and all the motions and operations of Chriſt, did but onely ſeeme ſo in outward appearance, whereas in the truth of the thing there was no ſuch thing done. Now the opinion of the Vbiquity, and of the reall communicating of the properties of both natures, doth raiſe againe from hell that fantaſticall dotary and frenſie of thoſe heretikes. Therefore it is no leſſe to bee abandoned and baniſhed out of the Church to hell, than that hereſie of the Manichees. That this opinion of Ubiquity doth give life againe to the former, wee prove. The Ubiquitaries are of opinion, and ſo teach, that all the properties of the God-head were preſently, from the very point of Chriſts conception, really effuſed from the God-head of the Word into the humane nature which Chriſt tooke. Hence theſe abſurdities will follow: 1. *Chriſt ſhall not bee truely borne of the Virgin,* if as touching the nature of his humanity, he was truly and eſſentially without the womb of his Mother before hee was borne; and after hee was borne hee remained no leſſe truly and ſubſtantially, as touching his humanity, in that ſelfe ſame wombe, than before. 2. *Chriſt was not truly weake in his humane nature, and ſubjeſt to paſſions,* if hee were then alſo as touching the ſame nature partaker of the divine majeſty and omnipotency. 3. *Hee was not truly dead,* if alſo in the time of his death, as touching his ſoule & body, he were eſſentially preſent every where together with his God-head. For, the ſoule being every where preſent, could not bee really ſeparated, in diſtance

of places from the body, which alſo ſhould bee every-where preſent, and ſo neither could the body die; but onely in outward appearance and imagination. 4. *Hee aſcended not truly into heaven:* but it ſhall be ſaid to have beene onely a vaine and imaginarie, and fantaſticall ſpectacle, if hee were in his body ſubſtantially there, before he viſibly aſcended thither: and after he was aſcended thither, he remained yet in the ſubſtantiall preſence of the ſame body, no leſſe truly, than before on the earth, yea, and in the very bodies alſo of the faithfull. If theſe things ſo fell out in the truth of the thing; it will follow that the ſame body of Chriſt was indeed at once and together, both weake and omnipotent, baſe and glorious, ſubject to ſufferings, and not ſubject, dead and alive, limited and unlimited; which is horrible to affirme. For avoyding therefore of theſe prodigious and impious abſurdities, they will except, *that hee was not as touching his body, otherwiſe than limited, weake, ſubject to paſſions, and mortall, in the time of his humiliation; becauſe hee had debaſed himſelfe, and would not ſhew forth that Majeſty, communicated unto his body, before his reſurrection. Anſw.* They interpret amiſſe that debaſing of himſelfe, of all the glory and Majeſty of his humanity hidden and kept cloſe for a time: whereas it is to be underſtood in reſpect of the Divinity of the word, in that hee would take the forme of a ſervant, that is, the maſſe of our nature, and become man. Moreover, it will follow that Chriſt did ſhew forth the communicated power and Majeſtie of his fleſh, even then, when hee was indeede weake and limited, or circumſcribed in bodie: as when ſhedding teares, he raiſed Lazarus from the dead, and when being apprehended by the Jewes, hee healed Malchus, whom Peter wounded. Now what is it elſe to raiſe the Marcionites up againe from hell, or in the greateſt matter of all others impiouſly to blaſpheme, if this be not?

The ſecond Argument.

THe blaſphemie of Samoſatenus, Arrius, and the late Antitrinitaries, is this: That Chriſt-man, is not properly and by nature God, but onely by an accidentall participation of Divine properties, majeſty, honour, power, and vertue. The Vbiquitaries alſo maintaine the ſame conſideration of the God-head of Chriſt-man, while they deſine the perſonall union by his communicating alone of properties, whereby the fleſh of Chriſt is made omnipotent and every where. So that now that man is, and is called God; not that he is properly and by nature God, but becauſe infinite power, majeſty, and glory is given him from God, and all the gifts of the holy Ghoſt are beſtowed on him without meaſure. Now this accidentall beſtowing of the God-head and all the properties, doth not make Chriſt to be properly and by nature God, but onely by divine grace, or God unproperly ſo called: becauſe it is not the very eſſentiall God-head of the Word, but a certaine participation thereof, in vertue and efficacy. And therefore the ſounder Fathers objected unto the Arrians, that they tooke away the true and eternall God-head of Chriſt, when they made him a God, not by nature but by grace, by participation onely of dignity and Majeſtie. Therefore ſeeing the Vbiquitaries alſo equalling our Immanuell with God, by participation of properties onely, take away his true and eternall God-head, wee doe diſclaime and accurſe this their doctrine as blaſphemous and hereticall. And that they doe this, their owne words and opinions witneſſe; as Brentius, and Jacobus Andreas, and others of them in their writings. Whence we conclude, that the Ubiquitaries hold the ſame opinion with the Arrians and the Antitrinitaries, of the God-head of Chriſt-man: that is, that all eſteeme him for God, not by nature, but onely by grace of participation, new, temporary, created, adopted. If theſe things bee true, Chriſt ſhall not be *God and man*, but a *divine man*, ſuch as the Ubiquitaries repute him, who (as Servetus) hold this opinion: *That God can communicate the fulneſſe of his God-head, give his divinity, majeſty, power, and glory unto man.* But wee execrate and deteſt the ſame blaſphemy of both.

Brentius in 7. cap. p. 20. Andr. Theſ. 20. diſp. Tubin. & Theſ. 25. & 26. and Apol. Ing. 29.

Lib. 1 de Trinitat.

The third Argument.

NEſtorius taught, That the union of God the Word with man was wrought by the participation only of equality, as touching Majeſty, honour, power, vertue & operation.

Neither

Neither doth hee make the difference of the dwelling of the Word in mans nature, which himselfe took, and in other Saints, to consist in any other thing, than in those gifts and graces bestowed by God on man. The selfe same also doe the Ubiquitaries teach, because they cry, that there is no difference between the inhabiting and dwelling of the God-head in Peter, and in Christ; except it bee taken from the communication of the gifts or properties of the Godhead: and they contend, that by this meanes, this man, which was taken by the Word, is God, because the word doth nothing without him, but all things by him. This is nothing else, than to make Christ-man, onely God by an accident. Wherefore the doctrine of Ubiquity is altogether the same with Nestorius heresie. Tertullian saith: *If Christ be man onely, how then is he present every where being called upon and invocated? seeing this is not the nature of man, but of God, to bee able to bee present in all places.* By this testimony is refuted the Ubiquity of the humane nature in Christ. Object. *But the union of the divine and humane nature in Christ is unseparable. Therefore whersoever the divine nature is, there is also the humane nature. Ans.* It is true which is said, *that the union is unseparable. The Word* never forsaketh the nature once assumed and taken. But *the Word* is not in the humane nature, as the soule is included in my body. Whersoever my body is, there must my soule needs bee, neither is my soule at the same time without my body. But the *Word* is not so in Christ-man: but he is so unseparably and personally *in* the humane nature, as that hee is together also *without* the humane nature in all the parts of the world, as he filleth all; and in holy men and Angels by his speciall presence. The personall union of both natures doth not evert the generall action and working of his presence and majestie; neither doth it let or hinder the speciall working of his presence: because the *Word* is effectuall, and worketh forcibly in the regenerate.

Tert. lib. de Trin. pag. 610.

The generall points wherein the Churches, which professe the Gospel, agree or disagree in the controversie concerning the Lords Supper.

THey agree in these points: 1. That as well the Supper of the Lord, as Baptisme, is a visible pledge and testimony annexed by Christ himselfe to the promise of grace, to this end chiefely, that our faith in this promise might bee confirmed and strengthened. 1

2. That in the true use of the Supper, as well as in all other Sacraments, two things are given by God unto us, and are received of us, namely, earthly, externall and visible signes, as are bread and wine; and besides these, also heavenly, internall, and invisible gifts, as are the true body of Jesus Christ, together with all his gifts and benefits, and heavenly treasures. 2

3. That in the Supper we are made partakers, not onely of the spirit of Christ and his satisfaction, justice, vertue, & operation; but also of the very substance and essence of his true body and bloud, which was given for us to death on the Crosse, and which was shed for us; and are truly fed with the selfe same unto eternall life: and that this very thing Christ should teach, and make knowne unto us by this visible receiving of this bread and wine in his Supper. 3

4. That the bread and wine are not changed into the flesh and bloud of Christ, but remaine true and naturall bread and wine: that also the body and bloud of Christ are not shut up in the bread and wine: and therefore the bread and wine are called the body of Christ: his body and bloud, in this sense; for that his body and bloud are not onely signified by these, and set before our eyes, but also because as often as we eate and drinke this bread and wine, in the true and right use, Christ himselfe giveth us his bodie and bloud indeed to bee the meat and drinke of eternall life. 4

5. That without the right use, this receiving of bread and wine is no Sacrament; neither any thing, but an emptie and vaine ceremonie and spectacle, and such as men abuse to their owne damnation. 5

6. That there is no other true and lawfull use of the Supper, besides that, which Christ himselfe hath instituted, and commanded to bee kept, namely, this; that this bread and this wine bee eaten and drunken in remembrance of him, and to shew forth his death. 6

7. That Christ in his Supper doth not command and require a dissembled and hypocriticall remembrance of him, and publishing of his death; but such as imbraceth his Passion and death, 7

and all his benefits obtained by these for us, by a true and lively faith, and with earnest and ardent thankfulnesse, and applieth them unto those which eat and drinke, as
8 proper unto them. 8. That Christ will dwell in beleevers only, and in them, who not through contempt, but through necessity, cannot come to the Lords Supper, yea in all beleevers, even from the beginning of the world, to all eternitie, even as well and after the same manner, as he will dwell in them, who came unto the Lords Supper.

They disagree in these points:

1. THat one part contendeth, that these words of Christ, *This is my body*, must bee understood, as the words sound, which yet that part it selfe doth not prove: but the other part, that those words must bee understood sacramentally, according to the declaration of Christ and Paul, according to the most certaine and infallible rule and levell of the Articles of our Christian faith. 2. That one part will have the body and bloud of Christ to bee essentially In, or With the bread and the wine, and so to bee eaten, as that together with the bread and the wine, out of the hand of the Minister, it entreth by the mouth of the receivers into their bodies: but the other part will have the body of Christ, which in the first Supper sate at the table by the Disciples, now to bee and continue, not here on earth, but above in the heavens, above and without this visible world and heaven, untill hee descend thence againe to judgement, and yet that wee notwithstanding here on earth, as oft as wee eat this bread with a true faith, are so fedde with his body, and made to drinke of his bloud, that not onely through his passion and bloud shed, wee are cleansed from our sinnes; but are also in such sort coupled, knit, and incorporated into his true, essentiall, humane body, by his spirit dwelling both in him and us, that wee are flesh of his flesh, and bone of his bones; and are more neerely and firmely knit and united with him, than the members of our body are united with our head, and so wee draw and have in him and from him everlasting life. 3. That one part will have all, whosoever come to the Lords Supper, and eat and drinke that bread and wine, whether they bee beleevers, or unbeleevers, to eat and drinke corporally, and with their bodily mouth the flesh and bloud of Christ: beleevers to life and salvation; unbeleevers to damnation & death: the other holdeth, that unbeleevers abuse indeede the outward signes, bread and wine, to their own damnation, but that the faithfull only can eat and drink by a true faith, and the fore-alledged working of the holy Ghost, the body and bloud of Christ unto eternall life.

On The 31. Sabbath.

Quest. 83. *What are the keyes of the Kingdome of heaven?*

Answ. Preaching of the Gospel, and Ecclesiasticall discipline: by which heaven is opened to the beleevers, and is shut against the unbeleevers.

Quest. 84. *How is the Kingdome of heaven opened and shut by the preaching of the Gospel?*

Answ. When by the commandement of Christ it is publikely declared to all and every one of the faithfull, that all their sinnes are pardoned them of God, for the merit of Christ, so often as they imbrace by a lively faith the promise of the Gospel: but contrarily is denounced to all Infidels and Hypocrites, that so long the wrath of God and everlasting damnation doth lie on them, as they persist in their wickednesse[a]: according to which testimony of the Gospel, God will judge them, as well in this life, as in the life to come.

a John 10. 21, 22, 23. Matth. 16. 19.

Quest.

Queſt. 85. *How is the Kingdome of heaven opened and ſhutte by Eccleſiaſticall diſcipline?*

Anſ. When according to the commandement of Chriſt, they who in name are Chriſtians, but in their doctrine and life ſhew themſelves aliens from Chriſt [b], after they have been ſome time admoniſhed, will not depart from their errours or wickedneſſe, are made knowne unto the Church, or to them that are appointed for that matter and purpoſe, of the Church; and if neither then they obey their admontion, are of the ſame men by interdiction from the Sacraments ſhut out from the Congregation of the Church, and by God himſelfe, out of the Kingdome of heaven. And againe, if they profeſſe, and indeed declare amendement of life, are received as members of Chriſt, and his Church [c].

b Rō.11.7,8,9. 1 Cor.12.28.

c Mat.18.15, 16,17. 1 Cor. 5.3, 4,5. 2 Theſ.3.14,15. 2 John 10.11. 2 Cor.2.6,7. 10 11. 1 Tim.5.17.

The Explication.

SEeing it hath beene ſhewed in the Treatiſe next going before, *who are to bee admitted by the Church unto the Lords Supper*; very commodiouſly and fitly ſhall this doctrine follow concerning the power of the keyes: wherein beſides other things this chiefely is taught, *How they who are not to be admitted, muſt be reſtrained and excluded from the Sacraments, leſt approaching unto them they profane them.*

The chiefe queſtions are:

1. *What the power is of the keyes given unto the Church, and what are the parts thereof.*
2. *Whether Eccleſiaſticall diſcipline and excommunication be neceſſary.*
3. *To whom that power is committed: againſt whom, & in what order to be uſed.*
4. *To what ends it is to be directed, & what abuſes therein are to be avoyded.*
5. *What that power of the keyes committed unto the Church differeth from the civill power.*

1. *What the power of the keyes given to the Church is, and what are the parts thereof.*

THe power of the keyes of the Kingdome of heaven, which Chriſt gave to his Church, is the preaching of the Goſpel, and Eccleſiaſticall diſcipline, whereby heaven is opened to the beleeeving, and ſhut up againſt the unbeleeving and unfaithfull. Or it is, *the office or charge impoſed on the Church by Chriſt, of denouncing, by the preaching of the Goſpel and Church diſcipline, Gods will; and even of declaring the grace of God, and remiſſion of ſins unto the penitent, that is, to them who live in true faith, and repentance: but of denouncing unto the wicked the wrath of God, and excluſion or baniſhment from the Kingdome of Chriſt, and of caſting ſuch out of the Church, as long as they ſhall ſhew themſelves in doctrine and life eſtranged from Chriſt: and of receiving them againe into the Church, when afterwards they ſhall repent:* It is called *the power of the keyes* by a Metaphor or borrowed ſpeech, taken from the Stewards of mens houſes, to whom the keyes are delivered in charge: and *the keyes* import a Stewardſhip by a Metonimie or change of names betweene the *ſigne* and the *thing ſignified* thereby; as we uſe to ſay, *The Scepter* or *Crowne* of any Countrey, when we intimate and ſignifie thereby *the Kingdome* of that Countrey. Wherefore Paul ſaith, *The Church is the houſe of the living God. The Miniſters of the Church are Gods Stewards.* For looke what a faithfull Steward is in his Maſters houſe, ordering all things at his Maſters becke; the ſame a faithfull Miniſter is in Gods Church. Wherefore the denouncing of Gods will in his Church, is executed by the Miniſters, as the Stewards in his

Why this power is called the keys.

1 Tim.3.15. 1 Cor.4.1.

name. God himſelfe is authour of this Miniſtery, who gave this power & priviledge to his Church, and intituled it by the name of *the Keyes*, ſaying unto Peter; *I will give unto thee the Keyes of the Kingdome of heaven*: that is, the office or power of
Matth.18.18. ſhutting and opening the Kingdome of God: and unto all his Diſciples, *Whatſoever ye binde on earth, ſhall be bound in heaven; and whatſoever ye looſe on earth, ſhall be looſed in heaven.* So then the Keyes are that power of opening and ſhutting, binding and looſing; and are called Keyes from the efficacy of this power. For the Church verily by the word of God in Chriſts name (whoſe place the Miniſters ſupply) doth open and ſhut heaven, binde and looſe men; and the holy Ghoſt workes powerfully
John 20.23. by the word, as Chriſt promiſed: *Whoſe-ſoever ſinnes ye remit, they are remitted unto them; and whoſe-ſoever ſinnes ye retaine, they are retained.*

Two parts of the power of the Keyes. Now the chiefe and principall parts of this power of the Keyes are two: *The preaching of the Goſpel*, or Miniſtery of the word; and *Church-judgement*, which is called alſo ſpirituall Diſcipline or Juriſdiction, whereunto Excommunication belongeth. With eyther of theſe two parts the Church ſhutteth and openeth, bindeth and looſeth. *By the preaching of the word* it ſhutteth and bindeth, when it denounceth to Hypocrites and Infidels Gods wrath and eternall damnation, untill they repent: and it openeth and looſeth, when it preacheth to the faithfull and penitent remiſſion of ſinnes, and Gods favour through Chriſt. *By Eccleſiaſticall* judgement it ſhutteth and bindeth, when it excommunicateth outragious and refractary, or ſtubborne perſons; that is, excludeth them from the communion of the Sacraments, the Church and Kingdome of God: againe, it openeth and looſeth thereby, when it receiveth the ſame perſons, upon their repentance, as members of Chriſt and his Church.

Here we are to obſerve a difference in the order of theſe two parts. For in the preaching of the Goſpel the Keyes doe *firſt looſe, and afterwards binde*: but in Eccleſiaſticall Diſcipline they *firſt binde, and afterwards looſe*. Againe, in the former *they binde and looſe the ſame, or divers parties*; in the latter they *binde and looſe the ſame perſons onely*. Now, *Excommunication is the baniſhing of a grievous tranſgreſſour, or*
¶What Excommunication is. *an open ungodly & obſtinate perſon from the fellowſhip of the faithfull, by the judgment of the Elders or Chiefe men, & by the conſent of the whole Church, exerciſed and executed in the name & authority of Chriſt, and of the holy Ghoſt, to the end that the offender, being put to ſhame, may repent, and ſcandals in the Church may bee prevented.* This excluſion or exile is not only from the Sacraments, but even from the whole commu-
Two ſorts of Excommunication. nion of the faithfull, whereunto the obſtinate pertaine not at all. It is two-fold; *Internall*, which concerneth God only: and *Externall*, which belongeth to the Church. The *internall* excommunication is manifeſted to men on earth by the *externall*; and the *externall* is ratified in heaven by the *internall*, according to Chriſts promiſe:
Matth.18.18. *Whatſoever ye binde on earth, ſhall be bound in heaven.*

2. *Whether Eccleſiaſticall Diſcipline and Excommunication be neceſſary in the Church.*

Concerning the Miniſtery of the Word, there is no doubt but all the Prophets, Chriſt, and the Apoſtles have preached: and whereas Eccleſiaſticall Juriſdiction hath a neceſſary coherence with the Miniſtery of Gods word, it is not to bee doubted thereof, inaſmuch as God himſelfe, and Chriſt, and the Apoſtle Paul, have
Mat.18.15. 2 Theſ.3.14. 1 Cor.5.1. 1 Tim.1.20. both by *precepts* and *practice* confirmed and eſtabliſhed it. And verily, if no Territory, no City can ſtand without diſcipline, lawes, and puniſhment; the Church alſo, which is the Houſe of the living God, hath need of ſome ſpirituall policy and diſcipline, though it much differ from civill Juriſdiction. Church-diſcipline therefore is neceſſary: 1. *In reſpect of Gods generall commandement*, of preventing the profanation of his Sacraments, both in the Old and New Taſtament. In the Old Teſtament God would not that the rebellious ſhould be reputed ſo much as members of his people, but would have them cut off: much leſſe would he indure, that they
Numb.15.30.3. ſhould bee admitted to his Sacraments. *The perſon that doth ought preſumptuouſly, whether*

whether borne in the land, or a ſtranger, the ſame blaſphemeth the Lord: Therefore that perſon ſhall be cut off from among his people. Becauſe hee hath deſpiſed the word of the Lord, and hath broken his commandement, that perſon ſhall bee utterly cut off. God would that all ſhould come unto the Paſſeover, that is, all the members of his people: but the rebellious and obſtinate breakers of his Covenant he utterly diſclaimed and renounced from being members of his people: therefore hee permitted them not to come thereunto. *That man that will doe preſumptuouſly, not harkening unto the Prieſt (that ſtandeth before the Lord thy God to miniſter there) or unto the Judge, that man ſhall dye, and thou ſhalt take away evill from Iſrael.* By theſe two places God will have thoſe cut off, which are rebellious againſt his law, and that even from the civill ſtate and Common-wealth: neither doth he permit them to be any members of his people; much leſſe then will he have them to be accounted members of his viſible Church, and admitted to the Sacraments. The civill or judiciall law indeed is taken away, as alſo are the ceremonies: but that eſpeciall difference between the Citizens of the Church and others, is not taken away. In the firſt of Eſay is a whole Sermon againſt the wicked, which offered ſacrifices unto God, and there God will not, that they ſhould ſacrifice unto him: therefore now alſo hee will not, that ſuch men be admitted to the Sacraments. *Bring no more oblations* (ſaith God) *in vaine.* Object. *God will that all ſhould celebrate the Paſſeover: Therefore here-hence hee excluded not the wicked.* Anſw. God will that all celebrate his Paſſeover; that is, all ſuch as he will have accounted for members of his Church and people: not the obſtinate, whom hee commanded to bee ſequeſtred from his congregation. Againe, Eſay the 66. he deteſteth ſuch as perſiſt in their wickedneſſe; and yet offer ſacrifices unto him: *He that killeth a bullocke, is as if he ſlew a man: hee that ſacrificeth a ſheep, a if hee cut off a dogges necke: hee that offereth an oblation, as if hee offered ſwines blood: he that remembreth incenſe, as if he bleſſed an Idoll.* In the ſixth of Jeremy he ſharply reproveth thoſe, who being defiled with their abominations, yet durſt appeare in his Temple. Ezekiel the 20. he threatneth that he will not *anſwer* when he is asked by them, who goe after other gods, and then preſent themſelves in Gods Temple, when they are polluted. In the ſame Chapter he ſaith, that they prophane his Sabbaths, and pollute his Sanctuary, who, when they have gone a whoring after Idols, appeare in his Temple. Amos the fifth, hee rejecteth the ſacrifices and worſhip of tranſgreſſors: *I hate and abhorre your feaſt-dayes, and will not ſmell in your ſolemne aſſemblies.* Haggai the ſecond, hee prohibiteth the uncleane in ſoule once to *touch holy things*, where he ſpeaketh of morall and ceremoniall uncleanneſſe. *The ſacrifice of the wicked is abomination unto the Lord.* In the New Teſtament, John admitteth them only to baptiſe, who confeſſed their ſinnes and repented: *Bring forth fruits worthy amendment of life. Leave thine offering before the Altar, and goe thy way; firſt be reconciled to thy brother, and then come and offer thy gift.* Therefore whoſoever reconcileth not firſt himſelfe unto his brother, hee is to bee debarred the Sacraments. For Chriſt will that all ſubmit themſelves firſt unto God, according to all his commandements, before they approach to any Sacrament. For by the name of *Altar*, here are underſtood any Sacraments whatſoever. *Amend your lives, and bee baptiſed every one of you. If thou beleeveſt with all thine heart, thou mayeſt be baptiſed.* Therefore, if thou beleeveſt not, thou mayeſt not. *The things which the Gentiles ſacrifice, they ſacrifice to Divels, & not unto God. Ye cannot be partakers of the Lords Table, and of the Table of Divels. Whoſoever eateth unworthily, is guilty of the Lords body:* But the wicked, eating without faith and repentance, eate unworthily: Therefore they are guilty. We ought not to partake in other mens ſins: and we ought not to winke at any mans deſtruction: therefore wee may not admit the wicked to the Sacrament, leſt they eate unto themſelves damnation.

Deut. 17. 12.

Eſay 66. 3.

Jerem. 6. 20.

Ezek. 20. 31.

Verſe 24.

Amos 5. 21.

Prov. 15. 8.

Matth. 3. 8.

Acts 2. 38. & 8. 37.

1 Cor. 10. 20, 21. & 11. 27.

2. In reſpect of Chriſt and his Apoſtles ſpeciall commandement: *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene him and thee alone: if hee heare thee, thou haſt wonne thy brother. But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witneſſes every word may be confirmed. And if he will not vouchſafe to heare them, tell it unto the Church: and if he refuſe to heare the*

Matth. 18. 15, 16, 17.

2

the Church also, let him be unto thee as an Heathen man, and a Publican. Verily I say unto you, Whatsoever yee binde on earth, shall bee bound in heaven; and whatsoever yee loose on earth, shall be loosed in heaven. But Christ will not that his Sacraments, which he instituted for the faithfull alone, be made common with Pagans and Publicans. And lest this Mandate might be understood of some private and speciall judgement, it is expresly added: *Whatsoever ye shall binde, &c.* which words cannot bee otherwise understood, but of the publike power of the Keyes.

1 Cor. 5. 3. 4. 5. *I verily, as absent in body, but present in spirit, have determined already, as though I were present, that hee that hath done this thing, when yee are gathered together, and my spirit, in the name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ, be delivered unto Sathan, for the destruction of the flesh, that the spirit may be saved in the day of*

Ibid. ver. 11, 13. *our Lord Jesus.* And againe: *With such a one eate not. Put away therefore from your selves that wicked man. For what concord hath Christ with Belial? or what part hath*

2 Thes. 3. 6, 14. *the Beleever with the Infidell? We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh inordinately, and not after the instruction which yee received of us. If any man obey not our sayings, note him by a letter, and have no company with him, that he may be ashamed. If there*

2 John ver. 10. *come any unto you, and bring not this doctrine, receive him not to house, neither bid him, God speed. For, he that biddeth him, God speed, is partaker of his evill deeds.*

3 3. The power of the Keyes is necessary, *in respect of Gods glory.* For God is reproached and despited, if without difference wicked Blasphemers goe in the number of his Children, and his Kingdome, and the Divels be confounded.

4 4. *Lest the Sacraments be profaned,* and that given the wicked in the Supper, which is denied them in the Word.

5 5. *That the purity of Gods doctrine and worship be preserved.*

6 6. *For the safety of the Church,* which shall be punished, if she wittingly and willingly profane Christs Sacraments, or suffer them to be profaned.

7 7. *For the safety of the sinners,* that they being often admonished and put to shame, may returne to repentance.

8 8. *For avoiding of offence in the Church,* that others, weaklings, be not corrupted

1 Cor. 5. 6. by evill example. *Know ye not that a little leaven leaveneth the whole lumpe?*

9 9. *For avoiding of offence among those that are without, lest they, who are not as yet members of the Church, come not to it.*

10 10. *That the name of God might not bee blasphemed,* and evill spoken of by others, and his Covenant despited and reproached.

11 11. *That from the sinners themselves punishment may be averted,* because the wicked, approaching unto the Lords Table, eate their owne damnation. Wherefore, that this may not come to passe, the Church is bound to provide, that such approach not thither.

12 12. *They, who deny the faith and doctrine of Christ, are to bee excluded from the Church, and from the use of the Sacraments.* For the Faithfull, or Christians are not to be confounded, or mingled with those, who are not members of the Church, or with those, who are professed ungodly persons, blasphemous, revolters to Arianisme, Mahumetisme, and the like. But they that deny, and refuse to repent, deny

Titus 1. 16. the faith and doctrine; *They professe that they know God, but by workes they deny him.* And he that denieth the faith, is worse than Infidels: Therefore they, who persist in their wickednesse, and deny to repent, are to be shut out of the Church; neither are they to be admitted to the use of the Sacraments.

13 13. And here hath place that saying of Christ, *Give not that which is holy to dogges.* Wherefore, neither to the Sacraments are dogges to bee admitted, namely, those which persist in their wickednesse, and make a mocke of Gods Word. For if Christ speaketh this of his *audible word,* to wit, the Word preached, which yet was instituted for the converted and unconverted, or such as were yet to be converted: much more shall this likewise bee spoken of his *visible word,* namely, of the Sacraments, which were ordained and instituted for the converted only.

14 14. *Open Infidels, wicked ones, and blasphemers, ought not to bee baptised.* For they ought

ought not to be baptiſed, who beleeve not with their whole heart. Wherefore Philip ſaith to the Eunuch, *If thou beleeveſt with all thine heart, thou mayeſt be baptiſed.* So John alſo *baptiſed none but ſuch as confeſſed their ſins.* Now if blaſphemers and unbeleevers are not to be baptiſed, it followeth that they are to bee ſhut out of the Church, and not to bee admitted to the receiving of the Sacraments. They, who ought not to be baptiſed, neither ought they to bee admitted unto the Supper: for there is one and the ſame reaſon in both. Acts 8. 37. Matth. 3. 6.

15. *They, who are not as yet baptiſed, are not to be admitted unto the Supper:* but to them, who forſake their Baptiſme, Baptiſme is no Baptiſme; according to that of the Apoſtle, *If thou be a tranſgreſſor of the law, thy circumciſion is made uncircumciſion*; that is, if thou perſevere in thy tranſgreſſion without repentance: Therefore they, who forſake their baptiſme, are not to be admitted unto the Supper. Object. *Then they, who forſake their baptiſme, are alſo to be baptiſed after their receiving into the Church.* Anſ. Their receiving into the Church by baptiſme is firme, and in force to them that repent, without any iteration of the ſigne. But ſeeing baptiſme is an entrance into the Church, they who forſake it, are not in the Church; and therefore as long as they continue ſuch, they are not to be admitted either into the Church, or unto the Supper. 15 Rom. 2. 25.

16. *Unto whom the promiſe of grace doth not belong, unto them the ſigne of grace ought not to be extended:* otherwiſe the Church ſhould deale corruptly, admitting them whom God excludeth, and ſhould be diverſe and diſagreeing from her ſelfe: for ſhe ſhould abſolve them by the *viſible word*, whom ſhe condemned by the *audible word*. Wherefore the wicked and blaſphemous, whom God hath rejected, and deprived of his grace, are not to be admitted unto the Sacraments, which are the ſignes of Gods grace. 16

17. *The inſtitution of the Sacraments, or the condition, which muſt bee obſerved in comming to the Sacraments, requireth faith and repentance:* Therefore they, who ſhew not repentance, ought not to be admitted. This argument followeth by a counterpoſition; They which have repentance and faith are to be admitted: Therefore they, which have not repentance and faith, are not to be admitted. 17

3. *To whom the power of the Keyes is committed, againſt whom, and in what order to be uſed.*

Unto whom the declaration and denouncing of Gods Word is committed, to them alſo is committed the power of the Keyes. The denouncing and publiſhing the anger and favour of God, which is performed in the preaching of the Goſpel, is committed unto the *Miniſters*. For the preaching of the Goſpel is committed to them alone. *But that denouncing, which is exerciſed in Church-diſcipline, belongeth to the whole Church.* For unto the whole Church doth diſcipline and ſpirituall juriſdiction belong. *Now the denouncing and declaration which is uſed in the miniſtery of Gods word, is done after another manner, than in the Church-diſcipline. In the miniſtery of the word*, the anger of God, the word going before, is by every Paſtour alone or Miniſter of the word privately denounced againſt all ungodly, unbeleeving, and unrepenting perſons: namely, that they are exiled from the Kingdome of Chriſt, as long as they repent not, neither live according to the preſcript rule of the Goſpel. And againe, if they repent, the grace and favour of God, and remiſſion of ſinnes, is by the ſame Paſtours and Miniſters ſignified and declared out of the word of God unto them.

Object. *Then have men power to condemne.* Anſ. They have *miniſteriall power*; that is, the charge and function of denouncing unto men, according to Gods word, that God remitteth or not remitteth their ſinnes. And this is done two wayes: Firſt, and generall, *when in the preaching of the Goſpel they declare, That all beleevers are ſaved, and that all unbeleevers are condemned.* Secondly, *when as they exerciſe this function of declaring Gods will privately unto particular men, and towards every one in ſeverall:* and when remiſſion of ſinnes is promiſed to ſome certaine perſon repenting, and when How the Miniſters of the word doe abſolve and condemne. 1 2

when likewiſe the anger and diſpleaſure of God is denounced againſt any one perſon not repenting, as long as hee continueth in that minde. So Peter ſaid to Simon Magus, *Thou haſt neither part nor fellowſhip in this buſineſſe.* The ſame is to bee ſaid in particular to every one, as often as need requireth; neither muſt wee doe it at our owne pleaſure, but according to the word of God. And this is the power of the Keyes granted unto the Paſtors, and annexed unto the Miniſtery of the word. But to execute this ſentence declared, belongeth to God alone. *In Eccleſiaſticall juriſdiction*, or Church-judgement, the denouncing of the favour and wrath of God, is not done by any privately, but by the whole Church, or in the name of the whole Church, by ſuch as are deputed thereunto by common conſent of all. And this denouncing is uſed for ſome certaine cauſes, and towards ſome certaine perſons, having alſo companying it a debarring and excluding from the uſe of the Sacraments, when need requireth.

Acts 8.23.

The perſons who are to be excommunicated.

Now, *Who* are to be excommunicated, is knowne ſufficiently by that which hath been ſaid before; namely, ſuch as eyther deny ſome Article of faith, or ſhew that they will not repent, or ſubmit not themſelves to the will of God, according to his commandements, neither make any doubt of perſiſting ſtubbornly in manifeſt wickedneſſe. All ſuch are not to be admitted into the Church: or if they have been admitted into the Church in baptiſme, yet we muſt not goe forward in offering them the Lords Supper.

The order how they are to be excommunicated.

That *Order* is to be obſerved in executing the office of the Keyes, which Chriſt himſelfe, Matth. 18. hath ſet downe. When a man hath committed ſome private treſpaſſe, he muſt firſt be *courteouſly admoniſhed by one*, according to the commandement of Chriſt; *If thy brother treſpaſſe againſt thee, goe and tell him his fault betwixt him and thee alone: if he heare thee, thou haſt wonne thy brother.* Moreover, if being admoniſhed by one, he doth not yet repent, he muſt be againe *privately admoniſhed by thee, taking one or two with thee.* And ſuch admonitions muſt bee done according to Gods word, and with ſignification of good will towards the offender, and that not but for cauſes juſt, weighty, and neceſſary. And if neither ſo admoniſhed by one or two hee repent, *hee is to bee corrected by the whole Church.* Which alſo Chriſt hath commanded, *If hee will not vouchſafe to heare them, tell it unto the Church.* Now if a man tranſgreſſe publikely, by offending of the whole Church, he muſt alſo publikely be corrected by the Church, according as his treſpaſſe is: if neither yet he will repent, being admoniſhed and chaſtiſed by the Church, whether it be he that committed a private treſpaſſe, or he that committed a publike offence, at length excommunication muſt be inflicted by the Church, as the extreme and laſt remedy to correct men obſtinate and impenitent: even as alſo Chriſt himſelfe commandeth in theſe words next following the place before alledged, *If he refuſe to heare the Church alſo, let him bee unto thee as an Heathen man, and a Publican.* In theſe words Chriſt expreſly commandeth all, whoſoever, being after this ſort admoniſhed by the Church, will not repent, to be by the common conſent of the Church excommunicated, untill they repent. This then is the lawfull courſe of reclaiming ſuch as goe aſide, and refractary perſons in Chriſts Church, if the degrees preſcribed bee obſerved in the execution. The degrees preſcribed are foure: 1. *A brotherly private admonition.* 2. *An admonition by many.* 3. *An admonition by the Church.* 4. *The publike decree and ſentence of the Church.* The firſt and ſecond degree take place in private offences; the third, in notorious and grievous publike crimes or ſcandals; the fourth, in a caſe of contumacy, in which only the Church proceedeth to excommunication, reputing the obſtinate party for an Heathen and Publican; that is, for an aliant and ſtranger from the Church and Kingdome of God, untill he repent. Wherefore neceſſarily before excommunication firſt goeth a knowledge of ſome ſlip or errour, and a knowledge of obſtinacy or ſtubbornneſſe. If then any man become a *Papiſt*, or an *Arrian*, or a *Davidian*, or an Apoſtata in any other kinde, hee muſt not be reputed a member of the Church, though himſelfe profeſſe that hee is, and deſire to continue therein, unleſſe he abjure and deteſt his errour, and live according to the doctrine of the Goſpel. The reaſon is, becauſe *God will have his Church ſeparated from all other Sects and*

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Matth. 18. 15.

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and limbes of the Divell: but they, who reverſe their oath made in Baptiſme, are limbes of the Divell: Therefore they are to bee exiled the Church; yea, though they profeſſe themſelves Chriſtians. For, in deeds they deny, what they profeſſe in words: and therefore it is evident, that they lye and diſſemble; ſeeing faith and a Chriſtian life cannot bee diſ-joyned; and they who ſeparate them, mocke God and his Church. Now *an Apoſtata* is not ſuch a one as ſometimes, or oftentimes offendeth in life and doctrine, and repenteth againe; but *ſuch a one, as who being apparently convicted of open errours and outrages, refuſeth to deſiſt from them.* Howbeit, if any profeſſe repentance, and make outward ſhew thereof, though inwardly he be an hypocrite, the Church is bound to admit ſuch a one, untill he bewray himſelfe. For the Church may not judge of things ſecret and hidden. Who is an Apoſtata.

3. *What are the ends of the Eccleſiaſticall diſcipline, and what abuſes are therein to be avoided.*

CHriſt hath given to his Church the power of Excommunication, not for the deſtruction of the ſinner, which is to be excommunicated, but for his edification and ſalvation. Wherefore the end of this diſcipline is not to eſtabliſh the ſovereignty and tyranny of the Miniſters: *The Kings of the Gentiles reigne over them; but yſhall not be ſo.* The Miniſters themſelves muſt moſt of all be ſubject to this diſcipline, and with this bridle they are ſpecially contained within the bounds of their vocation; becauſe the Keyes belong not to Miniſters alone, but to the whole Church. Much leſſe is this the end of Eccleſiaſticall diſcipline, that wretched ſinners ſhould be vexed, oppreſſed, and driven to deſperation. Theſe are the ſlanders of the enemies of this diſcipline. But the true ends are thoſe which the Apoſtle delivereth and ſheweth: 1. That the rebellious, by this meanes *diſgraced and terrified,* may bethinke themſelves and repent. *Let ſuch a man bee delivered unto Sathan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.* 2. Leſt other Chriſtians, by the example and converſation of wicked ones, ſhould be corrupted. For, one ſcabbed ſheep, unleſſe he be cured or excluded, may infect the whole locke; and a little leaven leaveneth the whole lumpe. *Your rejoycing is not good: know ye not that a little leaven leaveneth the whole lumpe?* 3. That others may bee put in feare of offending. *Them that ſin, rebuke openly, that the reſt may feare.* 4. That the Church be not defaced with ſcandals, & to avoide the profanation of the Sacraments, and Gods anger conſequent thereon. *Purge out therefore the old leaven, that ye may be a new lumpe, as ye are unleavened: For Chriſt our Paſſeover is ſacrificed for us.* Theſe then are the ends and uſes of Eccleſiaſticall diſcipline or excommunication. The ends and uſes of Excommunication. Luke 22.25. 1 1 Cor.5.5. 2 1 Cor.5.6. 3 1 Tim.1.20. 4 1 Cor.5.7.

The abuſes that are to bee avoided in Excommunication are; 1. That the degrees of admonition be not neglected, and that we begin not prepoſterouſly from the laſt, but from the firſt. Firſt therefore let private admonition take place, and let him bee gently and courteouſly admoniſhed, which hath offended; and let the admonition bea detecting and reproofe of his errour out of Gods Words, and an exhortation to amendment. 2. Let it be done in ſuch ſort as it ought; that is, according to Gods Word, with ſignification of our brotherly love, and deſire of ſuccouring them that erre, and that to their ſalvation. For, God will not execute anothers ſentence, but his owne: Therefore our offending brother muſt not preſently bee reckoned for an enemy, or aliant from the Church, but bee admoniſhed as a brother; according to that of the Apoſtle: *Yet count him not as an enemy, but admoniſh him as a brother.* 3. Let it be done on juſt, weighty, and neceſſary cauſes, and not on wrong, doubtfull, and cauſes of no importance. Wee may not proceed on every ſuſpicion to Excommunication, but upon urgent neceſſity, as Phyſicians, who come not to launcing, untill meere neceſſity inforce them. Now this neceſſity is then, when errours againſt the foundation of faith, and open outrages are obſtinately maintained, and the whole congregation, or ſome parties thereof are indangered. 4. The cauſe muſt with circumſpection be weighed by all the Elders, the deciſion and judgement approved of the whole Church; it may not be managed by any ſeverall mans private authority, The abuſes of it. 1 2 2 Theſ.3.15. 3 4

rity, or ſwayed by the Miniſter alone. For this power is not appropriated by Chriſt to ſome few, or to the Miniſters onely (howſoever the execution be devolved by the Church to a few, or to the Miniſter alone) but to the whole Church. *If hee will not vouchſafe to heare them and others, tell it unto the Church. The Kings of the Gentiles reigne over them; but ye ſhall not be ſo.* Wherefore the conſent and decree of the Church is to be expected; 1. *Becauſe of Gods expreſſe commandement to this purpoſe.* 2. *That no man be injured.* 3. *That the proceſſe may bee better authoriſed.* 4. *That the Miniſtery of the Church grow not unto an Oligarchy, or a Papiſticall ſoveraignty of ſome few perſons.* 5. *That the condemnation of the rebellious may be the more juſt.* The laſt *abuſe* to be prevented by Excommunication is, 5. That wee kindle no ſchiſmes, nor give occaſion of ſcandall and offence in the Church, whilſt good men ſee many at variance between themſelves, that grievous evils follow one another on the head, & that the Church is divided. Theſe evils, if the Miniſters ſee, or feare, they may not proceed, but warne and exhort both privately and publikely. If they profit nothing hereby, they are held excuſed: *Bleſſed are they which hunger and thirſt after righteouſneſſe; for they ſhall be filled:* Others ſhall give an account of their obſtinacy.

Mat. 18. 17. Luke 22. 25, 26.

5 Matth. 5. 6.

5. *How the power of the Keyes committed to the Church, differeth from the civill power.*

1 THe differences are many and manifeſt: 1. Eccleſiaſticall diſcipline is executed by
2 the Church. The civill power by the Judge or Magiſtrate. 2. In the civill ſtate judgement is exerciſed according to civill and poſitives lawes: in the Church,
3 judgement proceedeth according to Gods Lawes and Word. 3. The power of the Keyes, committed unto the Church, dependeth on Gods Word; and the Church exerciſeth her authority by the Word, when it denounceth the anger and wrath of God againſt Infidels and unrepentant perſons, and puniſheth the obſtinate with the Word onely; yet ſo, as that this puniſhment pierceth even unto their conſciences. The civill power is armed with the Sword, and puniſheth the obſtinate with corporall puniſhments onely. 4. The judgement of the Church hath degrees of admo-
4 nition: and if repentance interpoſe it ſelfe, it proceedeth not to puniſhment. The civill judgement and the Magiſtrate proceed to puniſhment, though the offender
5 repent. 5. The end and purpoſe of the Church is, that hee which hath offended ſhould repent and bee ſaved for ever: the end and purpoſe of the Magiſtrate is, that the offender bee puniſhed; and ſo peace, and externall order and diſcipline be main-
6 tained in the Common-wealth. 6. As the Church proceedeth againſt refractary and obſtinate perſons onely; ſo it is bound to reverſe and retract her judgement and puniſhment, if there come repentance. But the Magiſtrate, when he hath once puniſhed, is not bound to recall his judgement and puniſhment, neither is he able ſometimes to revoke and repeale it. The Theefe repenteth on the Croſſe, and is received of Chriſt into Paradiſe: nevertheleſſe, the Magiſtrate goeth on to execute this penalty adjudged unto him, and putteth him out of the Common-wealth. So oftentimes the diſcipline of the Church hath place, where there is no place for civill judgement; as when the Church caſteth out of her congregation the impenitent, and accounteth them no more for her members, whom notwithſtanding the civill Magiſtrate tolerateth. And contrariwiſe, the civill government oft-times exileth thoſe, whom the Church receiveth; as when the Magiſtrate puniſheth Adulterers, Robbers, Theeves, and doth no more reckon them for members of the Common-wealth, whether they repent, or continue obſtinate; whom yet the Church (if they repent) abandoneth not, but receiveth. Wherefore the difference of the *Eccleſiaſticall* and *civill power* is apparent and manifeſt. There remaine objections of the Adverſaries of *Eccleſiaſticall Diſcipline*, whereunto wee will in few words make anſwer.

Object. 1. *The charge and office of the Keyes is no where commanded: Therefore it is not to be ordained in the Church; and by conſequent, no man ought to bee excluded from the Sacrament.*

Anſw.

Anſw. The Antecedent is falſe; becauſe frequently in Scripture manifeſt teſtimonies of this charge and commiſſion are extant: *I will give unto thee the keyes of the Kingdome of heaven, and whatſoever thou ſhalt binde upon earth, ſhall bee bound in heaven.* Here in plaine words is expreſſed the power of the keyes committed to all Miniſters of the word. Moreover, *what this office or charge of the keyes committed to the Church is, and how the Church muſt diſcharge this charge and function,* Chriſt likewiſe plainely advertiſeth and declareth. *If hee will not vouchſafe to heare them, tell it unto the Church: and if he refuſe to heare the Church alſo, let him bee unto thee as an heathen man and a publican. Verily I ſay unto you, Whatſoever ye binde on earth, ſhall be bound in heaven; and whatſoever ye looſe on earth, ſhall be looſed in heaven.* Theſe things given thus in precept by Chriſt, Paul alſo doth in the thing it ſelfe confirme. *Let ſuch a one bee delivered unto Sathan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. When yee come together into one place, this is not to eat the Lords Supper. If any man obey not your ſayings, note him by a letter, and have no company with him, that he may be aſhamed. Of whom is hymenæus and Alexander, whom I have delivered unto Sathan, that they may learne not to blaſpheme.* In the Prophets alſo are manifeſt teſtimonies, in which this is apparent to have beene commanded by God. *What have I to doe with the multitude of your Sacrifices, ſaith the Lord? I am full of the burnt offerings of Rams, and of the fat of fedde beaſts: and I deſire not the bloud of bullocks, nor of lambes, nor of goates. Hee that killeth a bullock, is as if hee ſlew a man; he that ſacrificeth a ſheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines blond: hee that remembreth incenſe, as if hee bleſſed an Idol. I ſpake not unto your Fathers, nor commanded them, when I brought them out of the Land of Egypt, concerning burnt offerings and ſacrifices. Unto the wicked ſaid God; What haſt thou to doe to declare mine ordinances, that thou ſhouldſt take my covenant in thy mouth?* Wherefore, Chriſt alſo ſaith, *Leave there thine offering before the Altar, and goe thy way; firſt bee reconciled to thy brother, and then come and offer thy gift.* There are other places alſo of Scripture beſides theſe, where it is commanded, that all profeſſed wicked perſons be excluded from the Church, and the uſe of the Sacraments: as, whereſoever is reprehended the unlawfull uſe of the Sacraments: Likewiſe, whereſoever the Miniſters are commanded to receive onely ſuch for members of the Church, as profeſſe faith and repentance. Repl. *God indeede forbiddeth the ungodly to come unto the Sacraments, but he willeth not that the Church ſhuld forbid them.* *Anſ.* What God forbiddeth to have done in the Church, that will he have to bee avoyded by the diſcipline of the Church: and that God hath willed the Church to forbid and exclude profeſſed ungodly perſons, is manifeſtly proved by the fore-alledged places.

Mat.16.19.
Mat.18.17,18.
1 Cor.5.4,5. & 11.20.
2 Theſ.3.14.
2 Tim.1.20.
Eſay 1,11.
Eſay 66.3.
Jerem.7.22. Pſal.50.16.
Matth.5.24.

Object. 2. *Men are not able to diſcerne the worthy from the unworthy; they cannot know who truely repent, and who perſiſt in pietie: neither can they caſt a man into hell. Therefore that judgement is not Committed unto the Church, whereby the godly may bee diſtinguiſhed from the ungodly.* *Anſ.* The Church doth not judge of ſuch as are hidden or ſecret, but of thoſe that are manifeſt, namely, of thoſe who ſhew themſelves in outward life and profeſſion; and this ſhee doth, when concerning ſuch, ſhee ſubſcribeth to the judgement of God; that is, when ſhee judgeth of them according to the preſcript of Gods word: as when out of the word of God ſhee pronounceth the obſtinate to bee condemned, as long as they continue ſuch, and when out of the word of God ſhee abſolveth them which ſhew repentance. But to diſcerne from others, ſuch as are cloſe and hidden, as the Church is not able, ſo neither doth ſhee take it upon her.

Object. 3. *Chriſt ſaith in the Parable of tares, Let both grow together untill the harveſt. Therefore none ought to be excluded.* Anſ. 1. *Chriſt ſpeaketh there of hypocrites, who cannot be diſcerned alwaies from the true ſervers of God.* Therefore his meaning is: that hypocrites ought not to bee cut off or ſeparated from the Church, as whom wee know not to bee ſuch: but that the Angels ſhall doe this at the laſt day. 2. *Chriſt diſtinguiſheth there the office of the Magiſtrate, and of Miniſters. Let them grow,* that is, put not to death any which are eſtranged from the Church. For, the Mini-

Mat.13.30.

sters may not use corporall force against any man, as may the Magistrate. Now if this difference be not put, the difference which is between the Church, and the kingdome of the divell shall not be taken away.

Object. 4. *Men are to be forced and compelled unto good works. The use of the Sacraments is a good worke. Therefore they are to be forced and compelled to the use of the Sacraments. Answ.* 1. The Minor is not true, except it bee understood of that use, which is celebrated by the faithfull: otherwise, when unbeleevers use the Sacraments, their use is no good work. The use of the Sacraments is a good worke, when good morall works goe before this use: and then is it truly called the use of the Sacraments, otherwise, it is rather an abuse and profaning of the Sacraments. For, when the wicked take the Sacraments, they abuse them; whence it is that Christ expresly dehorteth the wicked from this good work, when as hee saith, *Leave there thine offering before the Altar, and goe thy way.* 2. The Major proposition is to bee distinguished. Men are to be compelled unto good works, but in their order, so that there go before an enforcing to *morall* workes, and then follow after an enforcing to *ceremoniall* works: and so is that to be understood, which Christ saith, *Compell them to come in.* If they thus urge the argument: *Good workes are not to bee forbidden: the use of the Sacrament is a good worke; therefore not to be forbidden.* If, I say, they thus argue, we grant them their Conclusion. For we forbid not the use, but the abuse. Repl. 1. *God would that all should celebrate the Passeover. Ans.* All; not notorious wicked ones, but such as were members of his people, and ought to bee tolerated in a civill society: but concerning obstinate persons, there was a commandement, that they should be taken from amidst the congregation. Repl. 2. *Yet nevertheless se many evils accompany this use, and are therein committed. Ans.* These evils are done by them that hinder, and will not follow this good use, not by them that exhort thereunto. Yet, *Blessed are they that hunger and thirst after righteousnesse*, that is, which desire the performance of that which is good: which if it bee not practised, it is not their fault. And we may not doe evill, or omit those good things which God commandeth, that good may come thereof. Onely let us doe our duty, and leave the event unto God. If that which is good be not put in practise by others, yet our conscience is cleere, and we have discharged our selves.

Luk. 14. 23.

Numb. 15. 30.

Matth. 5. 6.

Object. 5. *We have not examples of this excluding. The Prophets, Apostles, and John excluded none; nay, John baptised a generation of Vipers: therefore our Ministers may not exclude any from the Sacraments. Ans.* The Prophets, albeit they could not exclude the wicked from the Sacrifices and Sacraments; yet they condemned that wickednesse of theirs in approaching thither, & made oftentimes long Sermons, both against the wicked, who did approach, and against the Church, which admitted them unto the Sacrifices: *But that the Apostles did exclude*, Paul alone doth sufficiently shew by his example, as we saw before, in that he commanded the incestuous person to be delivered unto Sathan, and to bee cast out of the Church: and *John baptised them onely who promised faith and repentance: hee baptised a generation of Vipers, when they did repent.* Wherefore although they were a Vipers brood whom John baptised; yet were they not any longer Vipers, when they were baptised: for John baptised none, but such as *confessed their sinnes.* As also he *preached the baptisme of repentance for the remission of sinnes:* and required of them whom hee baptised, that they should *bring forth fruits worthy amendment of life.*

Mark. 1. 5. Luke 3. 3.

Object. 6. *If they are to be admitted unto the Sacraments, which professe faith and repentance, and the unbeleevers and wicked are to be excluded: the same shall be done after the same manner, as it was done by John. But John by himselfe alone admitted them who professed faith and repentance, unto Baptisme, and hee alone also rejected the impenitent: therefore it shall be lawfull for one Minister alone, either to admit them who professe the doctrine and repentance, or to reject the obstinate. Ans.* The reason is not like. For John was endued with a propheticall and Apostolike authority, which our Ministers have not. Againe, at that time the gathering of the new Church was respected, and not the excluding of them, who were in the Church, and had revolted from it.

Certain

Certaine Arguments aſſoyled, whereby ſome in a publike diſputation held in Heidelberge, Ann. 1568. June 10. (D. *Peter Boquine being Moderator, and M. George Witthers Engliſh-man, the Reſpondent*) *endevoured to aboliſh Eccleſiaſticall Diſcipline: which Arguments with their ſolutions were taken word by word from the mouth of* D. Urſine, *at the Repetition of this diſputation, the next day privately made in Colleg. Sapient.*

The THESES propoſed concerning Church Diſcipline, were theſe two:

1. *To the ſincere preaching of the word, and lawfull adminiſtration of the Sacraments, is required an office or power of Government in the Church.*

2. *This office I thus interpret; That the Miniſters with the Seniorie ſhould have, and ſhould exerciſe a power of convicting, reproving, excommunicating, and executing any other point of Eccleſiaſticall diſcipline on any offendors whatſoever, even on Princes themſelves.*

1. *WHere the Word and Sacraments are rightly to be adminiſtred, there muſt the authority of diſcipline be eſtabliſhed: but in the Primitive Church, and at this day in well ordered Churches, the authority of diſcipline is not eſtabliſhed: therefore the Word and Sacraments are not rightly there adminiſtred. But abſurd were it ſo to ſay: therefore abſurd alſo to impoſe a neceſſity of diſcipline on the Church. Anſ.* Theſe words, *To be rightly adminiſtred*, are doubtfull, and have a diverſe meaning. 1. *To adminiſter rightly*, ſignifieth ſo to adminiſter, as that the adminiſtration wholly agree with the preſcript of the Lord. 2. It ſignifieth, *To adminiſter*, not according to the right, perfect, and exact obſerving of it: but ſo, that the adminiſtration be pleaſing to God, and profitable for the ſalvation of the Church. In this whole world the Sacraments are not rightly adminiſtred according to the former ſignification: but according to the latter ſignification they are. For albeit ſome blemiſhes, by reaſon of the Churches weakneſſe and imbecility, cannot be corrected and amended on a ſudden: yet the adminiſtration may pleaſe God, and profit the Church: albeit wee are nevertheleſſe to acknowledge and bewaile the defects. *For bleſſed are they that hunger and thirſt after righteouſneſſe.* Except theſe things be granted, there will be no pure Church in the world. We may ſeeme now to have ſufficiently aſſoyled this objection: but yet further alſo we deny the Minor. For the authority of diſcipline was, and continued in the Primitive Church, and ſhall alſo continue in an ill ordered Church, but with great abuſe, as amongſt the Papiſts. Repl. *In our Churches, and in the Helvetian Churches, excommunication is not in force: therefore the Minor of the former objection is true. Anſ.* Although in ſome Churches it bee not exerciſed, yet is it not then ill exerciſed: but the Minor is nevertheleſſe infringed. Becauſe in thoſe Churches the Word and the Sacraments are rightly adminiſtred, according to the other ſignification, whereof we ſpake before. Here Urſine alledged a ſaying out of Chryſoſtome; Chryſoſtome ſaith, *If any wicked perſon come unto the Lords Table, give not unto him the Lords Sacrament, the body and blond of the Lord: if he will not beleeve, ſignifie it unto me. I will rather loſe my life, than I will admit him.* Excommunication therefore was in force, and was exerciſed in the Church many hundred yeares after Chriſt. Mat. 5. 6.

Object. 2. *That doctrine which hath neither Gods word nor approved examples, is not to be thruſt upon the Church: but this doctrine hath neither of theſe: therefore it is not to be thruſt upon the Church. Anſ.* It hath the word for it: *If he refuſe to hear the Church, let him be unto thee as an heathen man.* It hath approved examples: *Let ſuch a one be delivered unto Sathan.* And, *Whom I have delivered unto Sathan.* Mat. 18. 17. 1 Cor. 5. 5. 1 Tim. 1. 20.

Objections against the word or Scriptures alledged for proofe of Seniory and Excommunication.

REpl. *No mention is made of the Seniory, or of Excommunication in the place, Mat.* 18. *Therefore this Scripture proveth nothing.* *Answ.* I deny the Antecedent. For although there bee not the formall wordes, yet the thing it selfe is contained in them. For the Seniorie is intimated in these words: *Tell it to the Church*: and Excommunication in these, *Let him bee unto thee as an Heathen or Publican.* Rep. 2. That by the name of the Church is meant the Seniorie. *The Church is not the Seniory. But Christ commandeth that signification bee given to the Church, and that admonition be given by the Church. Therefore not by the Seniory.* *Anſ.* I deny the Major: albeit the whole reason notwithstanding may bee granted: namely, that Christ understandeth not *the Seniory*, but taketh properly the name *of the Church*, both of the Jewish before Christ, and of the Christian after Christ. But there must bee notwithstanding some order of the jurisdiction of the Church: some must bee appointed and ordained by the Church to oversee and direct mens actions, else will there bee a confusion of all things. Wee cannot observe that which Christ saith, without defining of circumstances. Therefore by the Church is comprehended the Seniory, and by consequent it is understood of a Councell or assembly of Governours.

Repl. 3. *It is true indeed, that signification cannot bee given to the whole Church, but to the Councell or assembly of Governours: which yet is civill: so that the meaning is; Tell the Church, that is, the Senate of the City.* *Anſ.* Now then they confesse that it cannot be signified to the whole Church, but to some Councell or assembly of Governours, which yet must bee Civill, not Ecclesiasticall. The question then is, whether Christs words are to bee understood of a civill councell and assembly. They prove therefore that this councell is civill, thus; *That councell which punisheth with corporall punishment, is civill. The councell which gave Paul power to put Christians to death, punisheth with corporall punishment: therefore it was civill.* *Anſ.* That councell which punisheth so according to right, is civill. But they, who gave that power to Paul, did it wrongfully, because they had not that right & authority, but usurped it. Which also is to be thought of their putting Stephen to death, because it was done tumultuously: and further the Priests themselves were consenting to it, but unjustly. Rep. 4. *Austin saith that the Jewes did lie, when they said, It is not lawfull for us to put any man to death.* *Anſ.* The words of Austin are these. *Did they not put him to death, whom they yeelded up to be put to death? But we must understand, that they meant, they might not put any to death, because of the solemnity of the day which they began now to celebrate. To false Israelites, are ye so hard hearted? Have ye so lost all sense through your overmuch malice, that you thinke your selves undefiled from the blood of the innocent, because yet delivered him to another to be slaine?* Therefore Austin saith not that they lyed, but onely saith, that they did that nevertheless, which they said was not lawfull for them to doe.

John 18.31. Tract. 114. in Joh.

In Mat. Hom. 83. Rep. 5. Saint Chrisostome also saith: *It is not lawfull for us: that is, because of the feast approaching.* *Anſ.* This is not true (with the good leave of Saint Chrisostome be it spoken) because it is witnessed by their stories, that their civill Jurisdiction and lawes were taken from them by Herod the Great: and Josephus writeth that the whole councell was put to death by him and Hyrcanus, one Sameas onely excepted. Therefore the Jewes in effect say this unto Pilate: Thou hast the power of the sword: it is not lawfull for us to put any man to death: which thing Pilate also himselfe confirmeth, saying: *Knowest thou not, that I have power to crucifie thee, and have power to loose thee?* Repl. 6. It is said in the Gospel: *Take ye him, and judge him after your own law.* *Anſ.* He meaneth the law of Moses: as if he should say; if hee bee a blasphemer, stone him to death; you have my good leave and warrant.

Lib. 4. Antiq. c. 8.

John 19.10.

Repl. 7. Josephus saith, *That their lawes were granted unto them by Claudius.* *Anſ.* Then before time they had them not. Moreover, Claudius is said in this sense to have granted them their lawes, because hee permitted them to observe their owne lawes and rites in religion. *I will* (saith Claudius the Emperour) *that their lawes be no longer infringed through my Predecessor Caius his folly, but by the publicati-*

Joseph. lib. 19. Antiq. cap. 5.

on of this my Edict, that other of Caius be repealed, and they have free liberty to perſiſt in the ancient religion of their Fathers. Repl. 8. *Their Councell was taken away by Herod the Great: Therefore before time they had civill juriſdiction, & at that time, when Chriſt commanded to ſignifie it unto the Councell, they had none but the civill. Wherefore, by conſequent, it was to be ſignified to the civill Senate: for that there was no councell but the civill. For in all there were three councels or aſſemblies. 1. Of the whole kingdome, as the high courts of Parliament in England. 2. A leſſe councell, which was the Senate of the city of Jeruſalem: and that was civill and eccleſiaſticall. 3. The Triumviri. All theſe were civill. The Councell then was civill. Chriſt ſendeth to the councell. Therefore to the civill Senate.* Anſ. 1. *By retortion.* If the Jewes loſt their civill Juriſdiction under *Herod the Great*, then they had it not in Chriſts time. For it is cleer that *Herod the Great* died before Chriſt began to teach. *Anſ.* 2. The councell was *civill*, but not *only civill*: for it had alſo Eccleſiaſticall power; becauſe it handled and decided matters of religion: It conſiſted of Phariſees and Scribes, of Divines & Lawyers. For they had morall and judiciall lawes. The leſſe Councell therefore, whereof Chriſt ſpeaketh, was not meerely *Civill*, but *Eccleſiaſticall* alſo. Now then the queſtion is, *Whether Chriſt commanded to tell the Councell, as it is Civill, or as it is Eccleſiaſticall?* That hee will have it ſignified unto the Councell, as it is Eccleſiaſticall, wee prove out of the text. 1. *Becauſe wee are commanded to account the excommunicated perſon for an heathen and publican*, that is, for an alien from Chriſts kingdome. Now to pronounce a man to be a Publican and an alien from Chriſts kingdome, belongeth unto the Eccleſiaſticall Magiſtrate, not unto the civill: becauſe a publican, and an heathen may bee a member of the City, but not of the Church of Chriſt. 2. Chriſt addeth, *Verily, verily, I ſay unto you, whatſoever ye bind on earth, ſhall bee bound in heaven.* Here Chriſt meeteth with no objection. For the excommunicated perſon may object; what doth this touch me? Although the Church account mee for an Infidell, for an heathen man, and publican, I will not withſtanding in the meane ſeaſon eat and drink. Chriſt anſwereth therefore, that this judgement ſhall not be fruſtrate or of no effect: for I my ſelfe will be the executor of it. Before, he ſaid, *I will give thee the keyes of the kingdome of heaven:* but there hee ſpeaketh of the common and generall authority of the Miniſtery: here hee ſpeaketh namely and particularly of the Miniſters authority in this cauſe. To bind & looſe therefore is not belonging unto the civill Majeſtrate, but unto the Church. Chap. 18.

Thus farre concerning the firſt member; *That in the name of the Church mention is made of the Seniory.* Now as touching the other member, *that there is mention of Excommunication* in thoſe words; *Let him be unto thee as an heathen or publican.*

Repl. 1. *To be accounted for an heathen man, and, To bee excommunicated, are not all one. Therefore the word excommunication is not contained here in words of like force. Now the Antecedent is proved thus. Let him be unto thee as an heathen man, and a publican: There he ſpeakes not of the publike judgement of the Church, but of the private judgement of each man. Therefore hee is not preſently excommunicated by the whole Church, who is accounted for an heathen by private men. Anſ.* Whom each in ſeverall account for an heathen man, him the whole Church ſo accounteth of. Therefore hee ſpeaketh of the judgement of the Church. Rep. 2. *But it is not ſaid there in the text, whom the whole Church accounteth for an heathen man; but, Hee that heareth not the Church, account him for a heathen man. Therefore thou accounteſt him not ſo according to the Churches judgement, but according to thine owne judgement. Anſ.* Well; I account him ſo, becauſe he heareth not the Church. But, Not to heare the Church, and, To be a publican and eſtranged from the Church, are not theſe all one? But I adde another thing which admitteth leſſe queſtioning, He ſaith not onely to every private man, but *the whole Church:* For, *To thee*, and, *To the Church*, are of like force. For, when Chriſt commandeth that I account a man for a publican and a heathen, doth he in the meane time will that the Church account him for a Chriſtian? No: becauſe then he would have contrary judgments to be at once given of the ſame man. Wherefore, to bee accounted of one for a publican, is, ſo to bee accounted of all, even of the whole Church: and if that denunciation ſhould not be done in ſpeciall and particular, no man ſhould be accounted for a Publican. But, To be accounted of the Church

The excommunication is contained in the place of Scripture before alledged.

for a Publican and an Heathen, is to be excommunicated, and to bee out of the communion of the Church: Wherefore this later member standeth still, that in the Scripture alledged mention is made of Excommunication, and that it is committed to the Church.

Repl.3. *The wicked may be accounted for Heathens And Publicans, without any Excommunication: Therefore a Publican, and an Excommunicate are not all one.* Answ. I deny the Antecedent: because, To account one out of the communion of the Church, and, To excommunicate, are all one. Repl.4. *But we may account one, that is, thinke one in minde, to be such a person.* Ans. If he heare not the Church, thou art to know, not what the Church thinketh of him in minde, but what they publikely determine of him, whether thou maist account him for an Heathen and Publican. And furthermore, Paul elsе-where forbiddeth us to eate and drinke with a wicked person. But 1 Cor.5.11. conversing with a wicked man cannot be avoided on the secret cogitation, but on the publike determination of the Church. Therefore it is not a knowledge onely in the minde. Thirdly, in the same place he saith, *Put away from among your selves that wicked man*; that is, proclaime and declare him to bee no member of the Church: Therefore, *To account one for a Publican*, is not only to thinke in minde, but also to pronounce him an aliant from the Church, and to excommunicate him.

Objections against the example of the Apostles Excommunicating alledged, 1 Cor.5. 2 Cor.8.5. 2 Thes.3. 1 Tim.1. &c.

THey, who at this day disallow of the Discipline of the Church, elude the example of Saint Paul two wayes. Some *simply deny*, that the Apostle speaketh of Excommunication, when he saith, *Hee that hath thus done, let him bee delivered unto Sathan:* For, say they, *to deliver unto Sathan*, is not to excommunicate, but by some miraculous punishment, through Sathans meanes to cut off, or at least curse and banne him, and deliver him to Sathan to be tortured; yet so, that hee continue a member of the Church notwithstanding. Others *grant*, that Paul speaketh of Excommunication; but they deny, that the example pertaineth to us: because now there are Christian Magistrates, maintainers of discipline, of which Magistrates the Church was destitute in the Apostles time. Answ. But against the former of these make the Apostles words: *Put away from your selves that wicked man*: and, *With such a one eate not.* These cannot bee understood of a miraculous punishment by death, such as Ananias and Sapphira suffered; but they signifie the ordinary authority and judgement of the Church: 1. Because hee saith, *Put yee away*; and reprehendeth them, because they have not yet abandoned him. And, *Yee are puffed up, and have not rather sorrowed, that hee which hath done this deed, might bee put from among you.* Now all these had not the gift which Peter had: Therefore he should wrongfully reprove them, for not shewing some miracle. 2. Because he requireth the consent of the Church: *When ye are gathered together, and my spirit*: But there was no need of such a concourse or an assembly for manifestation of a miracle. 3. Because he will that the incestuous person *be delivered unto Sathan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*: that is, hee will have him so dealt withall, that notwithstanding hee might live and repent, that his flesh might be tamed with true contrition, that the old man might bee mortified, and the new man quickned. Wherefore the Apostle would not that hee should be slaine. 4. Hee speaketh of the separating and exiling him from the Church, when hee saith: *Purge out the old leaven. Company not together with fornicators. With such a one eate not.* All these speeches intimate a separation, not any mortall punishment. 5. The conference of places of Scripture teacheth, that they, who eyther in word or in life deny the Christian faith, are not to be reputed Christians. Ambrose saith, that this incestuous person, when his offence was once knowne, *was to be banished from the company of the brotherhood*; that is, from the Church. Now they, who are cast out of the Church, are worthily said to be delivered up to Sathan; because they are conversant and resident in his kingdome, as long as they repent not.

To deliver up to Sathan, and, To put from the Church, is to excommunicate. 1 Cor.5.2.

1 Cor.5.4.

1 Cor.5.5.

They

They, who maintaine the later opinion, alledge a falſe cauſe, when they ſay, that Paul therefore would have the inceſtuous perſon excommunicated, becauſe then there was no Chriſtian Magiſtrate. For Paul rendereth farre different reaſons hereof, which continue in force unto this day. 1. The commandement of Chriſt: *When yee are gathered together, and my ſpirit, in the name of our Lord Jeſus Chriſt*; that is, by that authority and warrant of Chriſt, *Tell it unto the Church: Let him be unto thee as an Heathen, or a Publican.* 2. That the excommunicated perſon might repent, and be ſaved. *Let him be delivered unto Sathan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Jeſus.* 3. Leſt others ſhould be tainted & infected with the ſame ſore. *Know yee not, that a little leaven leaveneth the whole lumpe? For, Chriſt our Paſſeover is ſacrificed for us*, that we ſhould live *with the unleavened bread of ſincerity and truth*, and become *a new ſprinkling*, and caſt out the old *leaven of maliciouſneſſe and wickedneſſe*, or at leaſt, if we cannot caſt it all out, yet, that we profeſs not the toleration thereof. Theſe are the cauſes why Paul commanded, that the inceſtuous perſon ſhould bee excommunicated out of the Church: but wee no where reade, that the Church did therefore excommunicate wicked perſons, becauſe it wanted a Chriſtian Magiſtrate. For the duties of the Church and of the Magiſtrate alwayes were, and yet remaine diſtinct. It is certaine then, that the Apoſtle ſpeaketh of Excommunication, when he ſaith: *Deliver him unto Sathan. Put away the wicked man from among you*: and that hee treateth of the ordinary power of the Church againſt malefactors; whether any miracle then betide or no.

Three cauſes why Paul commanded the inceſtuous perſon to be excommunicated. 1 2 3

Object. 1. *Nathan excommunicated not David an adulterer: Therefore Paul excommunicated not the inceſtuous perſon.* Anſw. David repented after the firſt warning; therefore hee ought not to be excommunicated. Paul alſo ſpeaketh with condition of repentance, *Put him away*: to wit, if he repent not, or hath not already repented, on which repentance he commandeth that hee be received againe. This condition we muſt neceſſarily underſtand; becauſe that Chriſt would, that certaine degrees of admonition ſhould firſt bee practiſed, and God at any time receiveth the penitent into favour. The Theefe on the Croſſe is not excommunicated, but upon his repentance, received of Chriſt. *If thy brother ſhall ſin againſt thee untill ſeventy times ſeven times, thou ſhalt forgive him.* Matth. 18. 22. Wherefore not offenders, but obſtinate perſons, of which ſort David was none, are to be excommunicated.

Object. 2. *Chriſt excommunicated none: Therefore Paul did it not, neither ought the Church to excommunicate any.* Anſ. The conſequence is not good, to argue from the deniall of the *fact*, to the deniall of the *right and lawfulneſſe of the fact*. The argument is no better than this: *Chriſt baptiſed none: Therefore Paul might not, and the Church may not baptiſe any.* For Chriſt indeed baptiſed none, but hee commanded his Apoſtles to *baptiſe all Nations*. So likewiſe he excommunicated none, but hee commanded the Church to excommunicate the rebellious and obſtinate. *Let him be unto thee as an Heathen. Leave thy gift at the Altar, &c.* Philip ſaid to the Eunuch: *Thou maiſt be baptiſed, if thou beleeveſt with all thine heart*: Therefore he had not baptiſed him, if he had not beleeved. Mat. 18. 17. & v. 24. Acts 8. 36.

Object. 3. Paul ſaith, *Yee have not* * ſorrowed, *that hee which hath done this deed, might be put from among you: Therefore they ſhould have prayed, that God would miraculouſly take him away by the Divell.* Anſw. *Yee have not ſorrowed*, ſignifieth, ye have not been earneſt in taking away that ſcandall, which ſhould be removed from you: from you, I ſay; becauſe in the end Paul ſaith: *Put away from your ſelves that wicked man.* Therefore theſe words, *That hee might be put from among you*, ſignifie, that hee was to be cut off, not by Sathan, but by the Church. 1 Cor. 5. 2. * ἐπενθήσατε

Repl. *Paul uſeth the ſame word of himſelfe: I ſhall* * *bewaile many of them which have ſinned already, and have not repented. &c. Here*, To bewaile, *ſignifieth not to be carefull of removing a ſcandall from the Church: Therefore neither in the former place.* Anſ. We anſwer out of the text. In that place he ſaith, *If I come againe, I will not ſpare*: where he noteth the cauſe of this his griefe, in that hee is conſtrained to puniſh ſeverely the obſtinate; that is, in the end to excommunicate them out of the Church. 2 Cor. 12. 21. * πενθήσω 2 Cor. 13. 2.

Object. 4. *The Apoſtle expounded himſelfe, that he did not injoyne the Corinthians to excommunicate*

1 Cor. 5. 6. *excommunicate the inceſtuous perſon, when he ſaith: It is ſufficient unto the ſame man, that he was rebuked of many: Therefore thoſe words; Account him for a Heathen and a Publican: and, Put him away from among you, ſignifie only a rebuking.* Anſ. This reaſon deceiveth by a fallacy of conſequent; becauſe a generall rule is not builded upon an example. For becauſe here was need of rebuking only, ſeeing the party repented: It doth not therefore follow, that alwaies the ſame only is required. Repl. *What they did, that Paul commanded. But they did onely reprehend and rebuke: Therefore Paul commanded them onely to reprehend him, when he commanded them to put him away from among them, and to deliver him up to Sathan.* Anſ. Paul commanded, that they ſhould reprehend him, but not that only; becauſe he commanded alſo that they ſhould reject him, if he repented not. But if he repented, it ſhould be ſufficient to reprehend and rebuke him. Wherefore it doth not follow, *They only reprehend him: Therefore Paul commanded them only to reprehend him.* This is a true anſwer unto the former reply: but there is another alſo cleere and manifeſt. For the Greeke word (which the Apoſtle here uſeth) ſignifieth not onely *reprehenſion* and rebuking, but alſo the *excommunication*, which is by words only. And in this ſenſe not only it may, but alſo muſt be taken: becauſe he ſaith; *So that now contrariwiſe yee ought rather to forgive him.* Therefore he was now excommunicated, and not as yet received, but to be received. Neither was he only reprehended and rebuked, but alſo caſt out and rejected. And when alſo he ſaith, *Of many*, hereby is confirmed, that by the name of the *Church*, whereof Chriſt ſpeaketh, is not underſtood the common multitude, but the chiefe Governours of the Church. Againe, *For this cauſe did I write* (ſaith the Apoſtle) *that I might know the proofe of you, whether you would bee obedient in all things.* Hee praiſeth them therefore, becauſe they obeyed. Wherefore, before repentance, he forbiddeth, *That they company not together with the excommunicated perſon.* And further, he alſo ſaith: *I pray you, that you would confirme your love towards him.* The Greeke word, κυρῶσαι (which we interpret *to confirme*) ſignifieth, by publike ſentence to ſpeake a thing. So it is taken Galat. 3. 15. *A mans covenant, when it is confirmed*; that is, ratified by publike authority. The Apoſtles meaning therefore here is, that they ſhould declare their love towards that man by publike teſtimony. Therefore, *to forgive*, is to receive the excommunicated perſon into favour, and that doth he often repeat. Now there was alſo ſome ſpace between the writing of the former and the later Epiſtle to the Corinthians: Therefore hee ſtood in the meane time excommunicated. In the former Epiſtle Paul ſaith, *That hee heareth, that ſome wicked perſons were among the flocke.* Them he willeth to be excommunicated. And it is likely, that the Corinthians obeyed this his commandement in excommunicating them, and ſo wrote to Paul, that they had obeyed him therein; becauſe in his ſecond Epiſtle, Chapt. 2. he commendeth them, and willeth them to receive againe the inceſtuous perſon, upon repentance.

Cumula. 1 2 2 Cor. 2. 8. 3 4

Object. 5. *Excommunication needeth no excuſe; but Paul excuſeth himſelfe, for that he had commanded him to be delivered up to Sathan: Therefore hee commanded not that hee ſhould bee excommunicated, but injoyned ſome more grievous penance.* Anſw. The Major is falſe: becauſe excommunication from the Church and Kingdome of Chriſt, whereas it is a moſt grievous puniſhment, it requireth a farre greater excuſe, than any bodily puniſhment.

Object. 6. *The Miniſters cannot ſhut men out of the Kingdome of God: Therefore Paul commandeth them no ſuch matter.* Anſ. To the Antecedent we anſwer, that they indeed cannot by their owne authority; but they can in Chriſts name, according to the Apoſtles direction: *When ye are gathered together, and my ſpirit, In the name of our Lord Jeſus Chriſt.* Againe, they cannot caſt men out of Gods Kingdome: but they both can and ought to denounce rejection unto ſuch as God profeſſeth in his word that he doth reject. For, *to excommunicate*, is nothing elſe, but *by denouncing to obſtinate offenders their rejection from God, to ſubſcribe unto Gods divine cenſure.* Now this the Church not only can, but ought alſo to doe. Therefore Paul reprehended the Corinthians, becauſe they excommunicated not the inceſtuous adulterer, but expected untill they were admoniſhed hereof. Therefore hee reprehendeth them, becauſe

becauſe they had ſwerved from the common rule, that is, performed not the known and ordinary office of the Church, that, according to the commandement, they ſhould account of him as of an Heathen or Publican.

Object. 7. *Paul commandeth, that he ſhould be delivered to Sathan for the deſtruction of the fleſh. But the word* ὁ ὄλεθρος *importing deſtruction, ſignifieth every where in Scripture violent death: Therefore here in this place alſo is inſinnated a miraculous ſlaying of the body by Sathan, that the ſoule might be ſaved.* Anſw. It appeareth out of the circumſtances, that *deſtruction* here ſignifieth *the mortifying of the old man.* For the oppoſition of the *fleſh* and the *ſpirit*, and the very phraſe is moſt uſuall with Paul in this ſenſe. The whole ſcope alſo of the matter ratifieth the ſame. For hee will, that he ſhould be delivered unto Sathan, that the fleſh may be mortified, and the ſpirit ſaved: that is, that hee may be converted in this life, and be ſaved in the life to come. Therefore his meaning is not, that he ſhould be miraculouſly deſtroyed, and deprived of life. *But no man can bee delivered unto Sathan for his converſion, or the mortification of the old man in him.* Anſ. It is true, that this delivery and giving over to Sathan, *of it ſelfe*, worketh no ſuch effect, but *by accident*, that is, it is of Gods mercy, that the Elect are reformed by chaſtiſements. And in the ſame ſenſe, wherewith they preſſe this reply, may we overthrow their owne interpretation: becauſe Sathan alſo ſlayeth no man, that his ſoule might be ſaved.

Object. 8. *If he would have had him excommunicated, he would have expreſſed his intent more plainly.* Anſ. We are not to reſpect only the plainneſſe of any ſpeech, but the purpoſe, force, and vigour thereof. Here greater perſpicuity needs not, becauſe the Corinthians underſtood what he meant, elſe had he unjuſtly reproved them.

Object. 9. *Whom Paul had willed to be noted by a Letter, him hee willeth the Theſſalonians to account of, as of a brother; and therefore will not have him to bee excommunicated.* This conſequence or ſequele is proved thus: *Contraries cannot ſtand together; But to excommunicate one, and account him for a brother, are contraries: Therefore, if he be to be accounted for a brother, he is not to be excommunicated.* That theſe are contraries is alſo thus proved: *To excommunicate, is, Not to account one for a brother. But, Not to account one for a brother, and, To account one for a brother, are contraries: Therefore alſo to excommunicate one, and account him for a brother, are contraries, and ſo cannot ſtand together; except, Not to account, and, To account for a brother, ſhould be all one.* Anſ. There is an ambiguity & diverſe underſtanding of theſe words, *To account for a brother:* Seeing there are degrees of brotherhood. Wherfore the contrariety is not here of force. For all men are brethren, both Chriſtians & Turks. But Chriſtians nevertheleſſe, though they account Turks for their brethren & neighbours, & deſire their ſalvation; yet doe they not account them for Chriſtian brethren. If then they are to account Turkes for their brethren, then much more muſt they account them, and ſeeke their ſalvation, who were before time brethren, that is, Chriſtians. 2. It is a fallacy of taking that ſimply and wholly to be true, which is true but in part. *Account him for a brother*, that is, in love, deſire, and hope of ſaving him, but not in reckoning him amongſt the ſonnes of God, and members of the Church, untill hee repent. 3. Hee ſaith not, * *Account him for a brother*; but, * *Admoniſh him as a brother*: that is, as him, who ſometimes was a brother, and who, if he repent, muſt againe be reputed a brother. For they are not altogether deprived of all hope of ſalvation, who are excommunicated, but that they may returne againe by repentance, and bee included under the ſame hope. Now Paul uſeth this phraſe, becauſe hee would, that love and hope of amendment ſhould be the rule of reproofe. For a brother admoniſheth a brother friendly, and to a good end.

a 2 Theſſ. 3. 15.

* Habete.
* Monete.

Object. 10. *What Paul did, that are not we to follow. Paul did excommunicate Hymenæus and Alexander without the Churches conſent: Therefore we muſt excommunicate no man.* Anſ. The Major propoſition is falſe, if it be generally underſtood. Repl. *The Major is thus proved: What Paul did by his Apoſtolike authority, that are not wee to follow. But hee did this by his Apoſtolike authority.* Now the Minor is proved by Pauls words: *I have delivered*, ſaith hee, *Hymenæus and Alexander unto Sathan. But our Miniſters and Paſtours of Churches cannot doe this: Therefore it muſt needs be, that*

1 Tim. 1. 20.

that Paul did it of ſpeciall authority. Anſ. This whole reaſon I grant. Wee muſt not follow his example, if he did it alone. But hereof it followeth not: *Therefore we may not excommunicate.* For ſo, more is in the concluſion, than in the premiſſes. And again, the Minor may be denied; becauſe in the text alledged, it is reported only, that Paul did it, not in what ſort and what manner he did it, whether alone, or with others.

THE THIRD PART.

Of Mans Thankefulneſſe.

AFter the Treatiſe of mans *Miſery*, and of his *Delivery* thence by Chriſt, the doctrine of *Thankefulneſſe* hath his neceſſary place: 1. *Becauſe it concerneth Gods glory*; ſeeing the principall end of our Redemption is our *Thankefulneſſe*; that is, our acknowledging and magnifying of Chriſts benefits. 2. *For our comfort*, which conſiſteth in our delivery: and deliverance pertaineth not but to thoſe, who deſire to approve themſelves thankfull. 3. *That hence wee may yeeld unto God his due and lawfull worſhip.* For God condemneth all mans will-worſhip. We muſt therefore declare out of Gods Word the nature of true thankfulneſſe, which is the due worſhip of God. 4. *That we may know that all our good workes are thankefulneſſe, and not merits.* Now, *in generall, Thankefulneſſe is a vertue, acknowledging and profeſſing the perſon of whom we have bin intereſſed, and the greatneſſe of the benefits we have received, with a deſire of returning and performing againe to our Benefactors all honeſt and poſſible duties.* It comprehendeth in it *truth* and *juſtice*: *Truth*; becauſe it acknowledgeth and teſtifieth the benefits that are received: *Juſtice*; becauſe it endeavoureth to render condigne thankes for good deſerts. So then *Chriſtian gratitude*, which is here handled, *is an acknowledgement and profeſſion of our free redemption from ſinne and death by Chriſt, and an earneſt deſire to decline and avoide ſin and all diſpleaſure of God, and to order our life after his will; to crave, expect, and receive all good things by true faith from him alone, and to render all poſſible thankes for benefits received at his hands.* Two parts there are alſo of this gratefulneſſe: *Truth* and *Juſtice*. *Truth* acknowledgeth and teſtifieth the benefit of free redemption, and yeeldeth thankes unto God for it. *Juſtice* offereth up unto God ſuch recompence as he requireth, which is nought elſe but a true worſhip of him, obedience and good workes. Unto *truth* belongeth the doctrine of *Prayer*: and the doctrine of *Good workes* is referred to *Juſtice*. Now the fountain of all theſe is, *Mans converſion unto God*. For the works of the regenerate only are good & acceptable to God: and Gods law is the rule of good workes. Wherefore in this third part of Catechiſme, *Mans converſion to God*, and, *The law of God* is largely handled. So that theſe foure Common places principally appertaine to this part, *Of Mans Thankefulneſſe*: The Common place *of Mans converſion, of Good workes, of Gods law, and of Prayer.* The order and coherence of theſe Common places may be gathered alſo on this wiſe.

What thankfulneſſe is in generall.

What Chriſtian thankfulneſſe is.

A connexion of the Common places of this third part, by reſolving gratitude into his parts.

Out of the diverſe and manifold doctrine of the two former parts wee have learned, that we are not through any merit of ours, but of Gods meere grace, by and for Chriſt, redeemed from ſinne and death, and even from all evill both of crime and paine: whereof it followeth, that wee ſhould be thankfull for this exceeding benefit beſtowed by Chriſt upon us. But we cannot ſhew and approve our ſelves thankfull to God, except we be truly converted. For whatſoever is done by them which are not converted, is done without faith, and is therefore ſinne and abomination before God. Firſt therefore thoſe things which are ſpoken *of Converſion*, are in few words

Another connexion, by compounding gratitude of all his parts.

words to be expounded. Then ensueth the Common place *of Good workes*: for by them we declare our thankfulnesse towards God; and true conversion cannot stand without good workes. Afterwards is adjoyned the doctrine, which intreateth *of the Law*, whereby we learne to know good workes. For those are truly said to bee good workes, by which we worship God aright, and shew our selves to bee thankfull: which are done by faith, according to the rule and prescript onely of Gods Law. Because God will chiefly be worshipped of us, and magnified by invocation; and for this cause we shew our thankfulnesse most of all by prayer and thanksgiving: at length the Common place *of Prayer* shall be lastly annexed. These things we purpose to declare briefly, and in order here following.

Quest. 86. *When as we are delivered from all our sinnes and miseries, without any merit of ours, by the mercy of God only for Christs sake, for what cause are we to doe good workes?* ON THE 32. SABBATH.

Answ. Because, after that Christ hath redeemed us with his bloud, he renueth us also by his Spirit to the image of himselfe: that we, receiving so great benefits, should shew our selves all our life time thankfull to God [a], and honour him [b]. Secondly, that every of us may be assured of his faith, by his fruit [c]: And lastly, by our honest and good conversation, may winne others unto Christ [d].

a Rom.6.13. & 12.1,2. 1 Pet.2.5.9. 1 Cor.6.20.
b Mat.5.16.

1 Pet.1,12. c 2 Pet.1.10. Matth.7.17,18. Galat.5.6,22. d 1 Pet.2.12. Romanes 14.19. Matthew 5.16.

The Explication.

THis question, *concerning the impulsive causes of good workes*, is moved in the first place, and before we come to handle the question *of mans conversion*; not that good workes goe before Conversion, but for the orderly connexion of this latter part of Catechisme with the former. For out of the doctrine of free satisfaction, humane reason thus argueth: *He not bound to satisfie, for whom another hath already satisfied. Christ hath satisfied for us: Therefore there is no need that we should doe good workes.* Answ. The Conclusion containeth more than the premisses inforce. That which followeth out of the two former propositions is this: *Therefore we our selves are not bound to satisfie*; and thus much we grant: 1. In respect of Gods justice, which exacteth not a double payment. 2. In respect of our salvation, for which, if wee were bound to satisfie, it should be no salvation at all. Farther also wee are obliged unto obedience and good workes, in regard of those causes which are in this question inlarged. 1. Because good workes are the fruits of our Regeneration by the holy Ghost, which is perpetually united with free Justification. *For whom hee called, them also hee justified, and glorified. Such were some of you, but ye are washed, but ye are sanctified.* Therefore they, who performe no good workes, declare themselves to be neither regenerated by the Spirit of God, nor redeemed by Christs bloud. 2. To testifie our thankfulnesse towards God for the benefit of our redemption. *Give your members weapons of righteousnesse unto God. Give up your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable serving of God.* 3. That God may be honoured by us. *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven. That by your good workes, which they shall see, they may glorifie God in the day of the visitation.* 4. Because good workes are fruits of faith, by which we judge of our owne faith, and of the faith of others. *Give diligence to make your calling and election sure*: after which words of Peter certaine copies insert these words, *by good workes. Every good tree bringeth forth good fruit. A good tree cannot bring forth evill fruit. Faith worketh by love. The fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperance.* 5. That we may winne others unto Christ:

1
Rom.8.30. 1 Cor.6.11.
2
Rom.6.13. & 12.1.
3
Mat.5.16. 1 Pet.2.12.
4
1 Pet.1.10. Matth.7.17. Galat.5.6,22.
5

Luke 22.32. 1 Pet.3.1. Rom 14.9. Christ: *When thou art converted, ſtrengthen thy brethren. Let the wives bee ſubject to their husbands, that even they which obey not the word, may without the word be wonne by the converſation of the wives. Let us follow thoſe things which concerne peace; and wherewith one may edifie another.* Theſe cauſes are with diligence to bee urged and unfolded unto the people in our Sermons of exhortation, and hereunto tendeth the whole ſixth Chapter, and part of the eighth Chapter of the Epiſtle to the Romans, as farre as the 16. Verſe.

Three cauſes why Juſtification and Regeneration have a neceſſary coherence.

For farther declaration of the firſt cauſe, we may obſerve, that the benefit of Juſtification is not given without the benefit of Regeneration: 1. Becauſe Chriſt hath merited both; to wit, remiſſion of ſinnes, and the dwelling of God in us by his holy Spirit. Now the holy Ghoſt is never idle, but alwayes working, and ſo maketh thoſe men, in whom he dwelleth, conformable unto God. 2. Becauſe by faith Acts 15.9. *the hearts are purified.* For in them, to whom Chriſts merit is by faith applyed, is kindled a love of God, and earneſt deſire of performing things acceptable unto him. 3. Becauſe God imparteth the benefit of Juſtification to none, but to them which prove thankfull. But no man can prove thankfull, but he which receiveth the benefit of Regeneration: Therefore neither of theſe can be ſeparated from the other.

We are farther to note the difference of the firſt and ſecond cauſe. The firſt ſheweth us, *What Chriſt worketh in us by the vertue and power of his death.* The ſecond teacheth us, *What things we are bound unto in regard of the benefits we have received.*

Queſt. 87. *Cannot they then be ſaved, which bee unthankfull, and remaine ſtill careleſly in their ſins, and are not converted from wickednes unto God?*

Anſw. By no meanes. For as the Scripture beareth witneſſe, neither unchaſte perſons, nor idolaters, nor adulterers, nor theeves, nor covetous men, nor drunkards, nor ſlanderers, nor robbers, ſhall inherit the Kingdome of God [a].

a 1 Cor.6.9. Epheſ.5.5,6. 1 John 1.14.

The Explication.

THis queſtion is a collection or conſequent iſſuing out of the former queſtion, and depending thereon. For whereas good workes are the fruits of our Regeneration, and are the thankes we owe unto God, and evident arguments of true faith, which whoſoever have, they onely are ſaved: on the contrary it followeth, that evill works are the fruits of the fleſh, unthankfulneſſe to God, and cleere arguments of infidelity, wherein whoſoever perſevere, they cannot be ſaved. Therefore they, who are not converted from their evill workes unto God, but continue in their ſinnes, they are condemned for ever. For ſo ſaith the Scripture: *Be not deceived; Neither fornicators, nor idolaters, nor adulterers, nor wantons, &c. ſhall inherite the Kingdome of God. Whereof I tell you before, as I alſo have told you before, that they which doe ſuch things, ſhall not inherite the Kingdome of God. For this ye know, that no whoremonger, neither unclean perſon, nor covetous perſon, which is an idolater, hath any inheritance in the Kingdome of Chriſt and of God. For, for ſuch things commeth the wrath of God upon the children of diſobedience. Hee which loveth not his brother, remaineth in death.* Wee may farther obſerve, that here is contained another cauſe of good workes, ariſing from the effect of the contrary; namely, of evill workes: becauſe they, which have not good workes, but perſevere in ſinne, cannot bee ſaved, ſeeing they are deſtitute of true faith and converſion.

1 Cor.6.9. Galat 5.21. Epheſ.5.5. 1 John 3.14.

On The 33. Sabbath.

Queſt. 88. *Of what parts conſiſteth the converſion of men unto God?*

Anſw. It conſiſteth of the mortifying of the old man [a], and the quickning of the new man.

a Rom.6.1, 4,5,6. Epheſ.4.22, 23,24. Col.3.5,6,7,8,9,10. 1 Cor.5.7. 2 Cor.7.11.

Queſt. 89.

Queſt. 89. *What is the mortifying of the old man?*

Anſw. To be truly and heartily ſorry, that thou haſt offended God by thy ſinnes, and daily more and more to hate and eſchue them [b]. b Rom. 8. 13. Joel 2. 13. Hoſea 6. 1.

Queſt. 90. *What is the quickning of the new man?*

Anſw. True joy in God through Chriſt [c], and an earneſt and ready deſire to order thy life according to Gods will, and to doe all good works [d]. c Rom. 5. 1. & 14. 17. Eſay 57. 15. d Rom. 6. 10, 14. Galat. 2. 20.

The Explication.

Here followeth the doctrine of mans converſion unto God, the chiefe queſtions whereof are:

1. *Whether mans converſion be neceſſary.*
2. *What converſion is.*
3. *What are the parts of mans converſion.*
4. *What are the cauſes of converſion.*
5. *What are the effects of converſion.*
6. *Whether mans converſion bee perfect in this life.*
7. *In what the converſion of the godly differeth from the repentance of the wicked.*

1. *Whether mans converſion unto God be neceſſary.*

MAns Converſion unto God in this life is ſo neceſſary, that without it no man can attaine unto everlaſting ſalvation in the life to come: according to the Scripture, which ſaith; *Except a man bee borne of water and of the ſpirit, hee cannot enter into the Kingdome of God. Except yee repent, yee ſhall all likewiſe periſh. They which doe ſuch things ſhall not inherite the Kingdome of God. If wee be clothed, we ſhall not be found naked.* Hereunto belongeth the example of the fooliſh Virgins, which are ſhut out from the Marriage, becauſe they had not burning lampes filled with oyle. And to this purpoſe is it, that Chriſt gave commandement, *Let your loynes bee girded about, and your lights burning. Be ye alſo prepared therefore; for the Sonne of man will come at an houre when yee thinke not.* And againe, *The Maſter of that ſervant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and give him his portion with the unbeleevers.* And here may wee take up that notable ſentence of Saint Cyprian againſt Demetrianus: *When wee are once departed hence, there remaineth no longer any place for repentance; there is no worke of ſatisfaction. Here life is eyther loſt or gained. Here we procure eternall ſalvation by our worſhip of God, and fruit of faith. Neither let any man bee hindered by ſinne, or force, from comming to obtaine ſalvation. For no repentance is too late for him that is yet abiding in this world, &c.* Hence it appeareth how neceſſary converſion is unto the godly, or thoſe who are to be juſtified and ſaved: and therefore that in our exhortations to amendment of life or converſion, the foundation or ground is to be layd concerning the abſolute and ſimple neceſſity of converſion it ſelfe in all thoſe which are to be juſtified.

John 3. 5. Luke 13. 3. 1 Cor. 6. 9. Galat. 5. 21. 2 Cor. 5. 3. Mat. 25. 10. Luke 12. 35, 40, 46.

2. *What mans converſion unto God is.*

THe Hebrew word ſignifying mans converſion, is *Theſchubah*, the Greeke word μετάνοια and μεταμέλεια. Some diſtinguiſh theſe two words, ſo that μετάνοια in their judgement is ſpoken onely of the repentance of the godly; and μεταμέλεια ſignifieth alſo the repentance of the wicked. For of Judas it is ſaid, that *hee repented himſelfe*; where the word μεταμεληθεὶς is uſed. And of Eſau it is ſaid, that *hee found no place to repentance*, where the word μετάνοια is expreſſed. Howbeit of God Saint

Matth. 27. 3. Hebr. 12. 17. Rom. 11. 29. Αμεταμέλητα. Μεταμέλομαι. & μετανοέω. 1 Sam. 15. 11, 35.

Paul saith, *The gifts of God are* * *without repentance*: and the Septuagint, when they speake of God, use either word indifferently. *It* * *repenteth mee that I have made Saul King. The holy One of Israel will not* * *repent*. The difference therefore is very little or none at all, save that μετάνοια importeth properly a change of the *minde* or *understanding*, and μεταμέλεια insinuateth an alteration of the *will* and *purpose*. Now in mans conversion there is a change of both these parts, the *understanding* and the *will*. The Latines have many appellations and names, whereby they expresse the same. For they call it *Regeneratio, Renovatio, Resipiscentia, Conversio, Pœnitentia*. Among all these, the Greeke μετάνοια is very well interpreted in Latine by *Resipiscentia*; there being the same reason of both names. For as the Latine *Resipiscentia* is derived from *Resipisco*, which signifieth to wexe wise after we have done a thing; so the Greeke μετάνοια commeth from μετανόεω, which is also to wexe wise after an errour or fault committed; to re-call or retract our judgement and opinion, and to alter an evill purpose. Some render μετάνοια by the Latine *Pœnitentia*, that is, repentance, or penitency: and this *Pœnitentia* is said to be derived eyther from *Pœnitet*, which signifieth to be grieved, and to repent; or from *Pœna*, which signifieth paine and punishment: because the griefe which is in repentance, is as it were a punishment: or (as Erasmus is of opinion) from *pone tenendo*; as if to repent, were to apprehend and lay hold on a latter advisement, or to know and understand a thing after it is done. However it be, *yet the name of Pœnitentia, or repentance, is more obscure than the name of Conversio*, or conversion. For *repentance* doth not comprehend both that *from which* we reclaime our selves, and that *wherevnto* we are changed. But *conversion* comprehendeth the whole, because it addeth that mutation and change, on which insueth a beginning of new life in a true faith. Now *repentance* signifieth onely the griefe which is conceived after the fact or sinne.

* We have no one English word to answer unto *Resipiscentia*. For our English Repentance, expresseth rather the Latine *Pœnitentia*, which agreeth as well to the wicked, as to the godly.

Moreover, *the name of repentance is of a larger compasse than the name of conversio*. For *conversion is spoken only of the godly*, who alone are converted unto God: and in like manner is the Greeke μετάνοια, and the Latine *Resipiscentia*, spoken of the godly only; because by these three names is signified the new life of the godly. But *repentance is spoken of the wicked also*, as of Judas, who indeed repented of his wickednesse, but was not converted: because the wicked, when they sorrow, or are grieved, are not afterwards converted or corrected. Thus farre have wee discoursed of the names and appellations of conversion: now let us examine what the thing it selfe is.

A definition hereof proposed by his parts may be deduced out of the 88. question of Catechisme; to wit, that it is *a mortification of the old man, and a quickning of the new man*. It is more fully defined on this wise: *Mans conversion to God is a mutation or change of a corrupt minde and will into a good, stirred up by the holy Ghost in the chosen, through the preaching of the Law and the Gospel; on which insue good works, or a life directed according to all the commandements of God*. This definition is confirmed by these places of Scripture: *If thou returne, returne unto mee, wash you, make you cleane. But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the spirit of our God. Eschew evill, and doe good*. The whole definition is set downe in the Acts of the Apostles; *I send thee, to open their eyes, that they may turne from darknesse to light, and from the power of Sathan unto God, that they receive forgivenesse of sinnes, and inheritance among them, which are sanctified by faith in mee. I shewed that they should repent, and turne to God, and doe workes worthy amendment of life*.

Jerem 4.1. Esay 1.16. 1 Cor.6.11. Psal.34.14. Acts 26.17, 18, 20.

3. *What are the parts of Conversion.*

The two parts of Conversion. 1. Mortification. 2. Quickning.

The parts of Conversion are in number two, as the Apostle sheweth; *The mortifying of the old man, and the quickning of the new man*. So speak we better with the Apostle, than if we should follow them, who make *Contrition* and *Faith* the parts of Conversion. Now by *Contrition* they understand also Mortification: by *Faith* they understand the joy which followeth the study of righteousnesse and new obedience, which are indeed effects of faith, but not faith it selfe: and Contrition goeth before Conversion; neither is it Conversion it selfe, nor any part thereof, but onely a preparing

preparing of men unto converſion; and that in the Elect onely, not in others. And this is the reaſon why they begin the preaching of repentance from the Law, and then come unto the Goſpel, and ſo come backe againe unto the Law.

The old man, which is mortified, is a meere ſinner only, namely, our corrupt nature. *The new man*, which is quickned, as hee who beginneth to ceaſe from ſinnes, namely, as our nature is regenerated. The Mortification of the old man, or of the fleſh, is *an annihilation and aboliſhment of the corruption of nature in us*, and containeth, 1. *A knowledge of ſinne, and of Gods wrath for ſinne.* 2. *A griefe for ſinne, and for the offending of God.* 3. *The flying and ſhunning of ſinne.* Of this Mortification the Scripture teſtifieth thus: *If yee mortifie the deeds of the body by the ſpirit, ye ſhall live.* *Rent your hearts, &c. Come, let us returne to the Lord, &c.* By this appeareth, that Converſion or Mortification is very unproperly attributed unto the wicked; becauſe in them is not any hatred or ſhunning of ſinne, neither any griefe for ſinne: all which Mortification doth comprehend. Furthermore, the knowledge of ſinne goeth before griefe, becauſe the affections of the heart follow knowledge. Griefe followeth the knowledge of ſinne in the wicked, *on a ſenſe of ſome preſent, and a feare of ſome future evill*; to wit, of temporall and eternall puniſhments: and this griefe in the wicked properly is neither a part of Converſion, nor a preparation thereunto; but rather a flight and backſliding from God, and an entrance to deſperation, as appeareth in Cain, Saul, Judas, &c. It is called *a griefe not unto ſalvation*, and, *a griefe of the world, cauſing death*, or, *a griefe not according unto God*. But in the godly griefe ſpringeth *from a ſenſe of Gods diſpleaſure*, which they ſeriouſly acknowledge and bewaile, and it is joyned with an hatred and deteſtation of the ſinne paſt and committed already, and with an eſchuing and avoiding all preſent and future ſinne. This griefe is a part of Converſion, or at leaſt a preparation to the ſame; and it is called *Contrition unto ſalvation*, and, *a ſorrow according unto God*, working repentance to ſalvation. Now theſe three, *knowledge of ſinne, griefe for ſinne, and flying from ſinne*, differ in their ſubjects or places in man, wherein they are ſeated. *The knowledge of ſin* is in the *minde* or *underſtanding*: *The griefe* is in the *heart*: *The flying* is in the *will*; in that he will not hereafter commit ſinne. *The averting* is in the *heart and will*, and it is an averting unto ſomewhat, to wit, an averting from evill unto good, according to that of the Pſalmiſt: *Eſchue evill, and doe good.*

Mortification.

Rom. 8. 13. Joel 2. 13. Hoſea 6. 1.

Contrition not unto ſalvation.

Contrition unto ſalvation. 2 Cor. 7. 10.

Pſal. 34. 14.

This former part of Converſion is called *Mortification*: 1. Becauſe, as dead men cannot ſhew forth the actions of one that is living; ſo our nature, the corruption thereof being aboliſhed, doth no more ſhew forth, nor exerciſe her actions; that is, doth no longer bring forth actuall ſinne, originall ſinne being repreſſed: *For the dead bite not.* 2. Becauſe Mortification is not wrought without griefe and lamenting. *The fleſh rebelleth againſt the ſpirit*: and for this cauſe Mortification is alſo called a crucifying of the fleſh. *They that are Chriſts, have crucified the fleſh, with the affections and the luſts thereof.* 3. Becauſe it is a flight, or ceaſing from ſinne. Neither is it ſimply called *mortification*, but *the mortification of the old man*; becauſe by it, not mans ſubſtance, but ſinne in man is deſtroyed. The words (*Old man*) are alſo added for diſtinctions ſake between the repentance of the godly and ungodly. For in them not *the man*, but *the old man*; and in theſe, not *the old man*, but *the man* is deſtroyed. *The quickning of the new man is a true joy in God through Chriſt, and an earneſt and ready deſire of ordering our life after Gods will, and exerciſing all good workes.* It comprehendeth three things, which are contrary unto mortification: 1. *The knowledge of Gods mercy, and the applying thereof in Chriſt.* 2. *A joyfulneſſe thence ariſing*, which is for that God is pleaſed through Chriſt, and for that new obedience is begun, and ſhall be perfected. 3. *An ardent or earneſt endeavour and purpoſe to ſinne no more, ariſing from thankefulneſſe: and (becauſe wee rejoyce that wee have God appeaſed and pacified towards us) a deſire alſo of righteouſneſſe, and of retaining Gods love and favour.* The ardent deſire of *not ſinning*, and alſo of *righteouſneſſe*, & of retaining Gods love and favour, is new obedience it ſelfe; according to thoſe ſayings: *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. The Kingdome of God is righteouſneſſe, and peace, and joy in the holy Ghoſt. I dwell with him that is of a con-*

Rom. 6. 6. Galat. 5. 17. Galat. 5. 24.

Three parts of this quickning.

Rom. 5. 1. & 14. 17. Eſay 57. 15.

trite and humble spirit, to revive the spirit of the humble, and to give life to them that
Rom.6.11. *are of a contrite heart. Likewise, thinke ye also, that ye are dead to sinne, but are alive to*
Galat.2.20. *God in Jesus Christ our Lord. Thus I live, yet not I now, but Christ liveth in me: and in that that I now live in the flesh, I live by the faith in the Son of God, who hath loved me, and given himselfe for mee.* The latter part of Conversion is called *Quickning*: 1. Because, as a living man doth the actions of one that liveth; so quickning is a kindling of a new light in the understanding, and a begetting of new qualities and motions in the will and heart of man; whence issueth a new life, & new operations. 2. Because of that joy which the converted have in God through Christ, which is a most pleasant thing. The cause, *through Christ*, is added, because we cannot rejoyce in God, except hee bee appeased and pacified with us: but hee is not at peace with us, but through Christ; therefore we cannot joy in God but through Christ.

Why this latter part of Conversion is called quickning.
1
2

Eyther part of Conversion springeth from Faith. The reason is, because no man can hate sinne, and draw nigh unto God, except hee love God; and no man loveth God, except he be indowed with faith. Whereas then in neither part there is expresse mention made of faith, the cause hereof is not, in that faith is excluded from Conversion; but because it is presupposed in the whole doctrine of Conversion and Thankfulnesse, as a cause is presupposed where his effect is defined. Object. *Faith bringeth forth joy: Therefore not griefe and mortification.* Answ. It were no absurdity to averre, that *the same cause produceth diverse effects in a diverse kinde of causing, and in diverse respects.* So then faith causeth griefe, not *of it selfe*, but by some occasion of accident, which is sinne, whereby wee offend God, so bountifull a Father. It effecteth joy *by its own intent*, because it assureth us of Gods fatherly will towards us through Christ. Repl. *The preaching of the Law goeth before faith, seeing that the preaching of repentance hath his beginning from the Law. But the preaching of the Law worketh griefe and wrath: Therefore there is some griefe before faith.* Answ. I grant there is some griefe before faith; but no such, as may be part of Conversion. For the griefe of the wicked, which is before and without faith, is rather an averting from God, than a converting unto him: which being quite contrary, neither partly, nor wholly agree. But contrition and griefe in the Elect, is a certaine preparation to repentance and conversion, as hath been already said.

See Cal. Institut. lib 3. cap.3. Paragraph.2.

4. *What are the causes of Conversion.*

I
The holy Ghost the principall efficient. Jerem.31.18. Lament.5.21. Acts 5.31.

THe *principall efficient* cause of our conversion is God himselfe, even the holy Ghost. Hence is it, that the Saints begge of God to convert them; and repentance is in divers places of Scripture called *the gift of God. Convert thou me, and I shall be converted: for thou art the Lord my God. Turne thou us unto thee, O Lord, and we shall be turned. Him hath God lift up with his right hand, to bee a Prince and a Saviour, to give repentance to Israel, and forgivenesse of sins.* Whence is collected a notable argument for proofe of Christs Divinity; seeing it is the property of God only to give repentance and remission of sins. *Then hath God also to the Gentiles granted repentance unto life. If God at any time will give them repentance, that they may know the truth, and that they may come to amendment, out of the snare of the Divell.*

Acts 11.18. 2 Tim.2.25.

II
The instrumentall causes. 1. The Law. 2. The Gospel. Rom.3.20.

The *instrumentall* causes or meanes are; 1. The Law. 2. The Gospel. 3. After the doctrine of the Gospel hath been preached, againe the doctrine of the Law. For the preaching of the Law goeth before, preparing us to the preaching of the Gospel: because, *Without the Law there is no knowledge of sinne*: and therefore no griefe or sorrow for sinne. Afterwards followeth the preaching of the Gospel, raising up contrite hearts, with a confidence of Gods mercy through Christ. For without this preaching there is no faith, and without faith there is no love of God; and consequently, no conversion unto God. After the preaching of the Gospel, againe followeth in the Church the preaching of the Law, that it may bee the squire of our thankfulnesse, and course of life. The Law then goeth before conversion, and followeth after the same. It goeth before it, to stirre up a knowledge of sin, and griefe for the same: It followeth, that unto the converted it may bee a rule of their life.

Hereof

Hereof it is, that the Prophets doe firſt accuſe ſinne, threaten puniſhments, and exhort to repentance; and then afterwards comfort and promiſe: and laſtly, exhort againe, and lay downe unto them the duties of piety and godlineſſe. Such was John Baptiſts preaching. So then the preaching of repentance comprehendeth the Law and the Goſpel, though in effecting converſion the offices of both be diſtinct. The *next inſtrumentall and internall* cauſe of converſion is faith: becauſe without faith there is no love of God; and except we know what the will of God towards us is, is namely, that he will remit unto us our ſinnes by and for Chriſt, converſion will never bee begun in us, neyther in reſpect of the firſt part thereof, which is *Mortification*: neyther in reſpect of the ſecond part, which is *Quickning*: for *by faith are the hearts of men purified.* Without faith there is no true joy in God; neither can wee without faith love God: and, *Whatſoever is not of faith, is ſinne.* All good workes flow from faith, as from their fountaine. *Wee being juſtified by faith, have peace with God.* 3. Faith. Acts 15.9. Rom. 14.23.

The *furthering cauſes* of converſion are; The croſſe and chaſtiſements: whether our owne or others; alſo the puniſhments, benefits, and examples of others. *Thou haſt corrected mee, &c.* The *ſubject* or matter, wherein converſion is placed, is the will, minde, heart, and all mans affections, wherein there is an alteration by means of converſion. The *forme* of converſion is converſion it ſelfe, with all the properties and circumſtances thereof, which are: 1. In the minde and underſtanding, a right judgement concerning God, his will, and workes. 2. In the will, an earneſt and ready deſire and purpoſe of avoiding our former fals, and a declining of Gods diſpleaſure; with a reſolution to obey God according to all his commandements. 3. In the heart new motions, with good and reformed affections conformable with Gods Law. 4. Uprightneſſe in our outward actions and whole courſe of life, with obedience begun after Gods Law. III. The helping cauſes. Jerem. 31.8. Pſal 119.71. Matth. 5.16. IIII. The materiall cauſe. The forme of converſion.

The *Object* of converſion is; 1. *Sinne*, or diſobedience, which is the thing *from* which we are converted. 2. *Righteouſneſſe*, or new obedience, which is the thing *whereunto* we are converted. *The chiefe finall cauſe of converſion* is Gods glory: the next and ſubordinate end is our good, even our bleſſedneſſe and fruition of everlaſting life. There is another end alſo of converſion, leſſe principall, to wit, the converſion of others. To this place of converſion belong thoſe queſtions of Pelagianiſme: *Whether a man be able to convert himſelfe without the grace of Gods ſpirit*: and, *Whether by free-will a man be able to prepare himſelfe unto the receit of grace.* The Object. The finall cauſes. Luke 22.31. Matth 5.16.

The former was maintained by Pelagius, contrary to theſe expreſſe teſtimonies of Scripture. *Turne thou mee, and I ſhall be turned. God worketh in us both the will and the deed. An evill tree cannot bring forth good fruit.* The later the Schoolemen, and the Papiſts at this day defend, contrary to the ſame words of Scripture, and contrary to that direct proofe againſt their opinion: *No man commeth unto mee, except my Father draw him.* Thomas Aquinas attributeth preparation unto free-will, but not converſion. Now this preparation hee thus coloureth, that it is indeed *a furtherance to the habituall grace of converſion, but yet through the free aſſiſtance of God, moving us inwardly.* Vid. Sum. Theolog. Partis primæ parte ſecunda quæſt. 109. Art. 6.

5. *What are the effects of mans converſion.*

THe effects of Converſion are; 1. A true and ardent love of God and our neighbour. 2. An earneſt deſire to obey God, according to all his commandements, without exception. 3. All good workes, even our whole new obedience. 4. A deſire of converting others, and re-calling them into the way of ſalvation. In a word, the fruits of true repentance are all the duties of piety towards God, and charity towards our neighbour. Vid. Cal. Inſtitut. lib. 3. cap. 3. Paragraph. 16.

6. *Whether mans converſion be perfect in this life.*

OUr converſion unto God is never perfected and accompliſhed in this life, but is here in perpetuall motion, untill it attaine unto perfection in the life

1 Cor.13.9. Phil.19.12. Rom.7.2. Mat.6.10. Rom.8. Galat.5. to come. *Wee know in part.* Hereunto beare witnesse all the complaints and prayers of the Saints: *Cleanse thou mee from my secret faults. O wretched man that I am, who shall deliver mee? &c. Forgive us our trespasses.* The wrestlings also and conflicts between the flesh and the spirit in the converted, testifie hereof: *The flesh lusteth against the spirit.* The exhortations also of the Prophets and Apostles, that the converted should yet bee more converted, confirme this position: *Revel.22.11. He that is righteous, &c.* We may thus make evident demonstrance hereof. *Neither the mortification of the flesh, nor the quickning of the spirit is absolute and perfect in the Saints in this life: Therefore mans whole conversion cannot be absolute and perfect.* Concerning the imperfection of man in *the mortification of the flesh*, there can bee no question or doubt thereof, it is so apparent; because the Saints of God doe not onely continually wrestle with the concupiscence of the flesh, but oftentimes also yeeld and give over in the conflict: oftentimes they sinne and slip, and displease God; though they defend not their sinnes, but detest, bewaile, and study and endeavour more and more to shunne and avoide them. Touching mans imperfection in *the quickning of the spirit*, the same combate giveth testimony: and verily, sith our knowledge is but in part onely, the renuing of our will and heart is even such; for our will followeth our knowledge.

Both parts of conversion are imperfect in this life.

Two causes of this imperfection in man.

1

Rom.7.18,19.

2

Now there are two evident causes why the will of the converted tendeth imperfectly to good in this life: 1. Because the renewing of our nature in this life is never made perfect, eyther concerning our knowledge of God, or concerning our inclination to obey God: whereof Saint Pauls onely complaint maketh sufficient proofe: *I know that in mee, that is, in my flesh, dwelleth no good thing.* 2. Because the converted are not alwayes ruled by the holy Ghost, but sometimes forsaken by God for a season, eyther to examine and try them, or to chastise and humble them: notwithstanding at length they are re-called to repentance, so that they perish not. *I beleeve Lord, Lord helpe mine unbeliefe.* But the causes why God finisheth not, as hee might, mans conversion in this life, are these: 1. That his Saints may bee humbled, exercised in faith, patience, prayers, and skirmishing with the flesh, and not wexe proud with an opinion of perfection, but daily pray; *Enter not into judgement with thy servant, O Lord. Forgive us our trespasses.* 2. That they may more and more goe forward unto perfection, and covet it more earnestly. 3. That contemning this world, they may the more aspire and hasten to the heavenly life; as knowing that their perfection is reserved untill then. *Set your affections on things which are above. Your life is hid with Christ in God. Mortifie therefore your members, which are on the earth. It doth not appeare what wee shall be: and wee know that when hee shall appeare, wee shall bee like him.* Of this imperfection Calvin hath a notable saying: *This reparation or restoring* (saith hee) *is not finished in one moment, day, or yeere; but God, by continuall, and sometimes slow proceedings, abolisheth the corruption of the flesh in his Elect: hee cleanseth them from their filth, and consecrateth them temples unto himselfe, by renuing, according unto true purity, all their senses, that they may exercise themselves in repentance their whole life time: and they know, that of this warfare there is no end, but in death.* You may to this purpose reade the Sections immediately following, as farre as to the fifteenth, in which the whole disputation, touching the remnants of sinne in the Saints, is learnedly maintained against the Cathari and Anabaptists.

Marke 9.24. The causes why God suffereth this imperfection to be in man.

Psal.143. Matth.6.12.

Colos.3.2,3,4. 1 John.3.2.

Instit. lib.3. parag.9.

7. *In what the conversion of the godly differeth from the repentance of the wicked.*

THe name of Repentance is attributed as well to the wicked, as to the godly, because they both agree in some things; to wit, in the *knowledge* of sinne, and the *griefe* for sinne: but in the rest there is great difference: 1. *In the impulsive cause of repentance, which is griefe.* The wicked are grieved onely for the punishment and torment insuing, not for that they offend and displease God. So was Caine grieved onely in respect of his punishment. *My iniquity* (that is, the punish-

1. Their griefe is diverse.

Genes.4.13.

punishment of my iniquity) *is greater than I can beare. Behold, thou hast cast mee out this day from the earth.* Now the godly hate indeed the punishment, but they are grieved especially for that God is offended, and for their sinne. So David; *Against thee, against thee onely have I sinned: my sinne is ever before mee.* The good hate to sinne, for the love they beare to vertue, the wicked for the feare they stand in of punishment. So in Peter was a sorrow and griefe, for that he had offended God: in Judas for his torment insuing, not for the sinne it selfe. This difference hath the Heathen Poet Horace described in this his Poem: Psal 51.4.

The good avoide offence for vertues sake:
The wicked to abstaine base feare doth make. Horat lib.1. Epist.16.

2. *In the cause*, which breedeth repentance in both. The wicked repent, by reason of a despaire, distrust, and diffidency; so that they runne more and more into desperation, murmuring, and hatred against God. But the godly repent, by reason of faith, and a confidence which they have of the grace of God, and reconciliation through Christ. 2. The cause of their griefe is diverse.

3. *In the forme* and manner of their repentance. For the repentance of the godly is a returning unto God from the Divell, from their sinnes, and from their old nature; because they doe not onely grieve, but also comfort and erect themselves againe by confidence in the Mediatour; they trust in God, and rejoyce in him, and relye on him with David: *Purge mee with Hyssope, and I shall bee cleane.* The repentance of the wicked is a back-sliding from God unto the Divell, a hatred of God, a flight from him, and a murmuring or repining against him, and a beginning of desperation. 3. The manner of their repentance is diverse.

4. *In the effect*, which their repentance worketh in them. In the wicked new obedience doth not follow repentance; but they goe forward in their sinnes, and returne to their vomit, though they counterfeit repentance for a time, as Achab did. They are mortified indeed themselves, and quite destroyed; but the old corruption of their nature, that is, sinne is not crucified in them; and how much the more they give themselves to repentance, so much the more is in them a hatred of God, murmuring, flying, and turning away from God, and an approaching unto the Divell: But in the godly new obedience followeth and accompanieth repentance; and how much the more they repent, so much the more dyeth the old man in them, and the study and desire of righteousnesse and living well, is in them so much the more increased. 4. The effect of their griefe is diverse.

Quest. 91. *What are good workes?*

Answ. Those onely which are done by a true faith [a], according to Gods law [b], and are referred onely to his glory [c]: and not those which are imagined by us, as seeming to us to be right and good, or which are delivered and commanded by men [d].

a Rom.14.23.
b Levit.18.4. 1 Sam.15.22. Ephes.2.10.
c 1 Cor.10.31.
d Ezek.20.18,19. Esay 29.13. Matthew 15.7,8.

The Explication.

UNder this question is contained the Doctrine of good workes; the chiefe questions whereof are:

1. *What*

1. *What good workes are.*
2. *How they may be done.*
3. *Whether the workes of Saints bee pure and perfectly good.*
4. *How our workes, though not perfectly good, please God.*
5. *Why we are to doe good workes.*
6. *Whether good workes merit any thing in the sight of God.*

1. *What good workes are.*

GOod workes are such as are done according to the prescript rule of Gods Law, with a true faith, to the glory of God onely. Three things are here to bee considered. 1. The conditions and circumstances required for the making a good worke. 2. The difference between the works of the regenerate and the unregenerate. 3. In what sort the morall workes of the wicked are sins.

Three things required to a good worke.

1. That a worke which we doe, may be good and acceptable to God, these conditions are required necessarily unto it; 1. *That it bee commanded of God. In vaine they worship mee, teaching for doctrines mens precepts.* No creature hath the right, or wisedome and understanding, to institute and ordaine the worship of God. But good workes (we speak of morall good) and the worship of God are all one. Now *morall good is far different from naturall good*, inasmuch as all actions, as they are actions, even those of the wicked, are good *naturally*, that is, they are some-thing framed by God in nature: but all actions are not good *morally*, that is, agreeing with the justice of God. And thus is excluded by this condition all will-worship, and that coyned device of good intentions, when as namely men doe evill things, that good things may come thereof. Likewise, when they devise and imagine workes, which they thrust upon God in stead of worship. Neither doth it suffice, if a work be *not evill*, or *not forbidden*, but it must also be commanded, if it shall serve for Gods worship: according to the Scripture: *Obedience is better than sacrifice. Ye shall walke in my statutes.*

1. Gods commandement. Mat. 15.9.

How morall and naturall good differ.

1 Sam. 15.22. Ezek. 20.19. Mat. 15.9. Esay 29.13.

But you will say: Object. *Things of indifferencie* (that is, things in themselves neither good nor evill, and such as may by done or left undone by men at their pleasure) *are not commanded of God, and yet many of them please God. Anſ.* They please him, not of their owne nature, but by accident, inasmuch as they are contained under the *generall* of love, that is, they are done in respect and regard of charity, and to avoyd offence, and to further the salvation of the weaker brethren. For in this regard they are *in generall*, though not in speciall, commanded by God. 2. *That the worke have his originall from a true faith*, which faith must bee grounded and depending on the merit and intercession of the Mediatour, and by which thou maiest know both thy person, and thy worke to be accepted of God for the Mediatours sake. For to doe any thing with a true faith, is; 1. That the person who is the Agent, beleeve that hee is aceptable to God for Christs satisfaction. 2. That the obedience it selfe pleaseth God, both because it is commanded by him, and also because the imperfection thereof is accepted of God through Christs satisfaction, for which the person is accepted. *Without faith it is impossible for any man to please God.* Neither is such a faith here sufficient, which assureth thee that God will this, or that this worke is commanded of God: For then the wicked also should doe that which God will, with a true faith. A true and justifying faith therefore stretcheth further, as both comprehending historicall faith, and also (which is the chiefest thing) applying the promise of the Gospel unto us. Of this true faith are these things spoken: *Whatsoever is not of faith is sinne. Without faith it is impossible to please God.* And the reasons of both these sayings, are not obscure: because without faith there is no love of God; and so consequently no love of our neighbour. And whatsoever worke ariseth not from the love of God, is hypocrisie; yea a reproach and contempt of God. For hee which dareth to doe any thing, whether it bee acceptable to God or no, despiseth God and dishonoureth him. Neither can there bee a good conscience without faith: and that which is not done with a good conscience, cannot please God.

2. True Faith.

What it is to doe any thing with true faith.

Rom. 14.23. Heb. 11.6.

3. It is required, *that this worke bee referred principally to the glory of God onely, and to his honour.* Now honour comprehendeth love, reverence, obedience, and thankfulnesse.

3. A referring of them principally to Gods glory.

fulneſſe. Therefore to doe any thing to Gods glory, is ſo to doe it, that wee may teſtifie thereby our love, reverence, and obedience towards God, and that by way of thankfulneſſe for benefits received. Hereunto muſt our workes principally bee referred, if wee will that they bee good and acceptable to God; namely, to Gods glory, not to our glory and profit. Otherwiſe they ſhall proceede from the love of our ſelves, not from the love of God. When as thou doeſt any thing, thou muſt not heed or care what men ſpeake, whether they praiſe thee or no; ſo that thou know that it pleaſeth God: according to the ſaying of the Apoſtle; *Doe all things to Gods glory.* 1 Cor. 10. 31. But yet true glory wee may lawfully deſire and ſeeke for: according to that, *Let your light ſo ſhine before men, that they may ſee your good workes.* Matth. 5. 16. Briefely, in good workes *faith* is required; becauſe except, wee bee certainely perſwaded that they are acceptable unto God, they are done with a contempt of God. *The commandement* is required, becauſe faith hath an eye unto the word: wherefore ſeeing there is no faith beſides the word, there can be no good works alſo beſides the ſame word. Laſtly, it is required that they be done *to the glory of God*; becauſe if they be attempted with a deſire of our owne glory or profit, they cannot pleaſe God. By theſe former conditions all theſe workes are excluded; 1. *Which are ſins in themſelves*, and repugnant unto Gods law, and his will revealed in the word. 2. *Which indeed are not repugnant unto the law*, neither in themſelves good or evill; but which may yet by an *accident* be made good or evill. Works not repugnant unto the law are made evill or ſins by accident, when as they, being not commanded of God, but impoſed by men, are done, with an opinion of worſhipping God therein, or with the offence of our neighbour. Theſe kind of works faile in theſe two former conditions of good works. 3. *Which are good in themſelves, and commanded by God, but yet are made ſins by accident, in that they are unlawfully done*, as not ariſing from thoſe lawfull cauſes, by which the doers of them ſhould be moved to them, & which in doing, they ſhould reſpect; that is, they are not done by faith, neither to this end chiefly, that God might therein bee honoured. Theſe kind of works faile in the two latter conditions of good works.

Three ſorts of workes failing in the former conditions.

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2. *The works of the regenerate and unregenerate differ*, in that the good works of the regenerate are done after all the conditions before ſpecified: but the good works of the unregenerate, though they bee commanded by God, yet, 1. *They proceed not of faith.* 2. *Are not joyned with an inward obedience*, and therefore are done diſſemblingly, and are meere hypocriſie. 3. *As they proceed not of the right cauſe, that is, of faith; ſo are they not referred to the chiefe end, which is Gods glory.* Therefore they deſerve not the name of good works.

3. This difference which appeareth in the works of the godly and the wicked, confirmeth alſo that *the morall works of the wicked are ſins*, though yet not ſuch ſinnes, as thoſe are, which in their own nature are repugnant unto Gods law. For theſe are ſins *by themſelves*, and *in their own kind*: but thoſe other are ſins only *by an accident*, namely, by reaſon of defect, becauſe they neither come of faith, neither are done for Gods glory. Wherefore this conſequence is not of force: *All the works of the wicked and Paynims are ſins. Therefore they are all to be eſchued.* For the defects only are to be eſchued, not the works.

A Table of the kinds of good works.

- Of good works ſome are
  - 1. *Truely good*, which according unto the deſcription of good workes are done,
    - 1. *By Gods commandement.*
    - 2. *Of Faith.*
    - 3. *To Gods glory.*

    and theſe are
    - 1. *Perfect*: as are the workes of Angels, and mans workes were before the fall, and ſhall be in the life to come.
    - 2. *Unperfect*: as are the workes of the regenerate in this life.
  - 2. *Apparently good*, ſuch as are indeed commanded by
    - 1. God; and are in their kinde good, but evill by accident becauſe they are not performed on that manner, and to that end which they ſhould.
    - 2. Men for religions ſake; as traditions, advertiſements, and precepts of Phariſees and Papiſts: Matth. 15. *In vain they worſhip me, &c.*

2. How good workes may be done.

Against the Pelagians & Papists.

THis question must bee unfolded and plainely expressed, because of the Pelagians, who attributed good workes even to the unregenerate: and because of the semi-Pelagian Papists, who have coyned *preparative workes of free-will*. Good works may bee done, through the grace or assistance of the holy Ghost onely, *and that by the regenerate onely*, whose heart is truely regenerated of the holy Ghost by the faith of the Gospel; and that not onely in their first conversion and regeneration, but also by the perpetuall and continuall government of the holy Ghost, who both worketh in them an acknowledgement of sinne, faith, a desire of new obedience: and also doth daily more and more encrease & confirme the same gifts in them. Unto this doctrine S. Jerome also consenteth: *Let him be accursed* (saith he) *who affirmeth the law to be possible without the grace of the holy Ghost*. Wherfore out of this doctrine we learn, that men not as yet regenerated are able to do no good, & that even the holiest men sin also, except the benefits and blessings of regeneration bee continued. This wee may see in Peter, and David. Without regeneration no one part of a good worke can bee so much as begunne, because wee are by nature evill, and dead in our sinnes: *All our righteousnesse is as the cloth of a menstruous woman*. In which saying also the Prophet comprehendeth himselfe, and even the holiest among men. If in the Saints themselves nought else but sinne is found before God, what then in the unregenerate? What these are able to performe, wee see in the Epistle to the Romanes, in the two first chapters.

Mat 7.15. Ephes 2.1. Esay 6.6.

Now as by our selves we are not able to beginne good workes; so neither are we our selves able to accomplish any good workes: *An evill tree cannot bring forth good fruit. Can the Blacke-Moore change his skin? or the Leopard his spots? then may yee also bee good, that are accustomed to doe evill. Without mee can yee doe nothing. It is God which worketh in you both the will and the deed, even of his good pleasure*. Without imputed righteousnesse, we are all in the sight of God, abomination, filth, and dung. But the righteousnesse of Christ is not imputed unto us before our conversion. Therfore it is impossible before our conversion, that either our selves or our workes should please God. Faith is the cause of good workes. Faith commeth from God. Therefore the effect also shall come from God, neither shall it goe before the cause: and therefore good works cannot be before our conversion.

Matth 7.18. Jereh.13.23. John 15.5. Phil 2.13.

An answer to the Papists question touching preparative workes.

Here notwithstanding some demand of us, whether there bee no *preparative* works? *Ans.* If they meane by *preparative* works, such workes as are unto us occasion of repentance, or which God useth to worke in us repentance; such as are externall civill demeanour, and a life led according unto the Law, hearing, reading, and meditation of the word; yea, oftentimes the crosse, and afflictions: wee may grant that there are some *preparative* works of this kind. But if by *preparative* works they understand works before conversion, due according to the Law, whereby, as by mans good endeavour, God is allured and incited to impart on the workers true conversion, and other his benefits and graces; wee utterly deny that there are any such: because, according to Saint Pauls rule, *Whatsoever is not of faith is sinne*. The Papists terme these workes *merits of congruity*: that is, such as in themselves indeed are imperfect, and deserve nothing; yet such they are, that for them it may seeme meete to the mercy of God to bestow on men conversion and life eternall. But true it is that Paul saith, *God hath mercy on whom hee will*, not one them who deserve mercy. For no man deserveth ought of God but plagues and punishments. *When ye have done all those things which are commanded you, say, Wee are unprofitable servants, wee have done that which was our duty to doe*.

Rom.14.23. The Papists merit of congruity.

Rom.9.18. Luke 17.10.

3. Whether the works of the Saints be perfectly good.

THe works of the Saints are not perfectly good or pure in this life: 1. *Because the Saints, which doe good workes, doe many things which are sinnes in themselves*, for which they are guilty before God, and deserve to bee cast out into everlasting paines,

paines. *Cursed be he that abideth not in all.* Yea, the holiest men do many evill works, commit many sinnes and acts which are evill in themselves. Such was the sinne of Peter, thrice denying Christ: and of David, murthering Urias, committing adultery, willing to cover it, and numbering the people. 2. *Because they omit many good things, which they should doe according to the Law.* 3. *Because there is not that degree of goodnesse in those workes that proceed from the Saints, which ought to bee, and the exactnesse of the Law requireth.* For their good workes are not so pure and good as God requireth. Yea, when the Saints performe most holy works, yet are they not perfect, but have alwaies in this life defects, and are stained with sinnes. For faith, and the love of God and our neighbour, whence good workes flow, are imperfect in us in this life. The effect then shall not be perfect, because the cause is not perfect. For we doe not perfectly know and love God and our neighbour: and therefore neither do we so cheerfully, and perfectly, as we ought, performe these works unto God and our neighbour. *I see another law in my members rebelling against the law of my minde.* And this is the cause why the works of the godly cannot stand in the judgement of God. Seeing then all our workes are imperfect, let us acknowledge and bewaile our defects and infirmities, and so much the more hasten unto perfection.

A refutation of works of supererogation.

Hence it is apparent, that that device of the Monkes *touching works of supererogation* is a wicked doctrine, which they feigne to be works undue to God and the Law, when men performe more than they ought. O blasphemous opinion against that of Christ, *When yee have done all, &c.* Object. 1. *If thou * spendest any more, &c. Therefore there are workes of supererogation.* *Anſ.* In Parables and similitudes opinions may not be grounded on every circumstance and particle, seeing that which is like is not altogether the same. The Samaritane saith: *If thou spendest any more:* not on God, but on the sicke man. Object. 2. *I give mine advice saith Saint Paul, speaking of Virgins, concerning whom he had no commandement from the Lord: wherefore advice may be given of doing more works than are commanded.* *Anſ.* I give my advice, to wit, that I thinke it *profitable* and commodious for this life, but not *meritorious* of life eternall. Object. *If thou wilt be perfect, goe and sell all that thou hast. Therefore there bee some exhortations, which being put in practise, give perfection.* *Anſ.* This is but a speciall commandement, wherby the proud young man is called unto humility, and to the love of his neighbour, and to the office of an Apostleship in Jurie; and Christ requireth not *supererogation* at his hands, but *perfection:* and that also he requireth, onely to cause him to understand how farre off he is from it.

Luke 10.35.
* Supererogavit.

1 Cor. 7.25.

Matth. 19.21.

4. *How our works, though not perfectly good, please God.*

IF our workes were not acceptable unto God, they should in vaine be performed. Wee must therefore know how they please him. Whereas then they are in themselves imperfect, and many waies defiled, they cannot of themselves please God, by reason of the exactnesse of justice which is in God. Howbeit they are acceptable unto him in Christ the Mediatour through faith, that is, for the merit and satisfaction of Christ, imputed unto us by faith, and for his intercession with the Father for us. For as we our selves please God, not in our selves, but in his Sonne: So also our workes, being imperfect and defiled in themselves, yet are accepted of God for the righteousnesse of his Sonne; wherewith, whatsoever is imperfect and uncleane in them is covered, so that it commeth not into Gods sight. The *person* who is the Agent of good workes, must first bee acceptable to God, and then the workes please him. Otherwise, the very best workes of any man, without faith are not gratefull unto God, but are an abomination unto him, because they are nothing but hypocrisie. And the workes of the person which pleaseth God, so please God, as the person himselfe doth. Now the person pleaseth God for the Mediatours sake; that is, by the imputation of the righteousnesse, and sanctification or satisfaction of Christ, being clad therewith as with a garment before God: and therefore the workes also of the person are for the Mediatours sake pleasing and acceptable unto God. God doth not examine our imperfect justice and our workes, as they are in themselves,

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according to the ſtrict rigour of the Law, according to which he ſhould rather condemne them; but regardeth and conſidereth them in his Sonne. Hence is it that God
Gen. 4.4. is ſaid to have *had reſpect unto Abel, and to his offering*; to wit, in his Son, in whom
Heb. 11.4. Abel beleeved. Whence Chriſt alſo is called our *High Prieſt*, by whom our workes are offered unto God. He is called alſo the *Altar*, whereon our prayers and workes being put, are pleaſing to God; whereas otherwiſe, they ſhould ſtinke in the ſight of God. Wherefore it followeth, that wee doe as it were ſupply and repaire our want and defect with the perfection of Chriſts ſatisfaction in Gods judgement.
Phil. 3.9. Therefore ſaith Paul: *That I might be found in him, that is, not having mine owne righteouſneſſe, which is in the Law, but that which is of the faith of Chriſt, &c.*

5. *Why we are to doe good workes: and whether they be neceſſary.*

BEfore, in the eighty ſixt queſtion, certaine impulſive cauſes unto good workes were ſpecified and expreſſed, which pertaine unto this place: namely, *Our regeneration*, having a neceſſary coherence with our Juſtification: *Our gratefulneſſe* for our Redemption: *Our glorifying and magnifying of God. The confirmation of our faith and election*; *and our good example unto others*, whereby to winne them unto Chriſt. Theſe weighty cauſes may moſt amply be inlarged, if we reduce them to theſe three *Claſſes* or principall heads: to wit, if we ſay that good works are to be done by us in reſpect, 1. *Of God.* 2. *Of our ſelves.* 3. *Of our neighbour.*

I. In reſpect of God: & that, 1. Becauſe of the commandement.
Mat. 5.16. John 15.12. Rom. 6.18. 1 Theſ. 4.3.

I. *In reſpect of God* they are to be done: 1. Becauſe of the commandement of God: *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heaven.* God requireth the beginning of obedience in this life, and the perfection thereof in the life to come. Wherefore we are neceſſarily to give our ſelves to good works, that we may performe due obedience unto God, who requireth it of us. *This is my commandement that ye love one another. Being made free from ſin, ye are made the ſervants of righteouſneſſe. This is the will of God, even your ſanctification.* 2. For the glory of God. For the ſetting forth of Gods glory is the chiefe
2. For Gods glory. end why God commandeth and will have good works to bee done of us, that both by them we may worſhip and magnifie God, and others ſeeing the ſame may glorifie our heavenly Father, like as that ſaying of Chriſt before alledged out of Saint
3. To teſtifie our thankfulneſſe. Matthew doth teach us. 3. Becauſe of that thankfulneſſe which the regenerate owe. It is right and juſt that by whom we are redeemed, and from whom we receive exceeding great benefits, and thoſe of all ſorts, we ſhould alſo love, magnifie, worſhip, reverence him, and declare our love and thankfulneſſe towards him by our good workes and obedience. But God deſerveth all our duties by his benefits, and wee merit not his benefits by any or all our duties: therefore wee owe unto him thankfulneſſe in lieu of them, which is to bee declared in our obedience and good workes.
Rom. 12.1. *I beſeech you brethren by the mercy of God, that you give up your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſerving of God. Ye are made an holy Prieſthood, to offer up ſpirituall ſacrifices, acceptable to God by Jeſus Chriſt.*

II. In reſpect of our ſelves: and that, 1. For confirmation to our ſelves of our faith.
Mat. 7.18. James 1.20. Phil. 1.11.

II. We are to doe good works alſo in reſpect of our ſelves: 1. That by our good works we may make teſtimony of our faith, and may be aſſured thereof. *Every good tree bringeth forth good fruit. That faith which is without works, is dead. Filled with the fruits of righteouſneſſe, which are by Jeſus Chriſt unto the glory and praiſe of God.* Now by our workes wee muſt needs know, that wee have faith, becauſe the effect is not without his cauſe, and we muſt know the cauſe by his proper effect. When as therefore we finde not in our ſelves good workes, or new obedience, wee are hypocrites, neither have we faith, but an evill conſcience. For true faith onely (which never wanteth all her fruits) bringeth forth, as a fruitfull tree, good works, obedience, and amendment of life: and theſe fruits likewiſe diſcerne and diſtinguiſh true
2. For our aſſurance of remiſſion of ſinnes. faith from hiſtoricall, & temporarie faith, and ſo alſo from hypocriſie. 2. That we may bee aſſured that wee have obtained remiſſion of ſinnes through Chriſt; and are for Chriſts ſake juſtified before God: for juſtification and ſanctification are benefits linked together, which ſo cleave together, and that neceſſarily, as they never can be ſe-
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vered or pulled aſunder. For Chriſt obtained both for us at once; namely, both remiſſion of ſins, and the holy Ghoſt, who ſtirreth up in us by faith the ſtudy and deſire of good workes and new obedience. 3. That we may be aſſured of our Election and Salvation. *Give diligence to make your calling & election ſure.* Theſe proceed from the cauſe next going before. For God hath choſen from everlaſting of his free mercy thoſe only which are juſtified for the merit of his Sonne. *Whom hee predeſtinated, them alſo he called, and them alſo he juſtified.* Therefore wee are aſſured of our Election through Juſtification; and that we have received from Chriſt our Juſtification (which is never given unto the Elect without Sanctification) wee know by faith: And that wee have faith, wee perceive by the workes of faith, true obedience, and true converſion. 4. *That by good works our faith may be exerciſed, cheriſhed, ſtrengthened, and advanced.* For they, who give themſelves over to corrupt luſts againſt their conſcience, in them faith cannot be; and therefore neither a good conſcience, neither a confidence and truſt in God, as being appeaſed and favourable unto them. For wee have through faith onely a feeling of Gods favour towards us, and a good conſcience. *If ye live after the fleſh, ye ſhall die. I put thee in remembrance, that thou ſtirre up the gift of God which is in thee, by the putting on of my hands.* 5. That by good workes wee may ſhew forth and grace our life, profeſſion, and calling. *I pray you, that ye walke worthy of the vocation wherewith ye are called.* 6. That wee may eſcape temporall and eternall puniſhments. *Every tree that bringeth not forth good fruit, is cut downe and caſt into the fire. If yee live according to the fleſh, ye ſhall die. Thou with rebukes doeſt chaſten man for ſin.* 7. That we may obtain at Gods hands corporall and ſpirituall rewards: which, according to the promiſe, accompany good works. *Godlineſſe is profitable unto all things, &c.* For except God would have the hope of rewards, and the feare of puniſhments, to bee motive cauſes unto good workes, hee would not uſe them in admonitions, promiſes, and comminations.

3. For our aſſurance of our Election. 2 Pet. 1. 10.
Rom 8 30.
4. For exerciſe of our faith.
Rom. 3 13. 2 Tim. 1. 6.
5. To grace our calling. Ephes. 4. 1.
6. For avoiding of puniſhments. Matth. 7. 19. Rom. 8. 13. Pſal 39. 12.
7. To obtaine rewards. 1 Tim. 4. 8.

III. We muſt doe good works alſo in reſpect of our neighbour: 1. That we may be profitable to our neighbours by our good example, and ſo edifie them. *All things are for your ſakes, that moſt plenteous grace by the thankeſgiving of many may redound to the praiſe of God. That I abide in the fleſh, is more needfull for you.* 2. That offences may be avoided. *Woe be unto that man, by whom offences come. The Name of God is blaſphemed among the Gentiles through you.* 3. That wee may winne unbeleevers, and by our words and deeds, and example convert them unto Chriſt. *When thou art converted, ſtrengthen thy brethren.*

III.
In reſpect of our neighbour: and that,
1. To edifie him by our example, 2 Cor. 4. 15. Phil. 1. 24.
2. To avoide offence. Matth. 18. 7. Rom. 2. 24.
3. To winne the faithleſſe unto Chriſt. Luke 22. 32.

Here the queſtion is moved, *Whether good workes be neceſſary to ſalvation.* Some have defended ſimply and peremptorily, that they are *neceſſary* thereunto; others on the contrary have maintained ſtifly, that good workes are *pernicious* to ſalvation. Both formes of ſpeech are ambiguous and ſcandalous, eſpecially the latter; which ſeemeth to condemne, not onely the *confidence* on good workes, but alſo the *ſtudy and deſire* of performing them. Wherefore the latter is utterly to bee rejected. The former muſt thus bee declared or expounded: That *Good workes are neceſſary to ſalvation, not as a cauſe of our ſalvation, nor as a merit deſerving ſuch a reward, but as a part of ſalvation it ſelfe, or an Antecedent of ſalvation which is to come after, or as a meanes without which we cannot attaine the end.* And after the ſame ſort alſo it may bee ſaid, That *good workes are alſo neceſſary unto juſtice and righteouſneſſe*, or, *unto juſtification*, or, *in them that are to be juſtified*; namely, as a Conſequent following Juſtification, wherewith Regeneration is unſeparably joyned. But yet I would not uſe theſe kindes of ſpeaking: 1. Becauſe they are ambiguous and doubtfull. 2. Becauſe they breed contentions, and adminiſter occaſion of cavilling unto the Adverſaries. 3. Becauſe the Scripture doth not uſe them; which muſt be followed of us in ſpeaking. We may more ſafely ſay, that good workes are neceſſary in them that *are juſtified, and them that are to be ſaved.* To ſay, that they are neceſſary in them who *are to be juſtified*, is an ambiguous kind of ſpeech, ſeeing it may be ſo underſtood, that they are required before Juſtification, and ſo become a cauſe of Juſtification. But Auguſtine hath rightly refuted this opinion, ſaying: *Good works go not before them that are to be juſtified, but follow them that are juſtified.* Hence ariſeth a direct anſwer to this

objection. Object. *That is necessary to salvation, which whosoever have not, they cannot be saved. But they which have no good workes cannot be saved, as it is said in the 87. Question of this Catechisme: Therefore good workes are necessary to salvation.* Ans. We answer by distinguishing the Major proposition. That, without which no man can be saved, is necessary to salvation: that is, eyther *as a part* of salvation, or *as some necessary precedent* of salvation, and so wee grant the conclusion: but *not as a cause or merit* of salvation. If the Major bee thus understood, wee condescend unto it. For good workes are very necessary *to salvation*, or rather *in them that are to bee saved* (for it were better so to speake and avoide ambiguity) as a part of their salvation, and as a precedent thereof, but not as a cause or merit.

6. *Whether good workes merit any thing before God.*

THis sixth question ariseth out of the fifth, as the fourth did out of the third. For when men heare that we receive rewards of God by our workes, they presently conclude, that we merit somewhat by them. Wherefore wee are to know, that good workes indeed are necessary, and therefore are to be done also for the rewards insuing them; but yet *that they merit nothing, no not the least of Gods gifts, either corporall or spirituall.* The reasons hereof are most true, & most evident: 1. Our works are *imperfect*, as well *in parts, as in degrees* of accomplishment. *In parts*; because we omit many things which the law prescribeth: and doe many evill things which it prohibiteth, and alwaies mingle evill with good, as both Scripture and experience testifieth. *The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to the other, so that ye doe not the same things that ye would.* Now imperfect workes, not only merit nothing, but are also condemned in the judgement of God. *Cursed is every one that continueth not in all things, &c.* They are imperfect *in degrees*; because the best workes of the Saints are uncleane, and defiled in Gods sight, seeing they are not done by such as are perfectly regenerate, nor with so great love of God and our neighbour, as the law requireth. The Prophet saith even of good workes: *We have all bin as an uncleane thing, and all our righteousnesse is as filthy clouts.* Paul pronounceth as much of his: *I thinke all things but losse, for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things losse, and do judge them to be dung, that I might winne Christ.* Thus doe the Saints judge and account of their owne righteousnesse and merit. 2. If we doe any good workes, they are not ours, but are belonging to God only, who worketh them in us by his Spirit. *It is God which worketh in you both the will and the deed, even of his good pleasure. What hast thou which thou hast not received?* We are evill trees: if then we doe any good, that must needs come from God only. It is God, which freely maketh us good trees, and which worketh good fruits in us: as it is said; *We are his workmanship, created in Christ Jesus unto good workes, which hee hath prepared, that we should walke in them.* If then we performe any good, it is the gift of God, and not our merit. *Is it not lawfull for mee to doe as I will with mine owne?* Hee must needs bee very impudent, who having received of gift an hundred florens of a rich man, thinketh that he deserveth a thousand moe, by receiving of those hundred; whereas rather he is by this gift received, bound to the rich man, and not the rich man to him. 3. No creature, which doth even the most perfect workes, can thereby merit ought at Gods hand, or binde God unto him, to give any thing of debt, and according to order of justice. The reason hereof doth the Apostle yeeld: *Who hath given him first?* We deserve no more our *preservation*, than wee deserved our *creation*. He did owe nothing unto us when hee created us, so neither now doth he owe us our preservation, neither is he bound to give us any thing: but hee did and doth both, of his owne free will and meere loving kindnesse. Hee receiveth no benefits at our hands. We can bestow no benefits upon our Creatour. Now where there is no benefit, there is no merit. For a merit presupposeth a benefit received. 4. There is no proportion between our workes, which are utterly imperfect, and the excellency of those great blessings and benefits, which the Father giveth us freely in his Sonne. 5. *He that rejoyceth, let him rejoyce in the Lord.* But if wee merit by our workes re-

Our works merit not at Gods hands, 1. Because they are imperfect, and that, 1. In parts. 2. In degrees.

Galat. 5. 17.

Deut. 27. 26.

Esay 64. 6.

Phil. 3. 8.

2. Because they are none of ours, but are wrought by God in us.

Phil. 2. 13. 1 Cor. 4. 7. Ephes. 2. 10.

Matth. 20. 16.

3. Because God is not bound to reward any.

4. Because there is no proportion between our works and Gods rewards.

5. Lest we should glory in our selves.

miſſion of our ſins, man ſhould have in himſelfe whereof to rejoyce, neither ſhould the glory be given to God. *If Abraham were juſtified by his workes, he hath wherein to rejoyce, but not with God.* 6. We are juſt, before we doe good workes. *For ere Eſau and Jacob were borne, and when they had neither done good nor evill, that the purpoſe of God might remaine according to election (not by workes, but by him that calleth) it was ſaid unto her; The elder ſhall ſerve the younger: As it is written, I have loved Jacob, and have hated Eſau.* Wherefore wee are not then juſtified before God, when wee doe good works; but we then doe good works, when we are juſtified. 7. Our good workes are all due. For all creatures owe unto their Creatour worſhip & thankſgiving; ſo that although we ſhould never ſinne, yet can wee not ſufficiently declare and ſhew forth our thankfulneſſe, whereof wee are indebted. *When yee have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants; we have done that which was our duty to doe.*

1 Cor. 1. 13. Rom. 4. 2. 6. Becauſe we are juſtified ere wee doe them. Rom. 9. 11, 12, 13. 7. Becauſe all our good workes are due. Luke 17. 10.

8. The opinion of *merit*, and *juſtification by workes*, impaireth Chriſtian conſolation, diſquieteth the conſcience, and cauſeth men to doubt and deſpaire of their ſalvation. For when they heare the voice of the Law ſounding in their eares, *Curſed is every one that continueth not in all things*; and withall conſider their owne imperfection, they are forthwith convicted in conſcience, that they never performed all things therein exacted. Wherefore they are conſtrained to waver alwaies uncertaine, and to dread the curſe. But faith giveth ſure conſolation and comfort; becauſe it relyeth on the promiſe, which is certaine. *The inheritance is by faith, that it might come by grace, and the promiſe might bee ſure to all the ſeed.* 9. If wee ſhould obtaine righteouſneſſe by our own works, the promiſes ſhould be made voide. *For in Abraham ſhall all the Nations be bleſſed. And Chriſt alſo ſhould have died in vain.* 10. There ſhould not be one and the ſame reaſon and cauſe of our ſalvation, if this doctrine of the merit of workes ſhould bee admitted. Abraham and the Theefe on the Croſſe ſhould have bin otherwiſe juſtified, than we are juſtified. But there is but one way leading to ſalvation. *I am the way, the truth, and the life. There is one Mediatour betweene God and men. There is one Lord, one Faith, one Baptiſme. Jeſus Chriſt yeſterday, and to day, the ſame is alſo for ever. There is given no other name under heaven, whereby wee muſt be ſaved.* Therefore we ſhall not be ſaved by good workes, or for our good workes. 11. Chriſt ſhould not give us full & perfect ſalvation, and ſo neither ſhould he be a perfect Saviour, if ſome thing were as yet required of us, wherby we ſhould be made juſt. For look how much of our merit were added unto his, ſo much ſhould be detracted and ſubducted from his merit. *But Chriſt is our perfect Saviour.* For (as Paul witneſſeth) *God with his glorious grace hath made us accepted in his beloved. By whom we have redemption through his blond, even the forgiveneſſe of ſins, according to his rich grace. By grace ye are ſaved through faith, and that not of your ſelves: it is the gift of God. The blond of Jeſus Chriſt purgeth us from all ſin. There is no ſalvation in any other.* Object. *God calleth thoſe bleſſings, which hee promiſeth to them that doe good workes, rewards and meed. Now meed preſuppoſeth merit: Therefore good works doe merit before God.* Anſ. Amongſt creatures ſometimes it doth, but never with God: becauſe no creature can merit at Gods hands, ſeeing God oweth nought unto any creature. But they are called the rewards or meed of our works in reſpect of God, forasmuch as he recompenceth moſt fully thoſe things which we do: neither yet is that recompence due. For there can come no commodity unto God by us; & therefore God is not bound, no not to make the leaſt recompence. For he ſtandeth no waies in need of our workes; and unto whom they can adde or bring nothing at all, of him doubtleſſe we are not able to merit or deſerve any thing. But there commeth good rather unto our ſelves by good workes. For the good workes which wee doe, are a conformity with God; and therefore are Gods gift, by which gift and benefit we are bound unto God, but not God unto us. Wherefore it is no leſſe abſurd to ſay, that wee merit ſalvation at Gods hands by good workes, than if one ſhould ſay; Thou haſt given mee an hundred florens: Therefore thou oughteſt alſo to give mee a thouſand florens. Howbeit, God injoyneth us good workes, and promiſeth free recompence to them that doe them, as a father promiſeth rewards unto his ſons.

8. The opinion of merit weakneth conſolation. Galat. 3. 10. Rom. 4. 16.

9. Becauſe then Chriſt had dyed in vaine. Galat. 2. 21.

10. Becauſe then we ſhould be otherwiſe juſtified than the Fathers of the old Church. John 14. 6. 1 Tim. 2. 5. Ephe. 4. 5. Hebr. 13. 8. Act. 4. 12.

11. Becauſe then Chriſt were not a perfect Saviour.

Ephe. 1. 6, 7. & 2. 8. 1 John 1. 7. Act. 2. 12.

On The 34. Sabbath.

Queſt. 92. *Which is the Law of God?*

Anſw. God ſpake all theſe words [a].

a Exod. 20. 1. Deut. 5, 6.

1. I am the Lord thy God, which hath brought thee out of Egypt, out of the houſe of bondage, thou ſhalt have no other Gods in my ſight.

2. Thou ſhalt make to thee no graven Image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſite the ſins of the Fathers upon the Children, unto the third and fourth generation of them that hate mee, and ſhew mercy unto thouſands of them that love mee, and keep my commandements.

3. Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his name in vaine.

4. Remember thou keep holy the Sabbath day: ſixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt doe no manner of workes, thou and thy ſonne, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattell, and thy ſtranger that is within thy gate. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

5. Honour thy father and thy mother, that thy dayes may be long in the Land, which the Lord thy God giveth thee.

6. Thou ſhalt doe no murther.

7. Thou ſhalt not commit adultery.

8. Thou ſhalt not ſteale.

9. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10. Thou ſhalt not covet thy neighbours houſe, nor his wife, nor his ſervant, nor his maide, nor his oxe, nor his aſſe, nor any thing that is his.

The Explication.

Now followeth the Doctrine of the *Law*, which is the Canon and rule of good workes. The chiefe queſtions concerning the Law are:

1. *What the Law is in generall.*
2. *What are the parts of Gods Law.*
3. *How farre the Law is, and is not abrogated by Chriſt.*
4. *In what the Morall Law differeth from the Goſpel.*
5. *How the Decalogue is divided.*
6. *What is the true meaning of the Decalogue, & of every cõmandement thereof.*
7. *How farre forth the Law may be kept of the regenerate.*
8. *What is the uſe of the Law.*

THe firſt foure of theſe queſtions pertaine to this 92. queſtion of Catechiſme: the fifth to the 93. queſtion: the ſixth to the 94. and to the reſt which follow, untill the 114. queſtion: the ſeventh to the 114. queſtion: the eighth to the 115. queſtion of the Catechiſme.

1. *What the Law is in generall.*

THe Latine word *Lex* (which ſignifieth the Law) is derived from *Lego*, which ſignifieth to reade and publiſh; or from *Lego*, which ſignifieth to chooſe. With the

the former derivation agreeth the Hebrew word, with the latter the Greek word. For in the Greeke, the law is called νόμος, which commeth from a word that ſignifieth to divide and diſtribute; and therefore the law is ſo called, becauſe it diſtributeth unto every one proper charges and functions. In Hebrew the law is called *Thorah*, that is, doctrine: becauſe lawes are publiſhed unto all, that every one may learne them. And hereof is it, that the ignorance, or not knowing the law doth not excuſe: nay, rather they, who are ignorant of thoſe lawes which belong unto them, doe even in that very reſpect ſinne, becauſe they are ignorant.

The Law in generall is a ſentence or decree, commanding things that are honeſt, binding creatures indued with reaſon unto obedience, with a promiſe of reward, & commination or threatning of puniſhment. It is *a ſentence commanding things that are honeſt*, otherwiſe it is no law. *It bindeth creatures indued with reaſon:* for the law was not made for them, who are not bound to obedience. *With a promiſe of reward:* The law freely promiſeth bleſſings unto thoſe who performe obedience; becauſe no obedience can be meritorious before God. Object. *But the Goſpel alſo promiſeth freely good things and bleſſings: Therefore the Law differeth from the Goſpel.* Anſw. The Law promiſeth freely after one manner; and the Goſpel after another. The Law promiſeth *freely*, with a condition of *our obedience*. But the Goſpel promiſeth *freely*, without the workes of the Law, with a condition of *faith*, not with a condition of our obedience. Wherefore the Goſpel doth not promiſe bleſſings freely, without all condition, but without ſuch a condition, as wherewith the Law promiſeth bleſſings unto us. *And with a commination or threatning of puniſhment.* Otherwiſe the Law were a vaine and empty ſound, and ſhould effect nothing. Plato ſaith, *A law is aright forme of government, directed to the beſt end by fit meanes, propoſing puniſhments to tranſgreſſors, and rewards to the obedient.* Oftentimes by the word *Law*, the courſe and order of Nature, appointed by God, is improperly ſignified. So we ſay, *The Law*, that is, the order of Nature requireth, that fruit ſpring of a tree. But more improperly doth Saint Paul call originall ſin *the law of ſin*; becauſe as a law it conſtraineth us to ſin.

2. *What are the parts of the Law.*

LAwes are ſome *divine*, and ſome *humane*. *Humane lawes* are they, which being eſtabliſhed by men, doe binde certain men unto certain externall actions, whereof there is no divine commandement or prohibition expreſly, with a promiſe of reward, and commination or threatning of puniſhments corporall and temporall. Theſe Humane lawes are eyther *Civill*, or *Eccleſiaſticall*. *Civill lawes* are ſuch as are made by Magiſtrates, or ſome whole body and corporation, concerning a certaine order of actions to be obſerved in civill government, in bargaines and contracts, in judgements and puniſhments, &c. *Eccleſiaſticall or ceremoniall lawes* are thoſe, which are made by the conſent of the Church, concerning ſome certaine order of actions to be obſerved in the Miniſtery of the Church, which are the limitations of circumſtances, ſerving for the Law of God.

Divine lawes, that is, the lawes of God, partly belong unto Angels, and partly unto men, and partly unto certaine ſpeciall men. And theſe doe not onely binde unto externall actions, but require further, internall or inward qualities, actions, and motions, neither propoſe they corporall and temporall rewards and puniſhments only, but eternall alſo and ſpirituall; and they are the ends, for which humane lawes are made. Divine lawes, are ſome *eternall and unchangeable*, ſome *changeable*, yet ſo, that they can be changed of none but of God himſelfe, who made them.

The parts of the Law of God are in number three; *the Morall, Ceremoniall, and Civill or Judiciall Law.* Three parts of Gods Law.

The Morall Law is a doctrine, agreeing with the eternall and immortall wiſedome and juſtice which is in God, diſcerning things honeſt and diſhoneſt, knowne by nature, and ingendered in reaſonable creatures at the creation, and afterwards often repeated againe and declared by the voice of God by the Miniſtery of Moſes, the Prophets, and Apoſtles, teaching that there is a God, and what he is, and what wee 1. The Morall Law.

ought to doe, and what not to doe, binding all the reasonable creatures to perfect obedience, both internall and externall, promising the favour of God and everlasting life to those which performe perfect obedience, and denouncing the wrath of God and everlasting paines and punishments unto them, who are not perfectly correspondent thereunto, except there be granted remission of sins, and reconciliation for the Son of God the Mediatours sake.

An explication of some clauses in the definition.

Agreeing with the eternall and immortall wisedome.] That this Law is *eternall*, is hereof apparent and manifest; because it remaineth from the beginning unto the end of the world one and the same: and wee therefore were created, and are redeemed by Christ, and are regenerated by the holy Ghost, to observe and keep this law in this life, and in the life to come, to wit, that with all our heart we love God & our neighbour. *I write no new commandement unto you, but an old commandement, which ye have had from the beginning.*

1 John 2.7.

Afterwards often repeated againe.] God repeated the law of nature, which was ingraven in our mindes: 1. Because it was obscured and darkned by the fall. Yea, and many points thereof were wholly blotted out, and altogether lost. 2. Lest the remnant of it, which was yet in mens mindes, should be reputed for a meere opinion without any truth or ground, and so at length be quite extinguished.

2. The Ceremoniall law.

The Ceremoniall, or lawes derived of God by Moses concerning ceremonies, that is, externall solemne actions and gestures, which in the publike worship of God are to be performed, with the due observation of the same circumstances which are prescribed, binding the Jewes untill the comming of the Messias: that they should distinguish this people and the Church from others; and should be signes, symbols, types, or shadowes of spirituall things to bee fulfilled in the New Testament by Christ. That this definition may be understood, we must know, *what ceremonies are:*

What ceremonies are.

to wit, *solemne externall actions*, that is, often to be after the same manner, and with the same circumstances reiterated, *ordained of God, or of men also, to be used in the externall service and worship of God, for order, or signification sake.* But the ceremonies, which are ordained of God, are simply and absolutely *divine worship*. The ceremonies, which are ordained and instituted of men, if they be good, are *a worship only serving for divine worship.*

3. The Judiciall law.

The Judiciall, are lawes concerning the civill order or civill government, or maintenance of externall discipline among the Jews, according to the tenour of both Tables of the Decalogue, that is, of the order and offices of Magistrates, judgement, punishments, contracts, and of the distinguishing and bounding of dominions, delivered of God by Moses, for the settling and preserving of the Jewes Commonwealth, binding all Abrahams posterity, and distinguishing them from the rest of mankinde, untill the comming of the Messias; and further, that they should bee the bond of the preservation and government of the Mosaicall Common-wealth, untill the Messias was manifested; and certaine markes, whereby this people, which was bound unto them, should be discerned from all others, and should withall bee kept in honest discipline and good order: lastly, that they might bee types of that order which should bee in Christs Kingdome, that is, of the spirituall Regiment of the Messias. The *Morall* Law is the fountaine of all other good lawes, even as many as deserve the name of lawes, and it wholly agreeth with the Decalogue, and is thence also deduced by necessary consequent, so that whosoever violateth the one, transgresseth the other also. Ceremoniall and civill lawes, whether they be divine or humane (so that they bee good) are verily agreeable unto the Decalogue: But yet they are not deduced thence by a necessary consequence, as the Morall lawes are, but serve thereto, as certaine prescriptions of circumstances. Hereby plainly appeareth the difference of these lawes. For it is one thing to follow necessarily out of the Decalogue, and another thing, To agree with, and serve to the performance and execution of the Decalogue. This difference yet is diverse, because there is not one and the same government of the Common-wealth and of the Church: neither is there the same end of these lawes: neither are all these lawes after the same manner abrogated. But the chiefe and especiall difference of these lawes is drawn from the

How the Morall differeth from the Ceremoniall and Judiciall law.

binding,

binding, time, and *knowledge,* or manifestation. 1. *The Morall ordinances are knowne by nature. The Ceremoniall and Civill are not knowne by nature,* but are instituted according to the diversity of causes and circumstances. 2. *The Morall binde all men, and even the Angels also: The Ceremoniall and Civill were onely prescribed unto the people of Israel.* And therefore Job, Jethro, Naaman the Syrian, and others, who are recounted for religious men, that is, such as were borne of Paynims, and lived amongst them, but yet worshipped the God, which was manifested among the people of Israel, they did not observe the Leviticall Ceremonies, and yet did nevertheless please God. And the very ordinances themselves, concerning the Ceremonies and the forme of civill government, shew that they binde Abrahams posterity onely, whom God would by this forme of government and worship distinguish from other Nations. 1 2

3. *The lawes of the Decalogue are perpetuall in this life, and after this life: The ceremoniall and civill were delivered of God at a certaine time, and again abolished.* 4. *The Morall lawes speake both of internall and externall obedience. The ceremoniall and civill speake of externall obedience onely: albeit neither doth this please God without the internall and morall obedience.* 5. *The Morall lawes are not limited by certaine circumstances, but are generall:* as, that there is a time to bee granted for the ministery and service of God, and that the ministery is to be observed: that adulterers & theeves are to be punished. *But the ceremoniall and civill lawes are speciall,* or a limitation of circumstances, which are to be observed in externall rites or actions both Ecclesiasticall & Civill: as that the seventh day is to be allotted for the ministery & service of God: that the tenths and first-fruits are to be given to the Priests: that adulterers are to be stoned: that theeves are to be amerced with a foure-fold restitution. 6. *The ceremoniall and the civill lawes also are types or figures of other things, for whose cause they are ordained. The Morall signifie or prefigure nothing, but are signified by the rites and ceremonies.* 7. *The Morall are the end, for which other lawes are to bee made, or,* they are the principall service and worship of God. The ceremoniall and civill serve for the morall ordinances, that to them obedience might be rightly and duly performed: that a certaine time, and certaine rites may bee observed in the publike ministery of the Church, that the ministery it selfe may bee maintained and preserved. 8. The Ceremoniall giveth place unto the Morall: the Morall giveth not place unto the Ceremoniall. 3 4 5 6 7 8

What difference is between the Morall law, the law of Nature, & the Decalogue.

The *Morall* Law, *the Naturall, & Decalogue differ. The Decalogue* is the summe of the Morall lawes, which are scattered through the whole Scripture of the Old and New Testament. *The Naturall* law doth not differ from the Morall in nature *not corrupted:* but in nature *corrupted,* a good part of the naturall law is darkned by sinnes, and but a little part onely concerning the obedience due to God, was left remaining in mans minde after the fall: for which cause also God hath in his Church repeated againe, and declared the whole sentence and doctrine of his Law in the Decalogue. Therefore the Decalogue is a restoring and re-entring or re-inforcing the law of Nature; and the law of Nature is a part onely of the Decalogue. The distinctions of these lawes are to bee knowne, both in respect of the differences of the same (without the knowledge whereof, their force and meaning cannot be understood) and also in respect of their abrogating; and lastly, for the knowledge and understanding of their use.

4. *How farre the Law is, and is not abrogated by Christ.*

THe common and true answer to this demand is, That Moses Ceremoniall and Civill Law is abrogated *as touching obedience:* and the Morall Law also *as concerning the curse* thereof, but *not as concerning obedience* thereunto.

The Ceremoniall and Civill are abrogated, as touching their obedience, & the reasons hereof: 1

That the Ceremoniall and Civill, or Judiciall lawes are so abrogated by Christs comming, that they now binde none unto obedience, and in our times carry no shew of lawes, is proved: 1. *Because the Prophets in the Old Testament foretold of this their abrogation and cancelling: Christ shall confirme the Covenant with many for one weeke, and in the middest of the weeke hee shall cause the sacrifice and oblation to cease.* Dan. 9. 27. Psal. 110.

Thou

2 Acts 7.8. Heb.7.11,12. 13.18.& 8.8,9. 10,11,12,13. Acts 15.28,29. *Thou art a Priest for ever after the order of Melchisedech.* 2. *Christ and his Apostles in the new Testament have expresly desciphered this abrogation of the ceremoniall and judiciall law.* And in stead of many testimonies, it shall suffice to alledge that one Canon of the Apostles Councell. *It seemed good to the holy Ghost, and to us, to lay no more burden on you than these necessary things.* 3. The causes being altered, the lawes also depending thereon are altered. But the causes of the ceremoniall and civill lawes were; *one*, that the people of the Jewes, of whom Christ was come, might by this forme of worship and regiment, bee distinguished from other Nations, untill his comming: *another*; that they might be types of the Messias, and his benefits: both which causes have now ceased since the exhibiting of the Messias. 1. The distinction of Jewes and Gentiles is now taken away: *Hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall, in abrogating through his flesh the hatred; that is, the law of commandements, which standeth in ordinances.* In Christ neither circumcision availeth any thing, nor uncircumcision, but a new creature. 2. That the signification of the ceremonies is fulfilled by Christ, is every where taught: *Whereby the holy Ghost this signified, that the way unto the Holiest of all was not yet opened. The law and the Prophets endured untill John. Let no man condemne you in meat and drinke.* Against the abrogation of the ceremoniall Law, the Jewes thus object: Object. 1. *Moses religious orders or worship were, by vertue of the commandement annexed to them, to continue for ever; and the Jewish kingdome, by Gods promise. Circumcision is an everlasting covenant. The Passeover was to bee kept holy by ordinance for ever. This is my rest for ever. The Sabbath is an everlasting covenant. Thy throne, O God, endureth for ever. Therefore Moses forme of religion and polity was not to be repealed by Christ.* *Ans.* In this argument the fallacy of taking that to bee simply averred, which is spoken but in part, is twice used. For the Major proposition treateth of an *absolute perpetuity*, the Minor of *a restrained and limited perpetuity*; sith the in the testimonies alledged, an infinite or unlimited perpetuity of the Jewish ceremonies and kingdome is not promised, but a continuance untill Christ, who was to bee heard after Moses. For the particle *(Holam)* signifieth every where in Scripture *not eternity*, but the *continuance of a long and yet definite time.* So is it used in that text of Scripture; *And he shall serve him for ever*: that is, untill the yeare of Jubilee; as appeareth by the conference of that Law, with the Law touching the year of Jubilee, enrolled and registred, Levit. 25. 40. Againe (to grant that which they urge in their Minor) that *an absolute perpetuity* is promised in the fore-rehearsed quotations, yet this perpetuity is not of the *types* and shadowes themselves, but of the *spirituall things* signified and figured by them; to wit, that their truth shall endure for ever in the Church, yea though the signes and shadowes bee by Christ abolished. For thus doth *Circumcision* continue unto this day; and thus is there a perpetuall *Sabbath* in Christs Kingdome, and shall be perpetuall in life everlasting. Lastly, thus *the kingdome of David* is established for everlasting in the throne of Christ.

A refutation of Jewish objections against this doctrine. Gen.17.13. Exod.12.24. Psalme 132.15. Exod.31.16. Exod.21.6.

Object.2. *The worship which Ezekiel in his fourtieth Chapter, and so forth to the end of his Prophecie, describeth, pertaineth to the Kingdome of the Messias, and is therein to be retained. But that worship is meerely typicall and ceremoniall. Therefore a typicall and ceremoniall kind of worship is to be retained in the Kingdome of the Messias; whence this inference is good, that the Jewish religion, and polity or forme of government was not to be abolished, but reformed rather, and re-established by the Messias.*

Ans. The Major of this Syllogisme is not simply and universally true, because there the Prophet indeed prophesieth of the kingdome of the Messias, but not onely thereof. For withall hee describeth the restitution of the ceremoniall worship in Judea, which should be after the returne of the people out of the captivity of Babylon, and should stand in force untill the comming of the Messias. Wee deny also the Minor. For in the alledged Prophecie, not onely the restoring of the Jewish types is promised, but under the description of the types the spirituall state and statelinesse of the Church, which should bee uuder the kingdome of the Messias, is shadowed and insinuated; which state and statelinesse was to be begun in this life, and to be perfected in the life to come. Whereof good proofe may bee made by these evident arguments:

guments: 1. The ſtory of Eſdras teſtifieth unto us that this reſtoring was not accompliſhed untill the comming of Chriſt: and withall other Oracles alſo of the Prophets, concerning the baſe and contemptible comming and kingdome of the Meſſias in this world, ſuffer us not to beleeve that there ſhall be any ſuch magnificent and pompous eſtate of the Church on earth (as the Jewes dreame of) no not after the comming of the Meſſias. Wherefore that fore-mentioned reſtoring of Jeruſalem, that is, the Church, is either to be underſtood *ſpiritually*; or of force we muſt grant this abſurdity, namely, that this Prophecy never was, nor ſhall bee performed. 2. That promiſe delivered by the Prophet (*The houſe of Iſrael ſhall no more defile mine holy Name, neither they nor their Kings*) doth neceſſarily enforce a ſpirituall ſenſe & meaning touching the perfection of the life to come. For uſuall and cuſtomable it is with the Prophets, to unite the *entry* of Chriſts kingdome, with the full and perfect *eſtabliſhment* thereof. 3. Furthermore, thoſe *waters iſſuing out of the Temple*, ſpoken of in the ſame Prophecy, may not bee interpreted to be elementary waters, but ſhadow and repreſent unto us the plentifull effuſion from heaven, of the gifts of the holy Ghoſt in Chriſts Kingdome. 4. Laſtly, we Chriſtians have for our Interpretor the Apoſtle Saint John in his Revelation, where the ſpirituall and heavenly Jeruſalem, that is, the glorified Church of the new Teſtament is deſciphered in words and rimes literally borrowed from this deſcription of Ezekiel. Wherefore this Prophecie maketh nought to proove the continuall obſervation of ceremonies, in the kingdome of the Meſſias. Object. 3. *The beſt and moſt juſt forme of governement is alwaies to be followed. But there can be none better or juſter than that, which God himſelfe ſettled among his people the Jewes: therefore that is to be followed and retained. Anſw.* Either the Major of this reaſon may be diſtinguiſhed, or the Minor denyed with an expoſition. For that which in poſitive lawes (that is, ſuch as define the circumſtances of the duty of Magiſtrates and ſubjects, and Citizens one towards another) is in every place, and at all times moſt juſt, the ſame are Law-makers to follow. But in that forme of the Moſaicall governement, many things are applied to the ſtate and condition of that Nation, Region, time, and ceremoniall worſhip, the obſervation whereof, would now bee neither juſt nor profitable, becauſe the cauſes, for which thoſe lawes ſhould be given to the Jewes, are taken away or changed: as, *of giving a bill of divorce, of marrying the widdowes of their kinſmen*. Wherefore God will not that all Nations and ages bee tyed unto thoſe lawes. An argument whereof is, that even at that very time, when he commanded theſe lawes to bee obſerved, hee bound not all Nations, but onely Abrahams poſterity unto them; and yet ſome that lived according to ſuch civill lawes of other Nations, as were not wicked and ungodly, did pleaſe him; as Naaman the Syrian, and whoſoever of the Gentiles were converted; who yet notwithſtanding did not obſerve the ceremonies and civill lawes of the Jewes. And Paul ſaith, wee muſt obey not onely thoſe which governe according to Moſes lawes, but alſo other Magiſtrates, *as the ordinance of God*; as long as they command nothing contrary to the commandements of God. And himſelfe alſo ſubmitted himſelfe unto the Romane lawes, when hee appealed unto Cæſar, and when *hee ſaid it was unlawfull to bind one uncondemned which was a Romane*. Furthermore, if any man will hence conclude, *That ſeeing it is lawfull to uſe the Lawes of other Common-weales, as the Athenian, Romane, and ſuch like: it is therefore much more lawfull & beſeeming to imitate and follow the forme of that Common-wealth, which was immediately ordered and conſtituted by God himſelfe*. We eaſily grant, that wiſe & diſcreet Magiſtrates and Law-givers may take as well thence as out of other governments (if there be any thing convenient & agreeing with their *ſubjects with whom*, and the *time wherein* they live) *ſo that all opinion of neceſſity be taken away*, that is, ſo that it bee not therefore commanded or retained, becauſe it was preſcribed by Moſes to the Jewes; but becauſe there are good reaſons, wherefore now alſo it ſhould bee done ſo: and if the cauſes bee changed, then that the liberty alſo of changing theſe lawes by publike authority be retained. Neither yet is Moſes law any whit impeached by this liberty of cleaving to it, or leaving it, and appointing other ordinances in place thereof; ſith in ſo doing, we do no more than ceaſe to obſerve that which was never impoſed on us.

Arguments to proove that under the typicall deſcription before alledged, the ſpirituall condition & eſtate of the Church is figured

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2 Ezek. 43. 7.

3 Ezek. 47. 1.

4 Chap. 21, 22.

Rom. 13. 1.

Hitherto

How far forth the morall law is abrogated.
1. As touching the curse of it.

Hitherto have we intreated of the abrogation of the ceremoniall and civill lawes. Touching the *morall* law, it is in some part abrogated by Christ, and in some part not abrogated. *It is abrogated* in respect of the faithfull, two waies: 1. *As touching the curse of it*; so that it cannot condemne such as are justified by faith in Christ, by reason of the merit of Christ imputed unto them: or, *as touching justification*; because judgement is not given of us according to the law, but according to the Gospel.

Psal. 143. 2.

John 3. 36.

For the judgement of the Law would condemne and cast us away, whose dreadfull voice is: *In thy sight shall no man living be justified.*

Rom. 8. 1.

But the judgement of the Gospel is; *He that beleeveth in the Sonne of God hath everlasting life.* This abrogation of the law is the first and principall part of Christian liberty, whereof is is said; *There is no condemnation to them that are in Christ Jesus. Ye are not under the law, but under grace.*

Rom 6. 14.

2. As touching constraint.

2. *As touching constraint.* For now the law doth not any more expresse and wrest obedience from us as a Tyrant, or as a Master enforcing and constraining a lewd servant unto obedience. The reason is, because Christ beginneth a voluntary and free obedience in us by his spirit, so that wee yeeld voluntary obedience unto the law. Of this part of Christian liberty the Apostle speaketh: *Sinne shall not have dominion over you; for ye are not under the law, but under grace.*

Rom. 6. 14.

Which liberty and exemption from the law, what it is, hee afterwards unfoldeth at large in the whole seventh Chapter of that Epistle: and else-where saith; *The law is not given unto a righteous man.*

1 Tim. 1. 9.

And againe, speaking of them which are under the spirit, *Against such there is no law.*

Gal 5. 23.

Object. *The Law and the Prophets continued untill John the Baptist came: if therefore then first the Morall law was abrogated as touching Condemnation, when Christ was manifested in the flesh; it followeth that the faithfull were under condemnation, who lived before the comming of Christ.* *Anſ.* The law was abrogated *as touching condemnation*, as well unto the beleevers in the old Testament, as to them who are beleevers in the new. To them who lived in the old, *as touching the power and efficacy of Christ*: to these in the new; *as touching his fulfilling and exhibiting.*

How the law was abrogated to the Fathers of the old Testament, and how to us the children of the now.

Now the Morall law or Decalogue *is not abrogated as touching obedience:* but God alwaies, even at this day no lesse than in ancient times, exacteth as well at the hands of the regenerate as unregenerate, that they performe obedience unto his law.

How the Morall law is not abrogated, namely, touching obedience.

Three prooses hereof:

1. From the end of our redemption.

The reasons hereof are strong and cleare. The first is drawn from the *end* for which Christ delivered us from the curse of the law. For the Sonne of God was not therefore made Mediatour, tooke the forme of a servant, became obedient unto his Father, even unto the death of the crosse, and redeemed us from the curse of the law, that we should cotinue and persist in sinnes, and enmity with God; but *that he might deliver us from sin, reconcile us unto God, and make us againe like unto God, and his Temple of God.* If then hee had this end, for which hee did deliver us from the curse of the law, hee did not withall take away the bond of our obedience. For this is the Mediatours office, to expiate and doe away sinnes, and to bring to passe, that hereafter the party offended be no more offended by that party which had offended.

2. From our duty, who receive a greater portion of Gods blessings than other men.

2. *How much the more and greater Gods benefits are towards us, so much the more are we bound to yeeld thankefulnesse unto him*, that is, to live according to his will and law. But they who are justified and regenerated by faith in Christ, have received moe and greater benefits than others. For these are evermore added unto their Creation, and preservation, and other benefits common to the wicked with the godly. Therefore we are more bound *after*, than *before* regeneration and justification, to yeeld and performe obedience unto Gods law.

3. Testimony of Scripture. Matth. 5. 17.

3. Many testimonies confirme the same; as, *Thinke not that I am come to destroy the law, or the Prophets: I am not come to destroy them, but to fulfill them.* This is meant of all the parts of the law, but most especially of the Morall law, which Christ hath fulfilled foure waies: 1. By his owne righteousnesse and perfect conformity with the Law. For Christ onely hath perfectly performed such obedience as the Law requireth: both because he was the Sonne of God, and conceived by the holy Ghost, and also because hee could not have satisfied for us, except himselfe were free from all spot, or staine of sinne.

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Heb. 7. 26.

Such an High Priest it became us to have, which is holy, blamelesse, undefiled, separate from sinners.

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Rom. 8. 3.

2. By paying sufficient punishment for our sinnes. *For (that which was impossible to the law, inas-*

inasmuch as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinfull flesh, for sinne, condemned sinne in the flesh, that the righteousnesse of the Law might bee fulfilled in us, which walke, not after the flesh, but after the spirit. He made him to be sin for us, which knew no sin, that we should be made the righteousnesse of God in him. 2 Cor. 5. 2.

And this fulfilling of the types of the Law, and the paying of that punishment which wee did owe, is that very abrogating of the Law, whereof wee have spoken. 3. Christ fulfilleth the Law in us by his spirit, reforming us by him unto the image of God, that wee also may in this life begin internall and externall obedience, which the Law requireth of us, and may performe the same whole and entire in the life to come. 3

Now both these, to wit, *punishment paid for us by Christ*, and *righteousnesse begunne in us*, are comprehended and understood by Saint Paul, when hee saith, *That the righteousnesse of the Law is fulfilled in us, which walke after the Spirit.* And of the giving of the holy Ghost, and of regeneration, which is wrought for and by Christ, Saint Paul purposely intreateth, Romanes 6. and 7. 4. Christ fulfilled the Law by teaching it, that is, by re-purging and purifying it from errours and corruptions, and by restoring the true doctrine and understanding thereof; which hee doth, Matth. 5. 6. & 7. If then Christ both teacheth and restoreth the obedience of the Law in us; he doth not abolish the Law, as concerning obedience. The same doth Paul teach, *Do we then make the law of none effect through faith? God forbid: yea, we establish the law.* Rom. 6. 6. & 8. 12. Rom. 3. 31.

Now by *faith*, or by righteousnesse & justice of faith, the Law is established three waies: 1. *In confessing or approoving the judgement and accusation of the Law against us*; as, that we doe not yeeld due obedience to the Law, and therefore are guilty of damnation: for indeed wee seeke for righteousnesse without our selves in Christ. 2. *In satisfying*, because through faith is applied to us Christs satisfaction equivalent to eternall punishment, which the Law required of us not performing perfect obedience: by meanes of which satisfaction it commeth to passe, that indeed *not through the Law*, but yet *neither against the Law*, but *with the Law*, which Christ by his perfect obedience satisfied on our behalfe, we are justified before God. 3. *Through the beginning of new obedience in this life, and the accomplishing of the same in the life to come. Purifying their hearts by faith. Wee through the spirit waite for the hope of righteousnesse, through faith.* More briefely to comprehend this large discourse; *The Law is established by faith*, both in regard that the doctrine of the righteousnes of faith instructeth us how we are not righteous of our selves; neither are made righteous, but by some perfect satisfaction which the Law requireth; as also, because by faith a restauration or renewing of obedience unto the Law is accomplished in us. The briefe summe then of the whole doctrine touching the abrogation of the Law, is this: The Ceremoniall and Civill Law of Moses are quite cancelled by Christs comming, *as touching both their bond and obedience*; but the Morall Law, *as touching obedience* to bee performed thereunto, is not abrogated, but onely *as concerning the curse, justifying and constraint thereof.* The objections of Antinomists, Libertines, and such like, who averre that the Morall Law appertaineth nothing at all unto Christians, and is not to bee taught in the Church of Christ, you may finde them resolved at the 115. Question of this Catechisme, where *the use of the law* is handled.

By faith the Law is three waies established. 1 2 3 Acts 15. 9. Gal. 5. 5.

4. *In what the Morall Law differeth from the Gospel.*

THe declaration of this question is many waies necessary, as by the differences of the Law and Gospel may appeare. The doubt ariseth especially from the definition of the Law, where it is said, that the Law promiseth *rewards* to such as performe perfect obedience; and it promiseth them *freely*, because no obedience can be meritorious in the sight of God. In like manner also the Gospel promiseth everlasting life *freely*: so that the Law and Gospel seeme not to differ. Howbeit there is a great diversity in them. *The Law* differeth from the Gospel, 1. *In the manner* 1. In the manifestation.

of

of their manifestation. The Law is knowne by nature: the Gospel was after mans fall manifested from above. 2. *In their matter or doctrine.* The Law propoundeth Gods meere justice; the Gospel propoundeth it joyntly with mercy. Againe, the Law teacheth what we ought to be that wee may be saved, and what to performe; the Gospel teacheth how wee may be such as the Law requireth, namely, in Christ. 3. *In their promises.* The Law promiseth eternall life and all good things, with a condition of our *own proper & perfect righteousnes & obedience*, remaining in us. The Gospel promiseth the same with a condition of *faith and beliefe in Christ*, whereby wee imbrace *anothers obedience*, performed for us, to wit, the obedience of Christ. Now with this condition of faith, is joyned by an indissoluble knot and bond, the condition of new obedience. 4. *In effects. The Law causeth wrath, and is the ministration of death, The Gospel is the ministration of life, and of the spirit.*

2. In doctrine.

3. In promises.

4. Ineffects. Rom. 4.15. 2 Cor. 3.7.

Quest. 93. *How are the Commandements divided?*

Answ. Into two Tables[a]: whereof the former delivereth in foure commandements, how wee ought to behave our selves towards God: the latter delivereth in sixe commandements, what duties we owe unto our neighbour[b].

a Deut. 4.13. Exod. 34.28. Deut. 10.3.14.

b Matth. 22. 37,38,39.

The Explication.

Three causes why the division of the Decalogue is to be observed.

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THe question concerning the division of the Decalogue is necessary and profitable, and therefore to be observed: 1. Because God himselfe hath expressed and set downe a certaine number of the Tables and Commandements of the Decalogue. 2. Because Christ divideth the summe of the whole Law into two Commandements, or into two kindes of commandements. 3. Because the right division of the Decalogue maketh to the understanding of the commandements themselves. For it advertiseth us of the degrees of obedience, and sheweth that the worship of the first Table is the chiefe and principall. Now the Decalogue is divided after a three-fold manner.

The first division of the Decalogue into two Tables. Deut. 10.1,4.

1. The Decalogue is divided by Moses and Christ into two *Tables*; the former whereof compriseth our duties towards God *immediately*, the latter our duties towards God *mediately*; or, The former teacheth us how wee are to demeane and behave our selves towards God; The latter, what duties wee owe to our neighbour. This division is grounded on the expresse word of God: *Heaw thee two Tables of stone.* It is also grounded on this, that Christ and Paul referre the whole Law to the love of God and our neighbour. *Thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy mind: this is the first and great commandement, and the second is like to this; Thou shalt love thy neighbour as thy selfe.* This division hath these uses: 1. *That we may better conceive the sense and scope of the whole law, and understand what is the perfection of obedience.* 2. *That we observe the common rule, namely, that the commandements of the second Table yeeld to the commandements of the first in the same kind of worship:* That is, that the love and glory of God is to bee preferred before the love and safety of all creatures: according to that saying; *We ought rather to obey God than men.*

Exod. 32.15. Deut. 4.13. Mat. 22. 37,38,39.

Two causes of this division.

Acts 5.29.

The second division of the Decalogue into ten Commandements.

2. The Decalogue is divided into *tenne Commandements*, whereof foure are ascribed unto the first, and the sixe other unto the second Table. Now God numbred out these ten commandements or lawes; not that hee was delighted with this number more than any other, but because the titles, and arguments of the things themselves, to wit, the duties, were so many in number. For in these tenne lawes all that wee owe unto God and our neighbour, is so comprehended, that nothing is omitted, and nothing is superfluous. So that the foure commandements of the first Table containe all duties which wee owe unto God immediately: and the sixe commandements of the second Table have in them whatsoever pertaineth to the leading

ding of this life in felicity and happineſſe. Howbeit there is much diſſention about the number of the Commandements. For ſome reckon *three*, ſome *five*, & ſome *foure* Commandements in the firſt Table: and that that diviſion, which ſo aſcribeth foure Commandements to the firſt Table, that the firſt proceedeth *of not admitting other gods*; the ſecond, *of not making any graven Images*; the third, *of not taking the name of God in vaine*; the fourth, *of hallowing the Sabbath*; and referreth the other ſixe unto the ſecond Table: that this diviſion, I ſay, is the trueſt, theſe reaſons declare: 1. *Thoſe are diſtinct Commandements, which are diſtinguiſhed in the matter which they deliver, or whoſe matter and meaning is diſtinct and diverſe* (for doubtleſſe God, when he divided the Decalogue into ten Commandements, would that each Commandement ſhould differ from the reſt in matter or meaning: ſo that thoſe Commandements, which differ in ſenſe, are diverſe: and they, which differ not in ſenſe or meaning, are not diverſe Commandements, but one Commandement.) But the Commandement *of not having ſtrange gods*, and the Commandement *of not making graven Images* differ, or are diſtinguiſhed in matter or meaning: (for the firſt teacheth *who is to bee worſhipped*, namely, the alone true God; the ſecond ſheweth, *how God is to be worſhipped*, namely, not by the inventions of men: the firſt forbiddeth any other God, beſides the true God alone, to be worſhipped: the ſecond prohibiteth any other worſhip of that onely true God, than himſelfe hath commanded:) Therefore they are diverſe and diſtinct Commandements. So of the contrary, *the Commandements touching concupiſcence*, which ſome divide into the ninth and tenth; that it is in ſenſe and meaning but one Commandement, both themſelves are witneſſes, as often as in their Expoſitions and Paraphraſes hereon, they joyne this their ninth & tenth together: and Paul alſo teacheth the ſame doctrine, when he ſpeaketh of all *concupiſcence*, as of one Commandement: *I had not knowne luſt* (to be ſinne) *except the Law had ſaid, Thou ſhalt not luſt*. Wherefore the two firſt Commandements before ſpecified, are two divers Commandements; and this laſt, imagined by ſome to bee two, is but one Commandement. But if therefore yet the tenth Commandement muſt bee cut into two diverſe Commandements, becauſe it diſtinctly maketh mention of divers things, not to be coveted or luſted after, namely, our *neighbours houſe*, and our *neighbours wife*; it ſhall thereof follow, that ſo many Commandements muſt be numbred, as there are recited kindes of things in every Commandement. 2. *Doubtleſſe thoſe Commandements are divers, and not the ſame, which are diſtinguiſhed of Moſes by divers periods or ſentences, and verſes: and thoſe in whit different in themſelves, but one Commandement, which are compriſed of Moſes in one period or verſe*. But Moſes hath diſtinguiſhed the firſt Commandement (which proceedeth, Of not having ſtrange gods) from the ſecond (which is, Of not making Idols) in divers verſes and periods. Therefore they are diſtinct Commandements. Contrariwiſe, Moſes hath not diſtinguiſhed the Commandement touching the coveting of our neighbours houſe and wife by ſeverall periods, but hath comprehended it in one period or ſentence. Therefore there is but one Commandement concerning concupiſcence. 3. *Queſtionleſſe, Moſes retained one and the ſame order of the Commandements, both in Exodus and Deuteronomy: But hee tranſpoſeth in thoſe places the words of the tenth Commandement touching the coveting of our neighbours wife* (for in Exodus is placed firſt, *Thou ſhalt not covet thy neighbours houſe*, and then followeth, *Thou ſhalt not covet thy neighbours wife*: but in Deuteronomy theſe words are foremoſt, *Thou ſhalt not covet thy neighbours wife*, and theſe follow, *Thou ſhalt not covet thy neighbours houſe*.) Therefore theſe two members are parts of one Commandement; elſe there can no ninth Commandement be aſſigned, and the Adverſary muſt needs ſay, that Moſes in one of theſe places confoundeth the ninth Commandement with the tenth, and ſubſtituteth a part of the tenth in place of the ninth; which abſurdity Moſes may by no meanes be accuſed of. By this tranſpoſing therefore and diſplacing of the words, the holy Ghoſt doth ſufficiently declare, that he would have all to be but one Commandement, whatſoever is read in the tenth Commandement, joyntly comprehended and contained in one period or ſentence. 4. There is very great and weighty authority, whereby this diſtinction

The proofe of this ſecond diviſion by foure arguments.

Rom. 7. 7.

of the Commandements is confirmed. For thus doe the ancient Writers of the Jewes, Josephus and Philo [a], distinguish the first and second Commandement, and knit up in one the tenth Commandement, which our Adversaries divide into two. In like sort doe the Greeke Ecclesiasticall Writers divide the Decalogue: as Athanasius, Origen, Gregory Nazianzene, Chrysostome, Zonaras, and Nicephorus [b]: And unto this opinion and sentence subscribe also the Latine Ecclesiasticall Writers; as Hierome, Ambrose, Sulpitius, Severus, and Austin [c]. Therefore this distinction of the Decalogue was of ancient reputed best, and so received in the Greeke and Latine Churches. Wee have therefore restored, not changed or altered the Decalogue. Now whereas Josephus, Philo, and some Greeke Writers, attribute to each Table five Commandements, this maketh nothing against us. For, howsoever they so doe, yet herein they all agree, that the words and clauses touching *the worshipping of one God, and not having any graven Images*, are two distinct Commandements: and the clause touching *Concupiscence* maketh not two, but one Commandement. Likewise, wee finde another division in Augustine [d], which reckoneth onely three Commandements in the first Table, and seven in the second. But the Allegory of the Trinity, whereon Augustine groundeth this reason, is too weake a proofe for confirmation thereof. Howbeit this wee must observe, that, if the doctrine and purpose of the Decalogue, touching the true God, and his true worship bee no way impeached, but reserved whole and entire, we ought not to maintain any bitter contention about the reckoning or account of the Commandements in their Tables.

a *Iosoph. l. 3 Antiq. Iud. Philo in expos. it decalog.*

b *Athanas. in Synopsi script. l. 2. Orig. l. 3 sup. Exod. hom. 8. Greg. Naz. in Carm. Chrys. sive Aut. opti. per. in Mat. 49. Zon. Tom. 1. histor. Niceph. hist. Eccles.*

c *Hier. in cap. 6. ad Eph. Ambros. in cand. loc. ad Eph. Sulp. Sever. lib. 1. hist. sacra. Aug. l. quæst. vet. & nov. Test. quæst. 7. & l. 2. quæst. sup. Exod. cap. 7. 1.*

d *August. Epist. 119. ad Ianuar. cap. 11. & quæst. sup. Exod. cap. 7.*

The third division of the Decalogue into the immediate & mediate worship of God.

3. The Decalogue is divided according to the things themselves, which are commanded or forbidden in the Decalogue, *into the immediate and mediate worship of God*. Generally, in the Decalogue is commanded the worship of God; that which is contrary to Gods worship is forbidden. The worship of God is either *immediate*, when Morall workes are immediately performed unto God: or *mediate*, when Morall workes are performed unto our neighbour in respect of God. The *immediate* worship is contained in the first Table, and is either *internall* or *external*. The *internall* consisteth in this, *partly that we worship the true God*, and that that be performed unto the true God, which is commanded in the first Commandement; *partly that the manner or forme of worship be right and lawfull, whether it be internall worship, or externall*. This forme, which is to bee observed in Gods worship, is taught in the second Commandement. The *externall worship*, is eyther private or publike. The *private* containeth the private Morall workes of every one, which are alwayes to be of every man in particular performed, as touching the confession of God in our words and workes; and this private worship is delivered in the third Commandement. The *publike* worship consisteth in sanctifying of the Sabbath, and is delivered in the fourth Commandement. The *mediate* worship of God, which containeth our duties towards men, or our neighbours, is delivered in the second Table: and this likewise either *externall* or *internall*.

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The *mediate externall worship* consisteth partly in the duties of *superiours towards their inferiours*, and so of the contrary: of which duties (as also of civill order comprised under them) is spoken in the fifth Commandement; partly in the duties of *one neighbour towards another*, which are ratified in the rest of the Commandements: and those are eyther *the preserving of mens life and safety*, which is in the sixth Commandement; or *the preserving of chastity and wedlocke*, which is in the seventh Commandement; *or the preserving of goods and possessions*, which is in the eighth; *or of the preserving of the truth*, which is contained in the ninth Commandement. *The mediate internall worship*, or the internall and inward duties of mediate worship, consist in the *internall affection of the heart*: for they are the very uprightnesse of mens affections towards their neighbour, which is to be included and understood in all the former Commandements; and is prescribed in the tenth and last Commandement.

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Hence we easily answer this objection: Object. *The duties to be performed towards our neighbour are not the worship of God. But the second Table prescribeth what duties we are to performe towards our neighbour: Therefore the obedience of the second Table is*

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not the worship of God. Answ. The Major holdeth true only in the *mediate* worship of God; in respect whereof we grant the Conclusion. For the obedience of the second Table is not the *immediate* worship of God, as the obedience of the first is: yet is it the *mediate* worship of God, that is, such as is performed to God in our neighbour mediating, or comming between God and us. For the duties of love towards our neighbour, ought to flowe or proceed out of the love of God; and being so performed, they are acceptable to God, and are no lesse done to God himselfe, than the obedience of the first Table. Wherefore in respect of God, for whose sake they are put in practice, they are called, and verily are *Gods worship*: but in respect of our neighbour, to whom they are immediately performed, they are termed *duties*. Now the worship required in both Tables differeth *in objects*. For the first Table hath an *immediate object only*, which is God. The second hath *both an immediate object*, to wit, our neighbour; *and farther also a mediate object*, namely, God.

How the obedience of the second Table is called Gods worship, and how duties towards our neighbour.

A difference of the two Tables in objects.

A Table comprising the summe of the third division of the Decalogue.

In the Decalogue generally is commanded *Gods worship*: which is,	1. *Immediate*, or towards God alone: and that	1. *Internall*, or inward, touching the worshipping	*Of one true God.*	1
			Of one true God *aright.*	2
		2. *External*, or outward: which is	*Private.*	3
			Publike.	4
	Mediate, or towards our neighbour for Gods sake: and that	1. *External* or outward, consisting in the	*Duties* of superiours towards their inferiours; and of the contrary, of inferiours towards their superiours.	5
			Preservation of *Our owne and others life and safety.*	6
			Chastity.	7
			Goods and Possessions.	8
			Truth.	9
		2. *Internall*, or inward, which is a *moderation or uprightnesse of the appetite*, that no man *desire*, or *imagine* any thing that is against *all* or *any* the former Commandements.		10

as in the Comandement.

Quest. 94. *What doth God require in the first Commandement?*

Answ. That, as deerly as I tender the salvation of my own soule, so earnestly should I shunne and flie all idolatry [a], sorcery, inchantments, superstition [b], prayer to Saints, or any other creatures [c], and should rightly acknowledge the only and true God [d], trust in him alone [e], submit & subject my selfe unto him with all humility [f], and patience [g], look for all good things from him alone [h]: and lastly, with the entire affection of my heart, love [i], reverence [k], and worship him [l]: so that I am ready to renounce and forsake all creatures, rather than to commit the least thing that may be against his will [m].

a 1 John 5.2. 1 Cor.6.9,10. & 10.14.
b Levit.19.31. Deut.18.9,10, 11.
c Mat.4.10. Revel.19.10. & 22.8,9.
d John 17.3.
e Jer.17.5,7.
f 1 Pet.5.5.
g Hebr.10.36.
Colos.1.11. Rom.5.3,4. 1 Cor.10.10. Phil.2.14. h Psal.104.27,28,29. Esay 47.7. James 1.17. i Deut.6.5. Mat.22.37.
k Deut.6.2. Psal.101.10. Pro.1.7. & 9.10. Mat.10.28. l Mat.4.10. Deut.10,20. m Mat.5.29,30. & 10.37. Acts 5.29.

Quest. 95. *What is Idolatry?*

Answ. It is in place of that one God, or besides that one and true God, who hath manifested himselfe in his word, to make, or imagine, and account any other thing, wherein thou reposest thy hope and confidence [n].

n Ephes.5.5. 1 Chron.16.29. Phil.3.19. Galat.4.8. Ephes.2.12. 1 John 2.23. 2 John 9. John 5.23.

The Explication.

Generall rules for better understanding of the Decalogue.

BEfore we enter any particular discourse of the meaning of every severall Commandement, wee must observe certaine generall rules, necessary for the understanding of the whole Decalogue, and each particular Commandement.

I. 1. *The Morall law, or Decalogue, is to bee understood according to the interpretation of Scripture*, that is, according to the exposition and declaration of the Prophets, Christ, and his Apostles: and not according to the sense and judgement of man only, or Philosophy. We must joyne together the explication, scattered everywhere throughout the Scriptures, and not sticke onely upon those short commandements. Neither doth Morall Philosophy suffice for interpretation thereof, because it containeth but a little part of the law: and this is one difference between Philosophy and the Doctrine of the Gospel, which is delivered in the Church.

2. *The Decalogue requireth in all the Commandements obedience both external and internall, in the understanding, will, heart, and all actions, perfect, not in part onely, but also in degrees*; that is, that wee most perfectly obey God, not onely in all the duties prescribed, but in the degrees also of those duties. *Cursed be hee that abideth not in all.* *The law is spirituall.* *Whosoever is angry with his brother unadvisedly, shall be culpable, &c.*

Galat. 3. 10. Rom 7. 14. Matth. 5. 22.

3. *The first Commandement must be included and understood in all the rest*, that is, the obedience of the first Commandement must bee the motive and finall cause of obedience towards the rest of the Commandements: otherwise, it is not the worship of God, but hypocrisie, whatsoever we doe. For we must doe all things which are delivered and prescribed in the other Commandements, even for the love wee beare to God, and for the desire we have to worship him. For except wee so doe them, we doe them not according to the sentence and prescript of the Law, neither doe we please God therein.

Wherefore the first Commandement of the Decalogue must shine before, and give light as it were unto all the other Commandements both of the second and the first Table, and be included in them. This rule is delivered by the Apostle; 1 Cor. 10. 31. *Whether therefore yee eate or drinke, or whatsoever yee doe, doe all to the glory of God.* By these two former rules many things are made more cleere and manifest: namely, *That no man in this life performeth entire and perfect obedience unto the law*; *That the vertues of the unregenerate are sinnes in the sight of God*: because they are neither joyned with inward obedience, nor come from the obedience of the first Commandement, neither are referred unto it, seeing they doe not know the true God: and therefore they are but a shadow of obedience, and are hypocrisie, which Esay 29. 13. God most severely condemneth. *Because this people come neere unto mee with their mouth, and honour mee with their lippes, but have removed their hearts farre from* Rom. 14. 23. *mee.* *I will againe doe a marvellous worke in this people.* *Whatsoever is not of faith, is sinne.* Moreover, by these rules it is manifest, that *true obedience cannot be begun but by faith, through the knowledge of the Mediatour and the gift of the holy Ghost.* Acts 15. 9. *Purifying their hearts by faith.* Galat. 2. 20. *In that that I now live in the flesh, I live by faith in the Sonne of God.* For God is not truly knowne or loved without faith in Christ. John 5. 23. *Hee that honoureth not the Sonne, honoureth not the Father which hath sent him.* Againe, by these rules it is declared, that *our obedience in this life, seeing it is but begun onely, cannot please God, but through and for the satisfaction of Christ imputed unto us.* Ephes. 1. 6. *Hee hath freely made us accepted in his beloved.* Lastly, by them it is manifest, that *in true conversion, obedience is begun according to all the Commandements.* For who truly loveth God, hee submitteth himselfe without exception to all his Commandements. 1 John 3. 6. *He that is borne of God, sinneth not.*

4. *That wee may judge aright of the meaning of every Commandement, or Law, wee must above all things consider the drift or end thereof.* For the end of the Law sheweth the meaning thereof: & by the end which God in every Commandement intendeth,

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we ſhall judge aright and eaſily of the meanes. This rule alſo is of force in humane lawes. But we are to underſtand it of the next and neereſt end of the law. For not thoſe things which are neceſſary to the attaining of ſuch ends as are remote or a far off, but thoſe which are neceſſary to the attaining of the neereſt & ſubordinate ends, are to be compriſed in the ſentence and preſcript of one law, which, except it be obſerved, the ſentence and ſubſtance of all, or many lawes, will be brought all into one. The furtheſt end, and therefore the end of the whole law, is the worſhip of God. It requireth therefore the whole obedience of the law.

The end of the ſecond Table, is the preſervation of the ſociety of mankinde: this requireth all the duties of the ſecond Table. The end of the fifth commandement is, the preſervation of civill order: it compriſeth therefore the duties of ſuperiours towards inferiours, and inferiours towards ſuperiours; becauſe without theſe, civill order cannot be preſerved.

5. *The ſame vertue or the ſame worke is often in a diverſe reſpect commanded in divers cõmandements*, that is, the ſame vertue is required for the performing of obedience to many commandements: becauſe the ends of actions put a difference between them, and the ſame vertue may ſerve for divers ends. As, fortitude is a vertue both of the fifth and ſixth commandement; becauſe it is required in a Magiſtrate, who is to take upon him the defence of others. This we are to know, leſt we in vaine trouble and vexe our ſelves in diſtinguiſhing and placing the vertues.

6. *The Law-giver doth in an affirmative commandement comprehend the negative; and contrariwiſe, in a negative he comprehendeth the affirmative*: that is, in the commanding of vertues, the forbidding of the contrary vices is contained: and ſo contrariwiſe, in the forbidding of vice, the commanding of the contrary vertue is included. For whereſoever any good thing is injoyned, there the ſpeciall evill oppoſed unto this good is inhibited; becauſe the good cannot be put in execution, unleſſe the contrary evill be abandoned. Now by *evill* is meant, not only the *doing* of that which is evill, but alſo the *omitting* of that which is good.

7. *Wee muſt take heed that we reſtraine not the commandements too much, and take them too ſtraitly*. For they are ſo to be taken and underſtood, as that in the generall all the ſpecials be contained: and in the chiefe ſpeciall the next allied ſpecials: and in the effect the cauſes: and in one of the correlatives the other alſo. So when manſlaughter and adultery is forbidden, all wrongfull violence, and all wandering luſts are likewiſe condemned: when chaſtity is commanded, temperancy is alſo commanded, without which this effect is not. When ſubjection, which is the one relative, is commanded, magiſtracy alſo, which is his correlative, is commanded.

8. *The obedience or commandements of the ſecond Table, yeeld unto the obedience or commandements of the firſt Table; and the commandements concerning Ceremoniall worſhip, to commandements concerning Morall worſhip.* Object. *But the ſecond commandement is like unto the firſt: Therefore the ſecond Table yeeldeth not unto the firſt.* Anſ. This is a fallacy, in taking that to be *ſimply* and *generally* ſpoken, which is meant *but of ſome part* or points of the ſecond Table. The ſecond commandement, we grant, is *like unto the firſt*; but not ſimply, and in every point, but (as heretofore hath been ſhewed) it is like, 1. *As concerning the kinde of Morall worſhip*, which is alwayes to be preferred before the Ceremoniall. For the ceremonies muſt give place to the duties of charity expreſſed in the ſecond Table. 2. *As concerning the kinde of puniſhment*, to wit, everlaſting puniſhment; whereunto they are ſubject, who breake the ſecond, as well as they who breake the firſt. 3. *As concerning the neceſſary coherence and connexion of the love of God and our neighbour*; the one being a cauſe, and the other an effect, ſo that neither can be kept without other. For God is not loved, except our neighbour be loved: neither is our neighyour truly loved, except God be loved. *If any man ſay, I love God, and yet hate his brother, he is a lyar: for how can he, that loveth not his brother, whom he hath ſeene, love God, whom he hath not ſeene?* And this is the purpoſe of Chriſt in the fore-alledged Scripture. For there the Phariſees equalled divine ceremonies and their owne ſuperſtitions with the obedience of the ſecond Table: for the detection of which errour, Chriſt ſaith that the ſecond

Matth. 12. 39. What ſimilitude or likelihood is between the firſt & ſecond Table.

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1 John 4. 20.

Table is like unto the firſt: that is, as the obedience of the firſt Table is morall, ſpirituall, and principall; ſo alſo is the obedience of the ſecond: and as the ceremonies ſtoop to the duties of the firſt Table, ſo alſo they ought unto the duties of the ſecond.

What diſſimilitude & difference.

Notwithſtanding, there is a great difference between the Commandements of the firſt and ſecond Table: 1. *In their objects.* For the object of the firſt Table is *God*; of the ſecond, *our Neighbour*. So that look how much God is greater than our neighbour, ſo much the obedience of the firſt Table ſurpaſſeth the obedience of the ſecond: and how much inferiour our neighbour is unto God, ſo much inferiour is the obedience of the ſecond Table to the obedience of the firſt. 2. *In reſpect of their proceſſe and order.* For the obedience of the firſt Table is moſt principall: the obedience of the ſecond leſſe principall, and depending and attending on the more principall. For therefore muſt we love our neighbour, becauſe we love God, and our love of God is the cauſe of the love of our neighbour; the love of our neighbour ariſeth from the love of God, and not contrariwiſe, the love of God from the love of our neighbour. So ſaith Chriſt; *If any man hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his owne life alſo, hee cannot be my Diſciple.* And in regard of this twofold maine diſſimilitude of the two Tables, the Commandements of the ſecond give place to them of the firſt Table.

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Oſea 6.6. Matth. 9.13. & 12.7.

Repl. *The duties of our love towards our neighbour commanded in the ſecond Table, yeeld not to ceremonies commanded in the firſt: according to that ſaying of Scripture: I will have mercy, and not ſacrifice. But the duties of love towards our neighbour are the obedience of the ſecond Table: Therefore obedience unto the ſecond Table is in no whit inferiour to the obedience of the firſt.* Anſ. There is more inferred in the concluſion than the premiſſes inforce. This is that only which followeth; *Therefore the duties of the ſecond Table yeeld not to the ceremonies of the firſt:* which concluſion is true, and overthrowes not this generall rule. For this rule is to be underſtood of *Morall* matters, and not of *Ceremoniall* duties. If therefore the neceſſity, and the ſafety of our neighbour require the omitting of a ceremony; the ceremony is rather to be omitted, than the ſafety of our neighbour to bee neglected. And ſo is that text of Scripture to be conſtrued, *I will have mercy, and not ſacrifice.*

Certaine Concluſions of the Decalogue.

1. THe firſt Table commandeth the duties towards God. The ſecond commandeth the duties towards man. But yet ſo notwithſtanding, as that the firſt immediately, this is mediately referred to God.

2. The firſt Commandement, when as it commandeth us to hold and repute the onely true God, and God that is manifeſted in the Church, for our God, comprehendeth chiefly the inward worſhip of God, which conſiſteth in the minde, will, and heart.

3. The chiefe parts or points of this worſhip are, the true knowledge of God, faith, hope, love of God, feare of God, humility, and lowlineſſe in the ſight of God, and patience.

4. God may be knowne of reaſonable creatures, ſo far forth as hee will manifeſt himſelfe unto every one.

5. The knowledge of God is either ſimply and abſolutely perfect, whereby God only knoweth himſelfe; that is, the eternall Father, Son, and holy Ghoſt know themſelves in ſeverall, and each other mutually, and underſtand wholly and moſt perfectly their owne infinite eſſence, and the manner of each perſons exiſting, and beeing. For unto the perfect knowledge of an infinite thing, none but an infinite underſtanding can attaine. Or, there is a knowledge of God belonging unto reaſonable creatures, whereby Angels and Men know indeed the whole and entire nature and Majeſty of God, as being moſt ſimple: but they know it not wholly, that is, they ſo far only underſtand it, as he revealeth it unto them.

6. The knowledge of God, which is in creatures, if it bee compared with that, whereby God underſtandeth and knoweth himſelfe, is to bee accounted imperfect.

But

But if the degrees thereof in it ſelfe be conſidered, it is alſo eyther perfect or imperfect; yet not ſimply, but in compariſon, that is, in reſpect of the inferiour, and ſuperiour degree. The perfect knowledge of God in creatures is that, whereby Angels and Men in the celeſtiall life know God by a moſt cleere and bright beholding of the mind, ſo much as ſufficeth for the conformity of the reaſonable creatures with God. The imperfect is that, whereby men in this life know God, not ſo much as they could at firſt by the benefit of their creation: and therefore were notwithſtanding bound unto it ſtill by Gods commandement.

7. The imperfect knowledge of God which men have in this life, is of two ſorts; one Chriſtian, or Theologicall: the other Philoſophicall. That is received from the doctrine of the Prophets and Apoſtles. This from the principles and generall rules naturally knowne unto men, and from the beholding of the works of God in the nature of things.

8. The Chriſtian knowledge of God is alſo of two ſorts: the one ſpirituall or true, lively, effectuall, ſaving; the other literall. The ſpirituall is that knowledge of God and his will, which is kindled by the holy Ghoſt in our mindes, according to the word, and by the word, working in the will and heart an inclination & deſire more and more to know and doe thoſe things, which God commandeth ſo to bee done. The literall is that knowledge of God, which either hath been in men from the creation, or is wrought in their minds, of the holy Ghoſt, by the word, which hath not accompanying it an endeavour and deſire of framing, and conforming themſelves unto the Commandements.

9. Both ſpirituall and literall knowledge are alſo immediate, or mediate. Immediate, which is wrought by the inſtinct of the holy Ghoſt, without ordinary meanes. Mediate, which is wrought of the holy Ghoſt by the voice of the heavenly doctrine heard, read, and meditated.

10. The ordinary meanes to know God, and which is preſcribed unto us by God himſelfe, is by the ſtudy and meditation of heavenly doctrine. Wherefore we muſt ſtrive this way unto the knowledge of God, neither require or look for from God any extraordinary and immediate illumination, except hee of himſelfe offer it, and confirme it alſo unto us by certaine and evident teſtimonies.

11. Now albeit ſo much as God would have knowne of himſelfe unto us in this life, he hath ſufficiently declared in his word: yet notwithſtanding, thoſe naturall teſtimonies of God are not ſuperfluous, becauſe they convince and reprove the impiety of the Reprobate, and confirme the godlineſſe of the Elect and Choſen; and therefore are by God himſelfe often commanded in Scripture, and are of us to bee conſidered.

12. But concerning them this we muſt hold: that they are true indeed, agreeing with Gods word, but not ſufficing for the true knowledge of God.

13. Moreover, although naturall teſtimonies teach nothing that is falſe of God: yet men, except the light of Gods word come thereto, gather and conceive out of them nought elſe but falſe and erroneous opinions concerning God: both becauſe theſe teſtimonies ſhew not ſo much as is delivered in the word; and alſo becauſe even thoſe things, which may be perceived and underſtood by naturall judgement, men notwithſtanding, by reaſon of that blindneſs and corruption which is ingendred in them, take and interpret amiſſe, and diverſly deprave and corrupt.

14. Wherefore in the firſt Commandement of the Decalogue, the ignorance of thoſe things is forbidden and condemned, which God hath propoſed unto the Church, to be known of us, concerning him in his word & in his works, both of our creation and redemption. Likewiſe all errours are condemned of ſuch as imagine, eyther that there is no God, as the Epicures; or moe gods, as the Ethnickes, Manichees, and thoſe that pray to Angels, dead men, and other creatures: and the vanity of ſuperſtitious men, which put their truſt in other creatures, or things diverſe from him, who hath manifeſted himſelfe in the Church: as Jewes, Mahumetiſts, Sabellius, Samoſatenus, Arrius, Pneumatomachiſts, and ſuch like, who acknowledge not God to be the eternall Father, with the Son and the holy Ghoſt co-eternall.

Hitherto

Hitherto have wee delivered certaine generall rules for the better underſtanding of the true meaning of the Decalogue. Now wee are to ſpeake of the ſenſe and meaning of the Decalogue in ſpeciall; that is, of the meaning of every particular Commandement.

An expoſition of the firſt Commandement.

THe firſt commandement hath two parts: *a preface*, and *a commandement*. The preface goeth before, being comprehended in theſe words, *I am Jehovah, the Lord thy God, which have brought thee out of the Land of Egypt, out of the houſe of bondage*. This preface belongeth to the whole Decalogue: becauſe it deſcribeth and diſcerneth God the Law-giver, from all creatures, Law-givers and falſe gods; and further, it containeth three ſeverall reaſons, why the obedience both of this firſt commandement, and of the reſt which follow, is to be performed unto God. 1. *He ſaith he is Jehovah*, whereby hee diſtinguiſheth himſelfe the true God from all creatures, that hee may ſhew himſelfe to have the chiefe right of ruling. *I am Jehovah*, That is, I, whom thou heareſt ſpeaking, and giving the Law unto thee, am the true God, who is and exiſteth from himſelfe and by himſelfe, and giveth unto all other things their beeing, and therefore hath chiefe authority and ſoveraignety over all; Creatour of all things, eternall, omnipotent, author & preſerver of all that are good: Therefore obey mee. 2. Hee ſaith, *that hee is the God of his people*, that through the promiſe of his bountifulneſſe hee might allure us to obey him. *God verily is the God of all creatures*, as touching both the creating, and preſerving, and governing of them all; *but hee is the God of his Church*, by the ſingular participation and manifeſtation of himſelfe. God then is our God, when wee acknowledge him to bee ſuch as hee hath manifeſted himſelfe in his word: namely, who imployeth his omnipotencie, juſtice, wiſedome, and mercy unto our ſalvation: or, who tendereth us with ſpeciall and peculiar favour in his Sonne. For God is properly ſaid to bee their God, whom he loveth and favoureth above all others. Whereupon alſo the Prophet David affirmeth, *that Nation to be bleſſed, whoſe God is the Lord: even the people that hee hath choſen for his inheritance*. 3. Hee ſaith, *Which have brought thee out of the Land of Egypt*: As if hee ſhould ſay; I am hee, I am hee, who have manifeſted my ſelfe unto thee, and beſtowed all thoſe bleſſings upon thee. This hee addeth, that by the mentioning of his late and notable benefit, he might declare unto them and admoniſh them that they were bound therefore to ſhew thankefulneſſe and obedience unto him. This alſo belongeth unto us, becauſe it doth figuratively comprehend and imply all the deliverances of the Church, by the mentioning of ſo famous and notable a benefit. And further alſo, this was a type of our wonderfull deliverance atchieved by Chriſt. Now when hee ſaith, *that hee Jehovah is this God, and deliverer of the Church*, he oppoſeth himſelfe both to all creatures, and to Idols, chalenging all divine honour & obedience unto himſelfe alone, according to the expoſition hereof delivered, Deut. 6. Eſa. 43. and in other places. Wherefore it followeth, not onely that this Jehovah is to be worſhipped, but that he alone is to bee worſhipped, and to bee accounted for our God.

Three reaſons why obedience is to be performed unto God in this, and in all the other commandements.

1

2

How God is ſaid to be our God.

Pſal. 33. 12.

3

Some of the ancient made this preface to be the firſt commandement, and for the ſecond commandement they took the words following: *Thou ſhalt have no other Gods before me*. But it is manifeſt that theſe words, *I am the Lord thy God, &c.* are not the words of commanding ought, but of one recording or rehearſing ſomething of himſelfe. Howbeit, the words which follow, *Thou ſhalt have no other Gods, &c.* have the forme and nature of a commandement.

Heſychius.

The end of the firſt commandement.

The commandement then is, *Thou ſhalt have no other Gods before mee*. The *end* of this commandement is the immediate, internall, or inward worſhip of God; that is, that wee acknowledge the true God alone revealed in the Church, and give due honour unto him with our whole minde, will, and heart. Moreover, this commandement is in ſuch wiſe a negative, and denyeth other Gods, as that it containeth alſo an affirmation, thus; *Thou ſhalt have none other Gods: therefore thou ſhalt have mee, that Jehovah,*

Jehovah, which have manifeſted my ſelfe in my Church, thy God alone. Now *to have God*, is, 1. To know and acknowledge God, namely, that there is a God: that hee is one God: that he is ſuch a God, as hee hath manifeſted himſelfe in his Church, and that he is ſuch a God alſo towards us. 2. To truſt in God onely. 3. With great humility and patience, to ſubject and ſubmit our ſelves unto God. 4. To expect and looke for all good things from God onely. 5. To love God. 6. To reverence and worſhippe God. Herein conſiſteth the obedience of this commandement, whoſe parts are the vertues which follow immediately after the explication of the words of the commandement. *An other God* is every thing to which the properties and workes of God are attributed, though the thing it ſelfe have them not, and they bee not agreeable to the nature of the thing whereunto they are attributed. *To have other Gods*, is, not to have the true God; that is, either to have no God, or to have moe Gods, or an other than the knowne God, or not to acknowledge God to be ſuch unto us as hee is manifeſted, or not to truſt in God, not to ſubject and ſubmit our ſelves unto God in true humilitie and patience, not to hope for all good things from him alone, not to love and feare him. The parts of this impiety are thoſe vices contrary to theſe vertues whereof wee purpoſe preſently to intreat. *Before mee, or in my ſight*: as if hee ſhould ſay, Thou ſhalt have no other Gods; not onely in thy geſture, and words in the eyes of men; but neither ſhalt thou have ſtrange Gods in the cloſet of thy heart, becauſe nothing is cloſe and hidden from my ſight, but lyeth wholly open, and is altogether manifeſt unto mee the ſearcher of the hearts and reines.

What it is to have God.

What is meant by the words, other God.

What it is to have other Gods.

The moſt ready and eaſie way of expounding each commandement, is to diſtribute the obedience of every commandement into his vertues, as parts; adjoyning afterwards thoſe vices, which are oppoſite unto the ſame vertues. The parts of the obedience of this firſt commandement are ſeven vertues; *The Knowledge of God, Faith, Hope, the Love of God, the Feare of God, Humility, and Patience.* Theſe vertues are commanded, and their contrary vices are forbidded.

I. *The Knowledge of God* is, ſo to judge of God as hee hath manifeſted himſelfe in his word and workes, and to bee moved and ſtirred up by that knowledge to a confidence, love, feare, and worſhip of the true God. *How ſhall they beleeve in him of whom they have not heard? This is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent, Jeſus Chriſt.* The extreames repugnant to this vertue are many.

I. Vertue. The knowledge of God. Rom. 10. 14. John 17. 3.

1. *The ignorance or not knowing of the true God and his will*, which is, not to know thoſe things of God, or to doubt of them, which we ought to know by the benefit of our creation, and by his manifeſtations. This ignorance is either *naturall, or ingendered in men*, which is, of thoſe things which wee are ignorant of, or cannot underſtand through the corruption of our nature: or elſe it is *a purpoſed or endeavoured ignorance*, which is of thoſe things that our conſcience telleth us muſt bee enquired after, neither yet doe wee enquire after them with an earneſt deſire, namely, with a deſire of learning them, and of obeying God. Of both theſe ignorances it is ſaid, *There is none that doth underſtand, and ſeeke God. The naturall man perceiveth not, &c.*

1. Ignorance of God & his will. Two-fold ignorance. Pſal. 14. 2. 1 Cor. 2. 14.

2. *Errours conceived, or falſe imaginations and opinions of him*: as when, 1. *Some imagine there is no God.* 2. *Some feigne that there are moe Gods*: as in ancient times the Heathen, the Manichees, &c. 3. *If they profeſſe it not in words, yet in deed they make Gods, while they aſcribe thoſe things to creatures, which are proper to God onely*: as the Papiſts, who make their prayers unto Angels, and men departed. For prayer and invocation attributeth unto him who is invocated, infinite wiſedome & power. Wherefore Paul ſaith, that they who pray to creatures, *Turne the glory of the uncorruptible God, to the ſimilitude of the image of a corruptible man, & of birds, and of foure-footed beaſts, and of creeping things.* And, *Turne the truth of God into a lie, and worſhip and ſerve the creature, forſaking the Creatour.* So neither will the Angel ſuffer John to worſhip him, and addeth this reaſon: *I am thy fellow-ſervant, and one of thy brethren, which have the teſtimony of Jeſus: worſhip God.* 4. *In like manner alſo they imagine*

Errours touching God.
1
2
3
Rom. 1. 23, 25.
Apoc. 19. 10.
4

gine falſe opinions of God, who know God to be but one, but know not the true God, which hath revealed himſelfe in the Goſpel: as the ſounder Philoſophers, and Mahumets Sectaries. 3. *And ſo they alſo, who profeſſe that they know that one and true God, but yet ſlide and fall from him, and in place of him worſhip an Idol which they make unto themſelves,* becauſe they imagine this God to be ſome other kind of God, than he hath revealed himſelfe to be in his word: as Jewes, Samoſatenians, Arrians, Pneumatomachi, &c. *He that honoureth not the Son, honoureth not the Father. He that denyeth the Son, hath not the Father.*

John 5.23. 1. John 2.24.

3. Magick. What Magick is.

3. *Magicke, Sorcery, and Witchcraft,* which is moſt repugnant, and contrary to the knowledge of God. For it is *a league, or covenant with the Divell, the enemy of God, with certaine wordes or ceremonies adjoyned, that they doing or ſaying this or that, ſhall receive things promiſed of the Devill; and ſuch things as are to bee asked and received of God alone: as, that by his ayde and aſſiſtance they ſhall know, or worke things not neceſſary, tending either to the fulfilling of their evill luſts, or to oſtentation, or to the commodites of this life. Magus* (as alſo *Magia,* that is, Magick) is a Perſian word, ſignifying a Philoſopher, or a Teacher. But men perceiving their owne ignorance, ſought for the Divels helpe, and ſo the names grew infamous. Unto Magick belong enchantments, which are the uſing of certaine words or ceremonies according to a covenant before entred with the Divell, which being done and ſpoken, the Devill ſhould performe that, which the enchanters requeſt. Now in theſe ceremonies and words, which they uſe, there is no efficacy or force: but the Devill himſelfe accompliſheth thoſe things, which hee hath rromiſed, to this end, that they may revolt from God to the Devill, and worſhip him in place of God. Now, as the Magicians, ſo they alſo are condemned by this commandement, whoſoever uſe the helpe of Magicians.

Enchantments.

Levit. 20.6. Deut. 18.10, 11, 12, 13, 14.

4. Superſtition.

4. *Superſtition,* which is to attribute ſuch effects to certaine things, or obſervations of geſtures or words, as depend not either on naturall or morall reaſon, or on the word of God; and either doe not at all follow and fall out, or are wrought by the Divels, and other cauſes, than thoſe, whereby they are thought to have beene done. For though it be no covenant with the Divel, yet it is Idolatry. Under this vice of ſuperſtition are comprehended *ſouth-ſaying, obſervations of dreames, divinations, ſignes, and predictions, or foretelling of Wizards,* all which are by expreſſe words condemned in Scripture.

Levit. 19.26. Eſay 44.25. & 47.13.

5. Confidence in creatures.

5. *All truſt and confidence, which is repoſed in creatures.* For this is manifeſtly repugnant to the true knowledge of one God; and to faith, and hope. For truſt and confidence is an honour due unto God alone, which whoſo tranſlateth unto creatures, doth in very deed imagine moe Gods. Wherefore God in his word doth utterly condemne thoſe, *who repoſe truſt and confidence in things created, as in men. And alſo hee condemneth thoſe which put their truſt in their owne workes, and in riches:* which alſo covetous men doe; and ſo under the name of this vice is *covetouſneſſe* alſo comprehended.

Pſal. 46.2. Jer. 17.5. Mat. 6.24. Epheſ. 5.5.

6. Idolatry. Two kinds of Idolatry.

6. *Idolatry,* which is moſt of all repugnant unto the true knowledge of God, and to faith. *Now there are two kinds of Idolatry.* 1. *when in profeſſion another is worſhipped, than that one true God:* or, *when that is worſhipped for God, which is no God.* This kind of Idolatry is more groſſe and palpable, and doth properly belong unto the firſt commandement. 2. *When in profeſſion or profeſſedly wee worſhip not another God, but wee erre in the manner of worſhip: that is, when albeit the true God is worſhipped; yet nevertheleſſe hee is worſhipped after another manner, than God himſelfe hath in the ſecond commandement, and alſo commonly in his word preſcribed, either by internall worſhip, or by externall worſhip, or externall rites or ceremonies.* This other kinde of Idolatry is more ſlie and wilie, and is condemned and forbidden in the ſecond commandement. For they who worſhip God in Images, though they deny that they worſhip any other beſides the true God, yet notwithſtanding are Idolaters. For they imagine God to be ſuch a God as will bee worſhipped in Images, and ſo change the will of God, and by changing Gods will, change even God himſelfe.

7. Contempt of God.

7. *The contempt of God,* which is to know thoſe things of God which are true, but

but not to be moved thereby to love him: or to acknowledge indeed one true God revealed in the Church; but not to bee moved thereby to worſhip him, to truſt in him, to feare him, and to love him. For the knowledge of the true God doth not ſuffice alone, but there muſt alſo accompany it an inward motion of the mind to imbrace and follow the ſame; elſe ſhould the divels alſo and the Gentiles have the true knowledge of God, which the Apoſtle denyeth, ſaying: *They are inexcuſable, becauſe when they knew God, they glorified him not as God, neither were thankefull, &c.* Rom. 1.20.21

II. *Faith* is a ſure and certaine perſwaſion, whereby we aſſent unto every word of God delivered unto us, and whereby wee are reſolved that the promiſe of the free mercy of God for Chriſts ſake doth belong unto us: and further alſo it is a confidence receiving this benefit of God, and reſting thereon, being kindled of the holy Ghoſt by the word in our mindes, will, and hearts, and working in them a rejoycing in God, invocation, and praying unto God, and obedience according to all his commandements. *Put your truſt in the Lord your God, and you ſhall be aſſured.* 2 Chro. 20.20. II. Vertue. Faith.

Unto faith are repugnant of one ſide which offendeth in the defect of faith, 1 *Unbeliefe*, which aſſenteth not to ſuch doctrine as is heard and knowne concerning God. 2. *Doubtfulneſſe*, which neither aſſenteth ſtedfaſtly to the doctrine of God, neither doth altogether gaine-ſay it, but being floating and wavering, hath a weake inclination now to one part, and now to another. 3. *Diſtruſt*, which applieth not unto it ſelfe the knowledge which it hath of God and his promiſes, and doth through feare of Gods forſaking us, ſurceaſe the doing of that it ſhould doe, and ſeeke protection and ſafegard without God, or of ſome other beſides God. *He that beleeveth not God, hath made him a lyar, becauſe he beleeveth not the teſtimony or record that God witneſſed of his Son.* 4. *A diſſembling, or hypocriticall faith, temporary faith, or a revolting from faith*: which is to yeeld an aſſent to the knowledge thereof, and to imbrace it for a ſeaſon, but without any applying, or full perſwaſion of the promiſe of Gods grace, and without regeneration; and therefore to bee overcome through temptations, or other cauſes, and ſo to caſt away againe that aſſent and profeſſion of godlineſſe. *Hee that received ſeed in the ſtony ground, is hee, which heareth the word, and incontinently with joy receiveth it. Yet hath he no root in himſelfe; and dureth but a ſeaſon: for as ſoon as tribulation or perſecution commeth becauſe of the word, by and by he is offended. Simon alſo beleeved, and was baptiſed. It is impoſſible, that they which were once lightned, and have taſted of the heavenly gift, &c.* Foure vices contrary in the defect to faith. 1. Unbeliefe 2. Doubtfulneſſe. 3. Diſtruſt. 1 John 5.10. 4. Temporary faith. Matth. 13.20. Acts 8.13. Hebr. 6.4.

Now amongſt thoſe which are repugnant unto faith, of the other ſide, which offendeth in the exceſſe, are, 1. *Tempting of God*: which is through an unbeliefe, or diſtruſt, or contempt of God, and a truſt or love of our owne wiſedome, juſtice, or power, and glory, to depart from Gods word or order, and ſo to make tryall of Gods truth or power, and ſtubbornely, and proudly to provoke God unto anger. *Thou ſhalt not tempt the Lord thy God. Moſes ſaid unto them, why contend ye with me? Wherefore do ye then tempt the Lord? Doe we provoke the Lord unto anger?* 2. *Carnall ſecurity*, which is to live without thinking of God and his will, or of our owne infirmity, and dangers; and without acknowledging or bewailing of our ſinnes; and without the feare of God: and yet to promiſe to our ſelves an indemnitie from the anger of God, and from puniſhment, without faith and repentance. This is often, and moſt grievouſly accuſed in the Scripture. Chriſt ſpeaketh of that ſecurity and careleſneſſe which ſhall bee at his ſecond comming. *As the daies of Noe were, ſo likewiſe ſhall the comming of the Sonne of man be. For as in the daies before the flood they did eat and drinke, marry, and give in marriage, &c.* Two vices contrary in the exceſſe to faith. 1. Tempting of God. Deut. 6.16. Matth. 4.7. Exod. 17.2. 1 Cor. 10.9. 2. Carnall ſecuritie. Matth. 24.38,39.

III. *Hope* is a ſure and certaine expectation of everlaſting life freely to bee given for Chriſts ſake; and of mitigation or aſſwagement of preſent evils, and of a deliverance from the ſame evils of this life: and laſtly, an expecting and looking for all bleſſings neceſſary unto ſalvation, according to the counſell and will of God. Hereof is ſaid: *Truſt perfectly on the grace that is brought unto you, by the revelation of Jeſus Chriſt. Hope maketh not aſhamed.* Now hope ſpringeth from faith: becauſe hee that is certaine of the preſent will of God towards him, hath alſo certaine and aſſured promiſes of the time to come. *For God is not changed: and the gifts and calling of* III. Vertue. Hope. 1 Pet. 1.13. Rom. 5.5. Rom. 11.29.

God

God are without repentance. Moreover, faith and hope differ in these considerations: *Faith imbraceth the present benefits of God, and his will towards us. Hope imbraceth the effects and fruits which are to come of this present and perpetuall will of God; according as it is said, Faith maketh those things to be which are hoped for, and sheweth those things, &c. Hope that is seene, is not hope: for how can &c.*

Heb. 11.11. Rom.8 24.

Two vices contrary in the defect to Hope, 1. Despaire.

Unto hope, in the defect, is opposed, 1. *Despaire*, which is to esteeme his sinnes to bee greater than the merit of the Sonne of God, and to refuse the mercy of God offered in his Sonne the Mediatour: and therefore not to looke for those blessings which are promised to the godly, but to bee tormented with an horrible sense and feeling of Gods wrath, and with a feare of being hereafter cast away into everlasting paines, and to stand in horrour of God, and to hate him as being cruell and a tyrant; as Cain cried out: *My sinne is greater than can be pardoned.* From this despaire Saint Paul dehorteth us. *Sorrow not as other, which have no hope. Where sin abounded, there grace abounded much more.* 2. *A doubting of the blessings to come,* which are expressed in the word: as of everlasting life, of defence and delivery in temptations, and of finall perseverance. *Unto hope, in the excesse carnall security* is opposed, whereof we spake a little before. But as that is every where in Gods word condemned; so *spirituall security* is commended, and required at the hands of all the godly, as which doth assure us of Gods grace amidst and against all the affrightings of Conscience, and is nothing else but a faith, and hope, which, being joyned with true repentance, doth not feare Gods forsaking, because it is assured of Gods unchangeable favour towards it. Whereof it is spoken: *If God be on our side, who can be against us? Who spared not his owne Son, but gave him for us all to death, how shall hee not with him give us all things also?*

Gen.4.3. 1 Thes.4.13. Rom.5.20. 2. Doubting of future blessings.

Carnall security contrary in the excesse to Hope. Spirituall security.

Rom.8.31,32.

IV. Vertue. The love of God.

IV. *The love of God* is, to acknowledge God to bee exceeding good and exceeding bountifull and mercifull, not onely in himselfe, but also in us and towards us; and that therefore he doth imploy his power, wisedome, justice, mercy, goodnesse to our salvation: and so, through the acknowledging of his infinite goodnesse towards us, to love God above all things, as that we more covet and desire our conjoyning and conformity with him, and the execution of his will, than all other things whatsoever: and further had rather leave and relinquish all things (love wee them never so deerely) than bee bereaved of his communion and fellowship, or offend him in any thing: and are ready to part with all other things (which wee love) for his sake, and nothing is more cared for of us, than how we may doe things gratefull and acceptable unto him. For true love comprehendeth two things: 1. *A desire of the safety and preservation of the thing which is loved.* 2. *A will to be joyned with the thing we love, or to have it joyned with us.* Hereof it is said: *Thou shalt love the Lord thy God with all thine heart, &c. If any man come to mee, and hate not Father and Mother, wife and children, yea and his owne life also, he cannot be my disciple.*

Two parts of true love.

Deut.6.5. Luke 14.26.

The contrary vices. 1. Contempt or hatred of God.

Unto the love of God in the defect, are repugnant, 1. *The casting away of Gods love,* or, *the contempt and hatred of God,* which is through the alienation of our nature from God and Gods justice, and by reason of an inclination thereof to sinne, therefore to flee and shunne God accusing and punishing sinne, and to fret against him. Of this sinne it is said; *The wisedome of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can bee.* 2. *Inordinate love of himselfe and other creatures, which is,* to preferre his lusts, or pleasures, or life, or glory, or any other thing before God, and his will, and glorie, and to bee willing rather to neglect and offend him, than to part from those things which wee love: *Hee that loveth Father or Mother more than me, is not worthy of me.* 3. *A feigned love of God,* whereby also we may here offend. But here we cannot offend in the excesse, because wee never love God so much as we should.

Rom.8.7.

2. Inordinate love of our selves & other creatures.

Mat.10.37. 3. Feigned love of God.

V. Vertue. The feare of God.

V. *The Feare of God* is, to acknowledge the infinite anger of God towards sinne, his great power to punish sinne, his wisedome and justice, and that right and dominion which he hath over all creatures; and of the contrary, to acknowledge our owne corruption and infirmity: and therefore to submit our selves to God according to all his commandements; and to account for the greatest evill, our offending of God, and

and estranging from him, and in respect there of highly to hate and detest all sin, and to be ready rather to suffer all other evils whatsoever, than that we will offend God in any thing. *Thou shalt feare the Lord thy God, because I am the Lord. Who would not feare thee, O King of Nations? For to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like unto thee.* Object. *The highest good cannot bee feared: for feare is a shunning of evill. God is the chiefest good. Therefore he cannot be feared.* *Ans.* To the Major wee answer, that the highest good cannot be feared, as it is the highest good, but in respect that it is somewhat else. So God is feared, *not as he is our principall good* (for so he is loved) *but as hee is just*, and mighty to punish: or he is feared in regard of the evill and punishment of utter destruction which he is able to inflict. Levit. 19 14. Jerem 10.6.

The feare and love of God differ. For, 1. *The love of God ariseth from a knowledge of Gods goodnesse: The feare of God ariseth from a knowledge of Gods justice, and of his power to punish sinnes, and of that right which hee hath over all creatures.* 2. *Love pursueth good, to wit, God and our conjunction with him:* wherefore the love of God is, not to abide to be bereaved of God, who is the chiefe good. *But feare flyeth evill, to wit, the displeasure and wrath of God, and our separation from him.* Wherefore also the feare of God is, to beware that we offend not God. Moreover, the feare of God, which was in the nature of man *uncorrupt*, differeth from that, which is now in the *regenerate* in this life, and which is in the blessed Angels and Saints in the celestiall life. The feare of God, *which is in the blessed in everlasting life*, is a high detestation of sinne and punishments, without griefe, because neither any sinne is in them, nor any punishment of sinne, and they are assured that they shall never sinne or bee punished. *Hee will destroy death for ever, and the Lord God will wipe away the teares from all faces.* The feare of God, which is *in the regenerate in this life*, is an acknowledging of sinne and the wrath of God, and an earnest griefe for the sinnes committed, for the offending of God, and for those calamities which by reason of sinnes both we and others sustaine, and a feare of future sinnes and punishments, and an earnest desire of flying and shunning these evils, by reason of the knowledge of that mercy which is shewed unto us through Christ. *Feare yee not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body into hell. Fearest thou not God, seeing thou art in the same condemnation?* This *feare* is commonly called *Son-like* feare, because it is such as Sons bear towards their Parents, who are sorrie for the anger and displeasure of their Father, and feare lest they farther offend him, and bee punished, and yet notwithstanding are alwaies perswaded of the love and minde of their Father towards them: and therefore they love him, and for this love of him whom they have offended they are the more grievously sorry: So is it said of Peter: *So hee went out, and wept bitterly.* Servile feare, such as is of slaves or servants towards their Masters, is to shunne punishment without faith, and without a desire of changing and amending this life, with a despaire and shunning of God, and with a separation from him. The Son-like feare differeth from a servile or slavish feare: 1. Because *this Son-like feare ariseth from a confidence and love of God.* And therefore, 2. *It principally shunneth not God himselfe, but the displeasing and offending of God:* and, 3. *It is certaine of everlasting life. Servile feare,* 1. *Ariseth from a knowledge, and an accusing of sinne, and from a feeling of Gods judgement and anger against sinne:* and, 2. *Is a shunning and hatred of God, and punishment, and the judgements of God on sinne, but not of sinne it selfe.* 3. *And is so much the greater, how much the more certaine expectation there is of everlasting damnation, and how much the greater despaire there is of grace and the mercy of God.* This feare of God, is in the divels, and in the wicked, and is that *beginning* of everlasting death, which the wicked feele in this life. *I heard thy voice in the garden and was affraid. The divels beleeve and tremble. There is no peace unto the wicked.* Wherefore it is an hatred and shunning, not of sinne, but of God, and is repugnant to the faith and love of God. It is not commanded, but forbidden in this commandement. *There is no feare in love, but perfect love casteth out feare: for feare hath paine: and he that feareth, is not perfect in love.* Now, because in the Saints in this life, neither faith nor love

Two differences between the feare and love of God.

A difference of the fear of God in the nature of man being yet uncorrupt, & the feare of God in the regenerate. Esay. 25.8.

Rev. 7.18. & 21.4.

Mat. 10.28.

Luke 23.40.

Son-like feare.

Mat. 26.75.

Servil. feare.

Three differences between Son-like & slavish feare.

Gen. 3.10. James 2.19. Esay 57.21.

1 John 4.8.

are perfect, but are often shaken with many tentations and doubts; therefore, albeit this son-like feare is begunne in them, yet it is never in that purity, but that some servile feare is mingled with it. Examples hereof are rife and frequent in the Psalmes, and in the booke of Job. *When I held my tongue, my bones consumed, when I roared all the day. Mine iniquities are gone over mine head, and as a weighty burden they are too heavy for me: Mine heart panteth, my strength faileth mee. Wherefore hidest thou thy face, and takest me for thine enemy?*

Psalme 32.3. and 38.4. Job 13.24.

The feare of God used in Scripture for the whole worship of God. Pro.1.7. 1 Tim.1.5. 1 Joh.5.2.

Wee are further here to observe, that oftentimes in Scripture the *love of God*, and the *feare of God*, is taken for the whole worship of God, or for the generall obedience, according to all Gods commandements. As, *The feare of the Lord is the beginning of wisdome. The end of the commandement, is love out of a pure heart, &c. In this wee know that wee love the children of God, when wee love God, &c.* The reason hereof is, because the feare and love of God, seeing they spring of faith, and hope, are causes of our whole obedience. For they who truely love and feare God, will not offend him in any thing, but indeavour to doe all things pleasing and acceptable unto him.

Unto the feare of God are repugnant, 1. In the defect, *Prophanenesse*, carnall security, and contempt of God: 2. In the excesse, *Servile feare*, and despaire; of which wee have already spoken sufficiently.

The contrary vices. VI. Vertue. Humility.

VI. *Humility* is, to acknowledge all those good things, which are in us, and are done by us, not to come from any worthinesse or ability of our owne, but from the free goodnesse of God: and so by the acknowledging of Gods divine Majestie, and our infirmity and unworthinesse, to subject and submit our selves unto God, to give the glory of all things, which are in us, to him alone, truely to feare God, and to acknowledge and bewaile our owne defects and vices, not to covet to any higher place or condition, neither trusting in our owne gifts, but, in the helpe and assistance of God, to hold our selves contented with our vocation and calling, not to despise others in comparison of our selves, neither to let or hinder them in the discharging of their duty, but to acknowledge that others also are, and may bee made profitable instruments of God, and therefore to give place and honour unto them: not to attribute unto our selves things above our force & power, not to affect any excellency above others: but to bee well contented with those things which God hath given us, and to imploy all our gifts and studies to the glory of God, and the safety of our neighbours, even those which are of the baser and unworthier sort: neither at any time to murmur against God, if we faile of our hope, or if we be despised, but in all things to ascribe the praise of wisdome and justice unto God. *These things I have figuratively applyed unto mine owne selfe, and Apollos for your sakes, that ye might learne by us, that no man presume above that which is written, that one swell not against another for any mans cause: for who separateth thee? And what hast thou that thou hast not received? God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that hee may exalt you in due time. Whosoever shall humble himselfe as this little child, the same is the greatest in the kingdome of heaven. Doe nothing through contention, or vaine glory; but in meeknesse of minde let every man esteeme another better than himselfe.*

1 Cor.4.6,7.

1 Pet.5.5.

Mat.18.4.

Phil.2.3.

Pride a vice contrary in the defect to humility.

Unto *Humility* in the extremity of defect is opposed *Pride*, or arrogancy: which is to ascribe his gifts not to God, but to his owne worthinesse or ability, and therefore to stand in admiration of himselfe and his gifts, not truly to feare God, neither to acknowledge and bewaile his defects; and so further to bee aspiring to higher places and callings; and standing not upon God, but upon his owne gifts, to attribute also to himselfe those things which hee hath not, to attempt things above his power, and not belonging to his calling; to contemne and debase others in respect of himselfe, to yeelde to none, but to covet to excell, and bee eminent above other, to referre his gifts and counsels principally to his owne glory, to bee angry with God and men, to fret and fume against God, when his desires and counsels are hindered, and also to accuse God of errour and injustice, if Gods counsels agree not with the judgements and affections of men. More briefely thus: *Pride and*

and arrogancy is for a man to admire himselfe and his owne gifts, to attribute them to himselfe as chiefe causes of them, to intermeddle with other mens affaires, and fret and fume against God, if his will and desire bee hindred. Hereof it is said, *God resisteth the proud. All that are proud in heart are an abomination to the Lord. Unto humilitie*, is opposed, in the extremity of excesse, *A feigned modestie or humility*, which is a double pride: and it is to hunt after the praise and commendation of humility, by denying of those things outwardly, which yet a man doth in his minde attribute unto himselfe, either truely or falsly, and by refusing of those things which he most of all desireth, and covertly laboureth to compasse. *When ye fast, looke not sowre as the Hypocrites: for they disfigure their faces, that they might seeme unto men to fast. Verily I say unto you that they have their reward.* Aristotle termeth it *feigned niceneſſe*, and those that are possessed therewith, *counterfeit nice men*. Some render the word there used by Aristotle, thus: *Vaine-glorious dissemblers*. The words of Aristotle are these; *They who dissemble in small and open matters, are called coy deceivers, and grow contemptible every where with men: and sometimes it is pride in them, as the wearing of Lacedemonian attire*, or cladding themselves in any course and vile apparrell. Therefore counterfeit humility is double pride. 1 Pet. 5. 5. Prov. 16. 5.

VII. *Patience* is the knowledge and agnizing of Gods Majesty, wisedome, justice, and goodnesse, resolving through a confidence in Gods promise, and so in hope of Gods assistance and deliverance, to obey God, in suffering those evils, and adversities, which hee sendeth on us, and willeth us to suffer; neither in respect of the griefe which they bring, to murmur against God, or to doe any thing against his commandements, but in our dolour and griefe, to retaine still the confidence and hope of Gods assistance, to aske deliverance of him, and by this knowledge and full perswasion of Gods will, to mitigate and asswage our griefe and paines: *Holde thee still in the Lord, and abide patiently upon him. Hope thou in the Lord, and keepe his way and hee shall promote thee. Humilitie and Patience* belong unto the first commandement, not onely because they are parts of that internall obedience, which God requireth immediately to bee performed unto him, but also because they follow and accompany the true knowledge, or confidence, love and feare of God, as necessary effects of the same. VII. Vertue. Patience. Psal. 37. 7, 35.

Unto *Patience* in the extremity of defect, *Impatience* is contrary: which is, through the not knowing and distrust of Gods wisedome, providence, justice and goodnesse, not to bee willing to obey God, in suffering such adversitie, as hee willeth us to suffer, and through griefe to fret against God, or to doe somewhat against his commandements, neither to desire or expect from God any helpe and deliverance, neither by the knowledge and trust, or perswasion of Gods will, to moderate the griefe, but to yeelde unto it; and being broken therewith, to bee driven and solicited unto despaire. Examples hereof are Saul and Judas: also many raging affections in Jobs complaints, wherewith the godly are often shaken and distressed. Impatience contrary in the defect to patience.

Unto *Patience* in the excesse, *Temerity* or rashnesse is opposed; which is through foolishnesse, not knowing or not considering the dangers, or his owne calling, or the will of God, or else through a confidence in himselfe, to adventure dangers without any need or necessity. *He that loveth danger, shall perish therein.* Rashnesse contrary in the excesse to patience. Sirac. 3. 27.

Here is to bee noted and observed, that oftentimes in this and other commandements the same vices are opposed to sundrie and diverse vertues. So unto faith, hope, and feare of God, is opposed carnall security: to faith, hope, the love of God, humility and patience, is opposed the tempting of God: and to the true knowledge of God and faith, Idolatry is most repugnant. The same may be seene also, and must be observed in the vertues and vices of other commandements.

On The 35. Sabbath.

Queſt. 96. *What doth the ſecond Commandement require?*

Anſ. That we ſhould not expreſſe or repreſent God by any image or ſhape, and figure;[a] or worſhip him any otherwiſe than hee hath commanded in his word himſelfe to be worſhipped.

[a] Eſay.40.18, 19,25. Deut.4.15,16. Rom.1.23,24. Acts 17.29. 1 Sam 15.23. Deut.12.30. Matth.15.9.

The Explication.

The end of this ſecond commandement.

TWo things are contained in this ſecond Commandement: *the commandement it ſelfe, and an exhortation to obedience.* The end or ſcope of the commandement, is: *That the true God alone, who commandeth himſelfe to bee worſhipped in the firſt commandement, bee rightly worſhipped of us:* namely, with ſuch worſhip, wherewith it is right and meet hee ſhould be worſhipped of intelligent and underſtanding creatures, and ſuch as pleaſeth him, and bee in no ſort diſhonoured by ſuperſtitious kindes of worſhip. Wherefore the true worſhip of the true God is here injoyned, and withall a rule is given, that wee holily and religiouſly containe and hold our ſelves within the liſts and tarriers preſcribed by God, neither adde ought to that worſhip which God himſelfe hath inſtituted, nor maime the ſame ſo much as in the leaſt point: which alſo wee are in other places expreſly injoyned by the Lord. Now *the true and uncorrupt worſhip of God is every internall or externall worke, commanded of God, done in faith,* which is perſwaded that both the *perſon* and the *worke* pleaſe God for the Mediatours ſake; the chiefe end whereof is, that due honour may bee given unto God, whereby wee may ſhew that wee acknowledge him alone for the true God, who hath willed the worſhip to bee thus done unto him. And, *To worſhip God truely, is ſo to worſhip him, as himſelfe hath manifeſted in his word that hee will bee worſhipped.* Contrariwiſe, in this ſecond commandement is forbidden all *wil-worſhip*, that is, all falſe worſhip; namely, not onely that creatures or images bee not reputed or worſhipped for God, but alſo that we reſemble not him the very true God by any image or ſhape, neither worſhip him *by* images, and *at* images, or with any other kinde of worſhip, which himſelfe hath not commanded. For when hee condemneth the chiefe or groſſeſt, and moſt evident kind of falſe worſhips, namely, the worſhipping of God *at*, or *by* images, it is manifeſt that he forbiddeth alſo the other kinds of falſe worſhips, ſeeing this is the head and fountaine of all the reſt. For he forbiddeth the moſt groſſe kind of Idolatry, not thereby to exclude others, and acquite them from this inhibition, but becauſe this is the fountaine of all the reſt. Wherefore all worſhips (whatſoever are inſtituted by men, not by God, and in which the ſame cauſe of prohibiting or forbidding appeareth) are forbidden by the forbidding of this, the groſſeſt kind of the reſt. Therefore whatſoever things hinder Gods true worſhip, they are all contrary to this commandement.

What is the true worſhip of God, & what it is to worſhip him truly

Wil-worſhip is falſe worſhip.

Twofold Idolatry

1. *Idolatry*; which is a falſe or ſuperſtitious worſhip of God. Idolatry (as wee have heretofore ſhewed) is of two ſorts: 1. *When a falſe God is worſhipped:* that is, when in place of the true God, or beſides him, honour or worſhip is given to ſome either *imaginary* or *exiſtent* thing, which is agreeing unto the true God onely. This kinde of Idolatry is eſpecially forbidden in the firſt commandement: and further alſo in ſome part in the third commandement. 2. *When wee erre in the kinde of worſhippe:* that is, when worſhippe or honour is imagined to bee done to the true God by ſome ſuch worke, which himſelfe hath not commanded. This kinde is properly condemned in this ſecond commandement, and is called *wil-worſhip*, or ſuperſtition, adding mens inventions to Gods commandements. They are ſaid to be *ſuperſtitious*, whoſoever adde humane inventions to the commandements of God. This ſuperſtition or wil-worſhip is condemned every where in Scripture: *In vaine they worſhip me, teaching for doctrine mens precepts. Beware leſt there be any man that ſpoile you through Philoſophy, and vaine deceit, through the traditions of men, according*

Who are ſuperſtitious. Eſay 29.13. Matth.15.9. Col.2.8,16,22,23.

cording to the rudiments of the world, and not after Chriſt. Let no man condemne you in meat and drinke, &c. Which all periſh with the uſing, and are after the commandements & doctrines of men. Which things have indeed a ſhew of wiſdome in voluntary religion, and humbleneſſe of mind, and in not ſparing the body: neither have they it in any eſtimation to ſatisfie the fleſh. Hence wee anſwer this objection. Object. *Idolatry is forbidden in the firſt commandement, and in this ſecond alſo: therefore they both make but one.* *Anſw.* One kinde of Idolatry is forbidden in the firſt commandement, to wit, *when another God is worſhipped:* another in the ſecond, namely, *when the true God is worſhipped otherwiſe than hee ought.* Repl. *Yea, but ſtill in both there is Idolatry committed, and a ſtrange God worſhipped.* *Anſ.* There is indeed an Idoll in both alwaies: but not alwaies in the intent and profeſſion of men. Therefore whoſoever offend againſt the ſecond commandement, offend againſt the firſt; becauſe they who worſhip God otherwiſe than hee will bee worſhipped, imagine God to bee another, or otherwiſe affected and qualified, than hee is. Therefore they worſhip not God, but the invention of their owne braine, which they perſwade themſelves to be ſo affected.

2. *Hypocriſie*, which is, *a pretending or feigning true godlineſſe and worſhip of God, doing the externall workes commanded by God, whether Morall or Ceremoniall, without true faith and converſion.* This vice is depainted and deſcribed in theſe words by the Prophet Eſaias: *This people come neere unto me with their mouth, and honour mee with their lips, but have removed their hearts farre from mee, and their feare towards mee was taught by the precepts of men. Therefore behold I will againe doe a marvelous worke in this people.* 2. Hypocriſie. Eſay 29.13,14.

3. *Profaneneſſe*, which is, *a voluntary letting goe or contempt of all religion, and of the whole worſhip of God both internall and externall, or elſe of ſome part of divine worſhip.* This profaneneſſe is repugnant not onely to this commandement, but alſo to the whole worſhip of God in the firſt and ſecond Table. 3. Profaneneſſe.

For defence of ſuperſtition ſome alledge: 1. *That ſuch places and ſayings as are brought againſt will-worſhip ſpeake onely of Moſaicall and Jewiſh ceremonies, and of the wicked and ungodly commandements of men: but not of ſuch precepts of men, as are authoriſed by the Church, Biſhops, and ſuch as command nothing contrary to Gods word.* *Anſw.* That this is falſe which is replyed, ſome demonſtrances, which are added unto certaine places, declare, which alſo reject thoſe humane lawes and ordinances, that command any thing in regard of divine worſhip, which is not commanded by God, although the ſame bee a thing in his owne kinde not wicked, nor forbidden of God. So Chriſt rejecteth the Jewes tradition *of waſhing of hands*, becauſe they had an opinion of worſhipping God thereby; whereof hee ſaith, *That which goeth into the mouth defileth not the man, but that which commeth out of the mouth, that defileth the man.* Hither alſo may that bee referred, which Chriſt ſpeaketh, *Woe bee to you Scribes and Phariſees, Hypocrites: for ye make cleane the outer ſide of the cup and of the Platter; but within they are full of bribery and exceſſe.* Now that theſe and the like things are lawfull, ſetting aſide an opinion of ſuperſtition in them, The Apoſtle in ſundry places doth ſhew. *He that obſerveth the day, obſerveth it to the Lord: and he that obſerveth not the day, obſerveth it not to the Lord. Hee that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, eateth not to the Lord, and giveth God thanks.* Againe, *Whatſoever is ſold in the ſhambles, eate ye, and aske no queſtion for conſcience ſake. For the earth is the Lords, and all that therein is.* Wherefore they are not ſimply ſo condemned, but only ſo farre as they are preſcribed for divine worſhip: that is, if they bee ſo preſcribed, as that by the performance of them God is honoured, and diſhonoured by the omiſſion of them. In the ſame reſpect is ſingle life alſo condemned; eſpecially ſeeing the ſame is not a thing indifferent; but to thoſe only, who have the gift of continency: according as it is ſaid of Chriſt; *He that is able to receive this, let him receive it: For all men* (as in the ſame place Chriſt ſaith) *cannot receive this thing, ſave they to whom it is given.* Object. Matth. 15.11. Mat. 23.25. Rom. 14.16. 1 Cor. 10.25. Matth. 19.12.

And this is the difference betweene things indifferent, or of middle quality, and thoſe things which are properly the worſhip of God. Which difference we muſt diligently obſerve: Things indifferent are diligently to be diſcerned from Gods worſhip.

ſerve: 1. Becauſe *when men feigne other worſhips of God, in them they feigne another will of God, which is to feigne another God.* When they therefore ſo doe, (as erſt Aaron and Jeroboam did) they are no leſſe accuſed of Idolatry, than they who purpoſely worſhip another God, beſides that Jehovah revealed in the Church. 2. Becauſe, *by confounding of the true worſhip with falſe worſhips, the true God is confounded with Idols*, which are worſhipped with thoſe worſhips invented by men. 3. Becauſe, *whatſoever is not of faith, is ſinne.* And when any man doth a thing, as thereby to worſhip God, his conſcience not knowing whether God will be worſhipped after this manner or no, hee doth it not of faith, but is ignorant, and doubteth whether God bee pleaſed or diſpleaſed with his worke: and therefore he preſumeth to doe that, albeit it may diſpleaſe God: Wherefore he doth not thereby worſhip, but contemne God. But becauſe the defenders of worſhips invented by men, alledge certaine places in which the Scripture willeth us *to obey the commandements of men*, and do thence conclude, that they have the force and nature of divine ordinances, and ſo of divine worſhip: it is therefore neceſſary, that here we ſhould ſay ſomething touching humane traditions and their difference.

Of mens commandements, and the authority of Eccleſiaſticall Traditions.

1. Gods ordinances propoſed by men.

THere are foure ſorts of thoſe things which men command: 1. *The ordinances of God*, which God will that men propoſe unto others to be obſerved, but not in their owne name, but in the name of God himſelfe, as being themſelves the miniſters and meſſengers, not the authors thereof. So the Miniſters of the Church propound the heavenly doctrine of God to the Church, Parents to their Children, and Maſters to their Schollars; ſo Magiſtrates propound the commandements of the Decalogue unto their Subjects. The obedience of thoſe commandements is, and is called *Gods worſhip:* becauſe they are not humane ordinances, but divine, which are neceſſarily to be obeyed, although no authority or commandement of any creature came thereto, yea although all creatures ſhould command the contrary. Hitherto appertaine many places of Scripture: as, *My ſonne, keep thy fathers commandement, and forſake not thy Mothers inſtruction. Te know the commandements wee gave you by the Lord Jeſus. Hee therefore that deſpiſeth theſe, deſpiſeth not man, but God. The Scribes and Phariſees ſit in Moſes ſeat. All therefore, whatſoever they bid you, obſerve and doe.* Theſe and the like ſayings, will us to obey men as the Miniſters of God, in thoſe things which belong unto the Miniſtery, that is, which God by expreſſe commandement hath teſtified, that hee will have publiſhed and commanded by them; they grant not authority unto any to inſtitute new worſhips of God at their owne pleaſure: according as it is ſaid; *Put nothing unto his words, leſt hee reprove thee, and thou bee found a lyar. Command ſome that they teach none other doctrine.*

Prov. 6. 20. Deut. 17 2. Exod. 16. 8. Mat. 23. 2, 3. Luke 10. 27. 1 Cor. 4. 21. 2 Cor. 13. 10. 1 Theſ. 4. 2, 8. 2 Theſ. 3. 14. Hebr. 13. 14.

Prov. 30. 6. 1 Tim. 1. 3. & 4. 11. & 6. 2, 3, 4. 2 Tim. 3. 16, 17.

2. Civill ordinances of men.

2. *The civill ordinances of men*, which are determinations and preſcriptions of circumſtances neceſſary and profitable to the keeping of the Morall commandements of the ſecond Table. Such are the poſitive lawes of Magiſtrates, Parents, Maſters, and of all, who beare rule over others in the civill ſtate. *The obedience of theſe lawes, as touching the generall, is the worſhip of God*; becauſe the generall thereof is *morall*, and commanded by God himſelfe, namely, obedience towards Magiſtrates, and others which beare rule in the Common-wealth. *But as concerning the ſpeciall of the action, or as touching the circumſtances, it is no divine worſhip:* becauſe thoſe workes are divine worſhip, which muſt neceſſarily bee done in reſpect of Gods commandement, although no commandement or reſpect of any creature were adjoyned: but theſe, except they were commanded by the Magiſtrates, might be done, or omitted, without any offence againſt God: but yet notwithſtanding, ſuch civill ordinances of Magiſtrates, and other Governours binde the conſciences of men: that is, we muſt neceſſarily performe them; neither are they neglected without the diſpleaſing of God: and therefore by reaſon of theſe commandements of Magiſtrates, we are bound alſo to performe the workes injoyned us by theſe commandements, even although wee could

could omit them without giving any offence; if we meane to retaine our obedience pure and ſound. So, To carry weapons, or, Not to carry weapons, To pay a leſſer, or greater tribute or ſubſidy, is not in it ſelfe the worſhip of God, *but the obedience which is in theſe and the like matters due to be rendred unto the Magiſtrate, is Gods worſhip.* Therefore if the Magiſtrate neither command nor forbid eyther, it is free to doe eyther: but if hee command any one thing, hee ſinneth whoſoever doth the contrary, although he could keep it never ſo cloſe, neither offend any man thereby. The reaſon is, becauſe the generall, namely, obedience towards the Magiſtrate, which is Gods worſhip, is violated. Wherefore theſe ſpecials and particulars are by an accident made the worſhip of God, to wit, by the commandement of the Magiſtrate. Hither belong theſe Scriptures: *Let every ſoule bee ſubject to the higher powers. Whoſoever reſiſteth the power, reſiſteth the ordinance of God.* 3. *The Eccleſiaſticall or Ceremoniall ordinances of men*, which are determinations or preſcriptions of circumſtances, neceſſary, or profitable for the keeping of the *Morall* commandements of the firſt Table: for they belong eyther to the keeping and maintaining of order and comlineſſe in the Church-aſſemblies, and in the Eccleſiaſticall adminiſtration of the Miniſtery; or to externall exerciſe of godlineſſe, both publike and private, or to avoide the giving of offence unto the weaker, and to bring them unto the Church and knowledge of the truth: of which kinde are, the time, place, forme, and courſe of Sermons, and Prayers, and Readings in the Church; likewiſe Faſts, the manner of proceeding in election of Miniſters, in gathering and diſtributing of almes, and ſuch like, whereof God hath commanded nothing in ſpeciall. *The generall alſo of theſe lawes, as of the civill, is morall*, if they be rightly & profitably made; *and therefore it is the worſhip of God:* as it is Gods worſhip to heare the word of God, to pray unto God, as well publikely with the company of the faithfull, as privately, to beſtow almes upon our poore brethren, to receive the Sacraments. *But the Ceremonies themſelves are not onely no worſhip of God, but neither doe they binde mens conſciences, neither is the obſervation of them neceſſary, except the omitting of them breed offence.* So it is no worſhip of God, but a thing indifferent, and not binding mens conſciences, to uſe this or that forme of prayer, to pray ſtanding or kneeling, to pray at this or that time, at this or that houre, in this or that place, to reade or interpret this or that Text of Scripture, to eate or not to eate fleſh, &c. Neither hath the Church onely this right and power to conſtitute, or abrogate, or alter by her owne authority theſe ordinances, as ſhe judgeth it to be moſt expedient for her common edification: but the conſciences alſo of particular men retaine this liberty; ſo that they may eyther omit theſe, or doe otherwiſe, without any offence againſt God, if there ariſe no ſcandall or offence thereby amongſt men, that is, if they doe it neither of contempt, or neglect of the Miniſtery, nor of wantonneſſe, or ambition, or of a deſire of contention & novelty, nor with the offending of weake ones. The reaſon is, *becauſe then lawes are rightly obſerved, when they are obſerved according to the minde and purpoſe of the Law-giver.* But the Church ought to will that ſuch ordinances and ſtatutes as are made concerning things indifferent, be obſerved, not in reſpect of her owne authority or commandement, but onely for the maintenance of order and comlineſſe, and for the avoiding of ſcandals and offences.

Rom. 13. 1, 2, 5. Titus 3. 1. Ephes. 6. 1. Col. 3. 22, 23. 3. Eccleſiaſticall ordinances.

Wherefore, as long as comlineſſe or order is not violated, neither offence given, it leaveth every mans conſcience free to himſelfe. For not in reſpect of the Churches or Miniſters commandement, but in reſpect of the juſt cauſes of commanding, things indifferent are neceſſary ſometimes to be done, or to be omitted; and the conſcience is hurt, not by the neglect of any humane commandement, as in civill matters, but by the neglect of the cauſes for which they are commanded. Hither belongeth the precept of Saint Paul: *If any of them which beleeve not, call you unto a feaſt, and if yee will goe, whatſoever is ſet before you, eate, asking no queſtion for conſcience ſake. But if any man ſay unto you, This is ſacrificed unto Idols, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth is the Lords, and all that therein is) and the conſcience, I ſay, not thine, but of that other: for why ſhould my liberty be condemned of another mans conſcience? For if I, through Gods benefit, be partaker, why am I evill*

1 Cor. 10. 27.

ſpoken

ſpoken of, for that, wherefore I give thanks? Likewiſe, the decree of the Councell of
Acts 15. the Apoſtles, of things ſacrificed to Idols, of bloud, and that which was ſtrangled,
1 Cor. 11. Likewiſe, the precept given concerning women to be covered. Likewiſe, the Lords day ſubſtituted by the Church in place of the Sabbath, for the exerciſe of the Miniſtery, &c.

A difference between Civill and Eccleſiaſticall lawes.

Object. *If the Edicts of Magiſtrates binde mens conſciences, why then doe not the traditions of the Church binde them alſo?* Anſw. There is a difference in theſe examples. God gave this power & authority of making civill lawes unto the Magiſtrate, and hath ſtrengthned it with this band, in that he threatneth and denounceth his anger againſt them which breake theſe lawes: but unto the Church and to his Miniſters he hath not given any ſuch authority; but yet notwithſtanding he would have theſe lawes and conſtitutions to be obſerved, which the Miniſters and the Church of their owne authority command, *not for any neceſſity* that there is of obeying theſe lawes commanded by the Church, but *according to the rule of charity*, that is, for a deſire of avoiding offence. This anſwer is delivered in theſe places of Scripture: *Ye*
Matth. 20. 25. *know that the Lords of the Gentiles have dominion over them, and they that are great exerciſe authority over them. But it ſhall not bee ſo among you: but whoſoever will bee great among you, let him be your ſervant. Not as if yee were Lords over Gods heritage,*
1 Pet. 5. 3. Coloſ. 2. 16. Galat. 5. 1. *but that ye may be enſamples to the flocke. Let no man condemne you in meate and drinke, or in reſpect of an Holy-day, or of the new Moone, or of the Sabbath dayes. Stand faſt in the liberty wherewith Chriſt hath made us free.* Neither are the cauſes obſcure or hard to come by, for which God made this difference: namely,

Two cauſes of this difference.

1 1. That there might be an evident difference between the civill Magiſtrate, unto whom it belonged to beare rule over his ſubjects, and to conſtraine by corporall force ſuch as obey not: and the Miniſters of the Church, unto whom no ſuch rule and power is granted; but unto them is committed the charge and office of teaching and inſtructing men concerning the will of God.

2 2. Becauſe of the breach of Eccleſiaſticall lawes, if it bee done without giving offence, the firſt Table of the Decalogue, for which they are to ſerve, is not broken: but by the breach of civill lawes, albeit offence be given thereby, the ſecond Table is broken, inaſmuch as eyther ſome thing is taken from the Common-wealth, or ſome occaſion is given of injurying it. Neither is this reply of

Repl. force: *That unto the greater and worthier office, greater obedience is due: and therefore the conſtitutions of the Miniſters of the Church are no leſſe neceſſary to be kept, than the lawes of the civill Magiſtrates.*

Anſw. For unto the worthier greater obedience is due *in thoſe things which are properly belonging unto his office.* Now, *the proper office of the civill Magiſtrate is*, to make lawes, which are for the commandement it ſelfe to bee obſerved: but the proper office of the Miniſtery of the Church is, to ſound forth Gods Commandements: and, *the proper office of the Church is*, to ordaine ceremoniall decrees, which muſt be kept, not for the commandement of man, but for avoiding of offences.

4. Wicked ordinances of men. Acts 5. 29. Matth. 15. 3.

4. *Humane ordinances, which are repugnant unto the ordinances of God.* Theſe God forbiddeth us to obey, whether the civill Magiſtrate command them, or the Church, or the Miniſters of the Church. *We ought rather to obey God than men. Why tranſgreſſe you the cõmandement of God by your tradition?* Having now conſidered theſe four kinds of ordinances delivered by men, it is eaſie to make anſwer unto that firſt objection: *God commandeth us to obey the commandements of men.* He doth ſo: 1. Such as be good, that is, not repugnant unto the word. 2. Such as he himſelfe hath commanded by men, that worſhip may be given him. 3. Civill ordinances, which depend on the authority of men, not obeying them for divine worſhip, but for conſcience ſake. 4. Eccleſiaſtical or ceremoniall ordinances, obeying them, but not reſpecting therein any divine worſhip or conſcience (neither of which they import) but only the avoiding of offence.

Object. Anſw.

Object. 2. *What things the Church commandeth by the inſtinct of the holy Ghoſt, thoſe are divine ordinances, belonging to the worſhip of God. But the Church decreeth good and profitable conſtitutions, being guided by the guiding of the holy Ghoſt: Therefore good conſtitutions decreed by the Church, appertaine to the worſhip of God.* Anſ. The generall indeed of thoſe commandements, which the Church preſcribeth by the inſtinct

ſtinct of the holy Ghoſt, appertaineth to the worſhip of God. This generall compriſeth the divine lawes of God, of not breaking charity, and of avoiding offence, of keeping order and comelineſſe in the Church. And in reſpect of this generall, the conſtitutions, which the Church decreeth by the inſtinct and motion of the holy Ghoſt, are alſo divine, or the conſtitutions of God, as namely, they are a part of thoſe divine lawes, the care and keeping whereof is commended unto us by God himſelfe in his word. But thoſe good conſtitutions of the Church are humane, or the conſtitutions of men, as they doe in ſpeciall deſigne that which was in generall by theſe divine Lawes ſignified rather than expounded. Wherefore thoſe ordinances are no worſhip of God, which the Church adviſeth, decreeth, receiveth, or commandeth for the maintenance of mutuall charity among us, and for the preſervation of order and comlineſſe, or for the avoiding of offences, albeit in the chuſing and conſtituting of theſe ſhe be directed by the inſtinct of the holy Ghoſt. For the holy Ghoſt declareth to the Church, both what is profitable for the avoiding of offences, and alſo that thoſe things which are commanded for the avoiding of offences, are neither the worſhip of God, nor neceſſary to be obſerved, but in caſe of avoiding offence; and therefore that the Church retaineth her liberty of deliberating of them, or of changing of them, or of omitting them, if there be no feare of offence. This doth Saint Paul manifeſtly declare, when as, counſelling them to ſingle life, which have the gift of continency, yet hee addeth further; *But I ſpeake this by permiſſion, not by commandement.* 1 Cor. 7. 6, 36. Againe, *This I ſpeake for your owne commodity, not to tangle you in a ſnare, but that you follow that which is honeſt, and that ye cleave faſt unto the Lord without ſeparation.* Here he affirmeth both: both that he witheth them that are continent, to leade a ſingle life, that ſo they may the more fitly ſerve God: and that alſo he leaveth it free unto them to marry, and he ſpeaketh both by the inſtinct of the holy Ghoſt. So doth the ſame Apoſtle forbid to eate of things ſacrificed to Idols, with ſcandall or offence of any weake brother: but without this offence, and ſetting it apart, he leaveth it free to each man to doe as himſelfe liſteth. 1 Cor. 10.

Object. 3. *God is worſhipped by thoſe things which are done to Gods glory. The things that the Church doth decree, are done to Gods glory: Therefore theſe alſo are the worſhip of God.* Anſ. Thoſe things that are done to the glory of God, *by themſelves*, that is, which are commanded by God, to this end, as that by theſe workes wee ſhould declare our obedience towards him, they are the worſhip of God: but not thoſe things which ſerve for the glory of God but *by an accident*, that is, which ſerve ſometime for the performing of thoſe things, which are commanded by God, upon ſome accidentall reſpects and cauſes; which if they doe not concurre, God yet may be honoured, both of thoſe that doe them, and of thoſe that doe them not, ſo that they be done, or left undone, of faith, which is aſſured, and reſolveth, that the perſon is reconciled unto God, and that the action, or omitting of the action doth agree with the word of God.

Object. 4. *The examples of thoſe, who have worſhipped God without his direct commandement, confirme that it is permitted to men to worſhip God with that worſhip which themſelves ordaine.* Anſw. The example of Samuel ſacrificing in Ramoth, Elias in Mount Carmel, Manoah in Zorah, cannot at all eſtabliſh *will-worſhip*. For, 1. As touching the *ſacrifices*, they were the worſhip of God, becauſe they were commanded by God: 2. As concerning the *places* appointed for ſacrifices, they were free, when as yet there was no appointed place for the Arke of the Covenant. Wherefore Samuel did appoint that Towne for ſacrifices, where hee dwelt, as being moſt fit and commodious. Very well knew the holy Prophet, that the worſhip of God did not conſiſt in this circumſtance of place, which was left free unto the godly, before the Temple was built of Salomon. 3. As concerning the *perſons*, although the Prophets were not of Aarons family, yet had they, by reaſon of their extraordinary function, authority to ſacrifice. This alſo may be ſaid as touching Elias ſacrificing in the Mount Carmel. 1 Sam. 5. 17. 1 Reg. 18. 32. Judges 13. 19. 1 2 3

Now as for Manoah, who is ſaid to ſacrifice in Zorah, eyther he did not himſelfe ſacrifice, but delivered the ſacrifice to be offered of the Angel, whom hee tooke to

be

be a Prophet: or himſelfe offered it, being commanded by the Angel; and ſo did nothing beſides the divine law of God. In like manner is the anſwer eaſie to other examples, which they heape together, and bring in. Abel and Noah offer ſacrifice: but not without the commandement of God, becauſe they did it *with faith*. But no faith can be without the word of God. The Rechabites refraine from wine and husbandry, according to their father Jonadabs commandement, and are therefore by God commended; but Jonadab meant not to inſtitute any new worſhip of God, but by this civill ordinance, to baniſh from his poſterity riot, and ſuch ſins and puniſhments as accompany riot. So alſo Daniels faſting, and the Ninivites faſting was no worſhip of God, but an exerciſe, ſerving for the ſtirring up of prayer and repentance, which were that worſhip of God, which is in thoſe places commended. Now in John Baptiſt, not his kinde of living, food and apparrell, but his ſobriety and temperancy is commended, and is the worſhip of God. And not the rayment made of ſheeps and goates skinnes; neither the wandring in mountaines, caves, and dennes; but *faith and patience in calamities*, is ſet forth and commended as the worſhip of God.

Genes. 4. Hebr. 11. Rom. 10. Jerem. 35. Dan. 10. Jonah 3. Matth. 3.

Object. 5. *Whatſoever is done of faith, and pleaſeth God, is Gods worſhip: Theſe workes, albeit they are undertaken by men voluntarily, yet are done of faith, and pleaſe God: Therefore theſe workes undertaken by men voluntarily, are the worſhip of God.*

Anſw. This doth not ſuffice for the defining of Gods worſhip, to ſay that a thing *pleaſeth God*: ſeeing actions of indifferency may alſo be done of faith, and ſo pleaſe God, though in another ſort than his worſhip properly ſo called pleaſeth him. For after a diverſe ſort is the *worſhip of God*, and *indifferent actions*, pleaſing unto God. The worſhip of God doth ſo pleaſe God, that the contrary thereto diſpleaſeth God; and therefore cannot be done of faith. But thoſe things which are in themſelves indifferent, are ſo liked of God, that their contraries alſo are not of him diſliked or diſallowed, inſomuch that both of them may be done of faith, which faith maketh both *the worke* and *the perſon* acceptable to God.

Thus farre have wee proceeded in ſpeaking of the *commandement it ſelfe*: it remaineth, that we proſecute the *exhortation*. But firſt the doctrine touching Images, ſith it pertaineth to the commandement, is to be weighed and conſidered, which is wholly contained in the two queſtions next inſuing of the Catechiſme.

Queſt. 97. *May there then at all any Images or reſemblances of things be made?*

Anſw. God neither ought, nor can bee repreſented by any meanes[a]: and for the creatures, although it bee lawfull to expreſſe them, yet God forbiddeth notwithſtanding their Images to bee made or had, as thereby to worſhip or honour either them, or God by them[b].

a Eſay 40. 25.
b Exo. 34. 17. & 23. 24. & 34. 13. Numb. 33. 52. Deut. 7. 5. & 12. 3. & 16. 22.

The Explication.

AS concerning the words of the Commandement, we are to obſerve, that there are two parts of this ſecond Commandement. The former part forbiddeth Images to be made or had; *Thou ſhalt not make to thy ſelfe any graven Image, nor the likeneſſe of any thing, &c.* The ſecond and latter part forbiddeth to worſhip them with divine honour, *Thou ſhalt not bow downe to them, nor worſhip them.* In the former part queſtion is made, *Whether all Images*: and if not all, *What Images are lawfull, or not lawfull*: and, *How farre forth they are ſo*: In the latter, *Whether all bowing to Images be forbidden, and can by no meanes be defended.*

Of

Of *Images* and *Pictures* in Christian Churches.

The chiefe questions concerning Images, are these:

1. *Whether, & how far forth Images in Churches are forbidden by this Commandement.*
2. *Whether the worshipping of Images may bee defended.*
3. *Why they are to be abolished in Christian Churches.*
4. *How, and by whom they are to be abolished.*

The two former of these fall under this 97. question of the Catechisme: the latter belong to the 98. question immediately following.

THe usuall Hebrew words are *Zelem* and *Themunah*, which signifieth an Image: & *Lpesel*, that is to say, a graven Image: and *Hhezebh*, that is to say, an Idoll or Statue, derived from *Hhazabh*, which signifieth to trouble, to vexe or grieve; fitly so called from the effect of Idolatry, because an Idoll vexeth and grieveth the conscience. The Greeks call an Image and Idoll εἰκὼν and εἴδωλον to wit, any resemblance or likenesse, especially that which men frame unto themselves, thereby to represent and worship God; whether it be a solid-bodied Statue, or a bare and naked Image or Picture. The word *Imago* with the Latines, is any similitude represented and shadowed or painted: the word *Statua* is any solide Image, carved, or cast: and so is *Simulachrum*. The selfe-same also doth the word *Idolum* signifie, which of a Greek word is made a Latine. Notwithstanding our late Popish Sophisters have invented a distinction between the words *Idolum* and *Simulachrum*, thereby the more colourably to defend their worshipping of Images. For they will have the word *Simulachrum* to signifie the Image of a thing *truly existing in the world*: and the word *Idolum* to import an Image of some *imaginary and counterfeit thing*: and therefore that *Idols* indeed, and their worship are forbidden, but not *Images*. But the fondnesse and vanity of this distinction is apparent: 1. *Out of the derivation of both these words.* For the words *Simulachrum* and *Idolum*, differ no more than these words, *panis* and δόρυ, which both signifie the same thing, even *bread*: but herein only is the difference, that the former is a Latine word, the latter a Greeke. For as the word εἶδωλον signifieth a *forme* or shape, from *formando*, which is to forme and fashion; so the word *Simulachrum* is a counterfeit or shadow, from the word *Simulando*, which is to resemble, counterfeit, or shadow, saith Lactantius.

The Hebrew names of an Image.

The Greek names of an Image.

The Latine names.
Imago.
Statua.
Simulachrum.
Idolum.

A fond distinction of the Papists between the words *Idolum* and *Simulachrum* confuted by three reasons.

1

2. *The Interpreters of Scripture use both these words indifferently.* For the Septuagint every-where translate the Hebrew word *Hhezebh*, by the word εἴδωλοι: and the Latine Interpreters translate it *Simulachrum*. Thus the vulgar Latine Interpreter rendreth this *caveat*; *Cavete vobis*, ἀπὸ τῶν εἰδώλων in these words; *Fugite Simulachra*; *Flye Idols*.

2

1 John 5.21.

3. *The use of both these words is indifferent in good and probable Authours.* Cicero in his first booke *De Finibus*, speaking of the *Atomi*, calleth them *Imagines & Idola*, both Images and Idols. Euripides likewise termeth the ghosts of Polydore and Achilles, εἴδωλον an Idoll. Therefore an Idoll is not only an Image of a *feigned thing*, but of a *true thing* also. Againe, on the other side, the word *Simulachrum* is used for the Image of a feigned thing. For Pliny calleth the Idoll of Ceres, a false Goddesse, by the name *Simulachrum*: and Vitruvius likewise termeth the Image or Idoll of Diana, *Simulachrum*. Wherefore false & feigned is this distinction of these Sophisters between the words *Idolum* and *Simulachrum*. Thus much of the names used in divers languages, to expresse that we call *an Image*.

3

Euripi. in Heracl.

Plin. lib. 13. cap. 4.

Now to the question wee answer, that *Images or Pictures are not here simply forbidden*

Images and Pictures not simply forbidden.

bidden to be made or had at all, because the Science of casting, carving, painting, and embrodering is reckoned among those Arts and Crafts, which are renowned and commendable, and are profitable for mans life, and are the gifts of God: and God himselfe tooke care, that Images should bee made in his Tabernacle: and Salomon provided, that in his Throne *Lions*; and in the Temple, by Gods appointment and commandement, *Palme-trees* and *Cherubins* should be carved and set up. Neither is the reason hereof hard and obscure: *because writing and painting are profitable for the memoriall of things done; for ornament, and for a liberall and ingennous delight of mans life*. Wherefore the Law forbiddeth not the use of Images, but the abuse; namely, it forbiddeth that Images should be made, *as by them to represent or worship God, or any creatures*. So that simply all Images or Pictures are not forbidden; but onely some, which are unlawfull, are forbidden: as first, *All Images and Pictures of God*; that is, made to represent or worship God, are simply here condemned, as it is manifest, 1. By the end of the commandement, which is the preservation of the pure and sincere worship of God. 2. By the nature of God. For God is incorporeall and infinite; and therefore it is impossible that hee should be expressed and represented under a bodily and finite Image, without impeachment and diminishing of his divine Majesty: according to these sayings: *Who hath measured the waters in his fist? and counted heaven with the spanne? &c. To whom will yee then liken God? or what similitude will ye set up unto him? To whom will ye liken mee, that I should be like him, saith the Holy One? They turned the glory of the incorruptible God, to the similitude of the image of a corruptible man, & of birds, & foure-footed beasts, and of creeping things*. 3. By Gods inhibition of them. *Take therefore good heed unto your selves: for ye saw no Image in the day that the Lord spake unto you in Horeb out of the midst of the fire: That ye corrupt not your selves, and make you a graven image or representation of any figure, whether it be the likenesse of male or female, the likenesse of any beast that is on the earth, &c.* 4. *By* the cause of this inhibition: because forsooth these images not onely profit not men at all, but farther hurt them very much. For they are unto them an occasion and cause of Idolatry, and so of punishment. In a word: God may not be represented, because he neither *will* have it done, neither *can* we doe it, neither *profiteth* it us any thing to doe it. It is a very memorable president, which Plutarch recordeth of Numa in his life, in these words: *Numa forbade the Romanes the use of any image of any God, which image had the forme or likenesse of beast or man. So that in those former times, there was in Rome no image of God, either painted or graved: and it was from the beginning, 170. yeeres, that they had built Temples and Chappels unto the Gods of Rome, and yet there was neither picture nor image of God within them. For they took it at the first for a sacriledge, to present heavenly things by earthly formes, seeing wee cannot possibly any way attaine to the knowledge of God, but in minde and understanding*. Damascene writeth, that, *To endeavour to represent God, is a fond and wicked thing*: although the very same Authour else-where doth not obscurely defend the worship of Images in the seventh Councell held by Constantine and his sonne Leo: which Councell, amongst other worthy decrees, ratified, that Christ should not be painted, nor carved, no not according to his humane nature; because nothing but his humane nature could be expressed by Art: and they, who make such images, seem to re-establish the errour of Nestorius and Eutyches. Secondly, *the images and figures of creatures*, which are set up in Churches, in Streets, and elsewhere, either for the worship of God, or to some perilous and inconvenient ornament, are unlawfull. *Thou shalt not bow downe to them. Babes, flye Idols*. But such images of creatures may be lawfull as are made and set up without Churches, without any perill or shew of Idolatry, superstition, or scandall, only for a politike or civill use, to wit, *historicall*, or for record of history; and *symbolicall*, or for evidence of some mysticall matter; & for honest or comely ornament: of which kinde of images were those Lions in Salomons Throne, and Cæsars image in coine or money, &c.

Exod. 31.30. & 35.30. Syrac. 38.28. 1 Kings 6.30. & 10.20.

Two sorts of unlawfull Images.

1. Images of God.

That Images of God are unlawfull and forbidden in this Commandement, proved by foure reasons:

1. By the end of the Commandement.

2. By the nature of God.

Esay 40.12, 18, 25.

Rom. 1.23.

3. By Gods inhibition of them. Deut. 4. 15, 16, 17, 18.

4. By the cause of the inhibition.

Plutarch.

Lib. 4. cap. 3. Ortho. Fid.

2. The Images of creatures.

1 John 5.21.

Object. 1. *Thou shalt make no graven image: Therefore God forbiddeth the Art of graving*. Ans. God indeed forbiddeth the abuse; and that is: 1. If we would grave an image of God. 2. If we binde and tye the worship of God unto images.

Object. 2.

Object. 2. *The holy Scripture attributing the parts of mans body unto God, doth signifie thereby his nature and property. Therefore it is lawfull also to signifie the nature and propertie of God by Images.* *Answ.* There is a dissimilitude betweene these Metaphors or translations of words, and betweene images: because unto them is annexed an opposition of them in the word of God, which hindreth and stoppeth all errours: and Gods worship is not tied to those words. But images have no where any declaration of their *necessary* or *convenient* use, and men easily fasten worship and adoration on them. Wherefore God himselfe used those Metaphors of himselfe, by an *anthropopathy*, that is, applying himselfe to speake unto men after the manner of men, thereby to help our infirmity; and farther also permitted that wee speaking of him should use the same Metaphors: but hee never either himselfe represented himselfe in pictures and images; or willed us to use them for representation of him, but strictly and precisely forbad them.

Object. 3. *God of old presented himselfe to be seen in mans shape. Therefore wee may also follow in like signes and semblances.* *Anſ.* God indeed moved by certaine reasons thereunto did so, but he hath forbidden us to follow it. The reason of the prohibition is manifest. For it is lawfull for God to manifest himselfe what way soever hee will; but it is not lawfull for any creature to represent God by any signe which himselfe hath not commanded. There is therefore a dissimilitude or difference in the instances. And those visible shapes had God present with them to command, promise, and heare them, unto whom hee manifested himselfe: which cannot bee said of such images as imitate those shapes, without flat Idolatry: and therefore the Saints did well in adoring God at them, or in them, as being after a speciall manner there present: which to doe in these, is impious and idolatrous, because it is done through the boldnes and vanity of man, without any commandement or promise from God. Lastly, those visible shapes continued so long as it pleased the Lord to use them for to manifest and shew himselfe: and therefore could they not be drawn to Idolatry. But images and pictures, which men make to represent the manifestations of God, were neither ordained to manifest God, nor to represent, or resemble those ancient manifestations of God: and therefore are they an object and an occasion of Idolatry.

A Table for the distinction of images.

Of images some are
- *Naturall*; as any kind of Meteors, and other such naturall resemblances.
- *Artificiall*; of which some are
  - *Engraven.*
  - *Cast.*
  - *Painted.*

  These are distinguished by their severall *matter*, *object*, and *end*; and are images of
  - *God*; which are simply condemned in this commandement, and every where else in Scripture, and that because they impaire the Majesty of God, and make of God an Idol.
  - *Creatures*; and are
    - *Lawfull*; such as stand without Churches, and occasion no feare of Idolatry, but are onely for civill use, or comely ornament.
    - *Unlawfull*; such as are set up in Churches to worship God withal, or for som dangerous kind of ornament.

2. *Whether all worshipping at images be forbidden, and may not in any sort bee defended.*

TO this question we make answer, out of the second part of the commandement, which simply forbiddeth us to impart divine honour & worship to images and pictures, not onely that which is given thereby or referred to creatures, but also

which is referred to the true God. *Thou shalt not bow down to them nor worship them.*

Object. 1. *Wee worship not the Images* (say the Papists) *but God, of whom those are signes and tokens, according to those versicles of the second Nicene Councell: That which the image sheweth, is God; the image it selfe is not God. Looke on the image, but worship in thine heart that which thou beholdest therein: and according to those of Thomas, Whensoever thou passest by the image of Christ, see thou doe obeisance: yet worship not the image, but worship that which the image representeth.* *Answ.* 1. Wee deny that images are signes of God, because God cannot bee truely signified by them, seeing hee is immense; and though hee could, yet he ought not, because he hath expressely forbidden them; and because it is not in the power of any creature to ordaine or establish any signes whereby to signifie God, but onely in the will and pleasure of God. *Answ.* 2. In this argument our adversaries tender and alledge unto us a false and needlesse cause. For not onely *the worshipping of images* is the cause and forme of Idolatry, but even *the very worship of God also*, which is given to images or other creatures *besides* or *contrary* to his word; as the story of Aarons and Jeroboams calves doth sufficiently declare. For though these men said: *Behold, O Israel thy gods which brought thee up, &c. To morrow shall bee the holy day of the Lord*: yet God both detested, and severely punished those worships as horrible and abominable Idolatrie. Wherefore, howsoever Idolaters pretend the name and honor of God; yet in Idols, not God, but the divell is worshipped, according as Paul affirmeth of the Gentiles: *These things which the Gentiles sacrifice* (to Idols) *they sacrifice, &c.* though even they also in their worshippings pretended the name and honour of God.

1 Kings 12.28. Exod. 32.5.

1 Cor. 10.12.

Object. 2. *The honour which is given unto the signe, is the honour of the thing signified. Images are a signe of God. Therefore the honour which is given unto images, is also given unto God.* *Answ.* We againe deny the Minor, or distinguish of the Major thus: The honour of the signe is also the honour of the thing signified, namely, when the signe is a true signe, that is, ordained by him who hath authority to ordaine it, and when also that honour is given to the signe which the right and lawfull author of it will have done to the signe. For not the will of him that honoureth, but of him that is honoured is the rule which must prescribe the due honour. Now whereas God hath forbidden both these, namely, *that images should bee erected to him*; and, *that himselfe should be honoured at images erected to him, or to any creatures*; hee is not honoured, but contumeliously wronged, and reproached, when any honour done to images is fastned on him. Repl. *Whatsoever contumely is done to the signe, that redoundeth on God, although the signe bee not instituted by his commandement. Therefore the honour also that is given to the signe, redoundeth on God, although that honour bee not commanded to bee given to the signe.* *Answ.* This reason doth not follow, because *they are contrary things rightly attributed to contraries, when the contrariety of the attributes dependeth of that, according to which the subject is opposed, and not of some other thing.* So we grant that contumely against God followeth indeed the contumely against the signe, albeit the signe were not instituted by God; but *not simply in respect of the signe it selfe*, unto which that contumely was done, but *in respect of his corrupt and bad will*, who by shewing contumely against the signe, which is thought to represent God, purposeth himselfe, and is minded to despite with contumely and reproach God himselfe. For to the shewing of despite and contumely against God, it sufficeth, if there be any *intent* or purpose of departing from his commandement. But if through a desire that wee have to avoide Idolatry, wee detest images, and other false reputed signes of God, by this contumely done to the signes, we rather promote, further, and advance Gods glory. But the honour of God doth not follow the honour of the signe, except both the honour and the signe bee ordained by God: because it is not the *intent* and purpose of honouring God, that sufficeth to the doing of honour unto God; but the *manner* also which himselfe hath prescribed, whereby to be honoured is required, and must be observed.

Object. 3. *It is lawfull to honour the images of noble, renowned, and well deserving men. Therefore much more is it lawfull to honour the images of blessed Angels and Saints.* *Answ.* 1.

Anſ. 1. To the Antecedent we anſwer; That honour of monuments is lawfull, *which is a gratefull and honourable memory of thoſe, whoſe monuments they are:* and alſo that, *which is applyed to the uſe which themſelves would juſtly have it*, and not to the worſhip of them, or to the worſhip of God by their monuments: yea, and *the defacing and utter razing of thoſe monuments* (if neceſſity require ſuch a change) ſo it be done without any will or deſire of deſpighting or diſhonouring them, whoſe monuments they are, is alſo lawfull. But by no meanes may wee attribute divine honour unto them, ſuch as that is, which theſe Papiſts yeeld unto their Idols; whether they cloake it with the name of *adoration* and *worſhip*, or *veneration* and *ſervice*. 2. The images or monuments of notable men muſt bee ſuch, as have not been drawne into Idolatry: for if ſo, we are not to honour them, but to ſuppreſſe them altogether, after the example of the braſen Serpent which Ezekias brake in peeces, when it was abuſed to Idolatry; though in former times it were kept as a monument of Gods goodneſſe ſhewed in the wilderneſs, in healing, by the aſpect or beholding of it, them that were bitten with the fiery ſerpents.

Ἀσπόλως. Ἀδιάφορα.

2 Kings 18.4. Num.21.8,9.

Queſt. 98. *But may not images be tolerated in Churches, which may ſerve for the uſe of the common people?*

Anſw. No. For it is not ſeemely that wee ſhould bee wiſer than God, who will have his Church to bee taught with the lively preaching of his word[a], and not with dumbe images[b].

a Rom.1.17. 2 Pet.1.19. 2 Tim.3.16,17.
b Jer.10.8.&c. Hab.2.18,19.

The Explication.

THis is their demand, who grant that indeede the picture and images of God and Saints are not to be adored: but maintaine that they are to bee retained in Chriſtian Churches as the books of lay-men, & for other cauſes alſo; ſo that the worſhipping of them be avoided. But we are to uphold the contrary, namely, that *the images & pictures of God, or the Saints, are not to be tolerated in Chriſtian churches, but utterly to be aboliſhed, and removed from the ſight of men, whether they be worſhipped or nō.*

3. Why images and pictures are to be aboliſhed in Chriſtian Churches.

Eight cauſes of ſuppreſſing images in Chriſtian churches.

1. The expreſs commandement of God is, that they ſhould not bee made at all.
2. They are inſtruments of Idolatry.
3. They are commanded to be aboliſhed if they be made. Exod.23.24. & 34.13. Num.33.52. Deut.7.5.
4. The profeſſion of ſincere religion ſo requireth. Deut.7.5,6. 1 John 5.21.
5. The example of zealous & godly Princes herein. 1.King.15.13. 2 King.10.30. & 18.4.& 23.
6. To avoid offence, ſuperſtition & Idolatry among our ſelves.

THe chiefe cauſes for which images and pictures are to bee abandoned our Churches, are; 1. Becauſe, that images ſhould bee made and ſet up in Chriſtian Churches, it is quite contrary to the expreſſe commandement of God, *Thou ſhalt not make to thy ſelfe any graven image, nor the likeneſſe of any thing, &c.* And whereas God will have no images made, whereby to repreſent him, or at which to worſhip him; in like manner will hee not have them retained or kept which are made by others. 2. Becauſe in time of Popery they were the occaſion and inſtruments of horrible Idolatry. 3. Becauſe God preciſely commanded all Idols to bee aboliſhed, and all the corruptions of the true worſhippe of God, and of the true doctrine, to teſtifie his wrath and anger againſt Idolatry. 4. In reſpect of our confeſſion of the ſincere worſhip of God, and of our hatred againſt Idolatry. This confeſſion, whereby wee profeſſe our ſelves not to bee Idolaters, conſiſteth not onely in words, but alſo in actions, and in outward ſhewes and ſignes. *Yee ſhall overthrow their Altars, and breake downe their pillars, and yee ſhall cut downe their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God. Fly Idols*; namely, in heart, profeſſion, and ſignes. 5. Becauſe for the taking away and aboliſhing of Idols certaine zealous and godly Kings are praiſed in the Scripture; as Aſa, Jehu, Ezekias, Joſias. 6. For avoiding of offence, and perill of ſuperſtition and Idolatry, left by retaining of ancient images, or by ſubſtituting & adding new, the

ſame danger come to the Church, and to the ignorant people thereby, which in times paſt wee ſee to have iſſued hence on our Progenitors and Anceſtors. 7. That the enemies of the Church by this ſpectacle, having ſo great a ſhew of Idolatry, bee not the more alienated from the Church, ſo that they deſpite and reproach therefore the truth of God. Of this danger God himſelfe fore-warneth us in that dreadfull judgement on the Iſraelites for ſparing the Cananites: *Wherfore I ſay alſo, I wil not caſt them out before you, but they ſhall be as thornes unto your ſides, and their gods ſhall be your deſtruction.* So verily the Jewes at this day, becauſe they ſee images and pictures in the Churches of thoſe that profeſſe Chriſtianity, are greatly offended, in ſo much that they prove the more averſe from Chriſtianity. 8. We ſee that images never brought any good to them which had them: but even Gods owne people was for the moſt part ſeduced thereby, as we may ſee often in the ſacred ſtory, eſpecially in the booke of Judges, and in the Kings, and in the Prophets. So prone and ready is our nature unto this evill, which hath after enſuing it moſt grievous puniſhments: as thoſe which the Lord reciteth by Moſes, beſides many others. *I will deſtroy*, ſaith he, *your high places, and cut away your images, and caſt your carkaſſes upon the bodies of your Idols, and my ſoule ſhall abhorre you.* In like manner alſo the Angel of the Lord upbraiding the Iſraelites, that they had made a league with the Idolatrous Cananites, ſaith: *Wherefore I will not caſt them out before you, but they ſhall bee as thornes unto your ſides, and their Gods ſhall bee your deſtruction.* For theſe cauſes, pictures and images may not be tolerated in Chriſtian Churches, but muſt be taken downe and aboliſhed, yea, though they be not worſhipped.

7. To avoid the offence of the Jewes & other enemies of chriſtianity.

Judges 2.3.

8. Their evill ſucceſſe who of ancient maintained images.

Levit. 26.30.

Judges 2.3.

4. *How and by whom images are to be aboliſhed.*

Two things to be obſerved in aboliſhing images.

1. The preaching of Gods true worſhip before their aboliſhment.

2 King. 23.2.

IN aboliſhing and baniſhing images two things are diligently to bee obſerved. 1. *That the doctrine concerning the true worſhip of God bee preached before the aboliſhing of Idols.* So wee reade that Joſias did, who firſt commanded Gods law to bee read before all the people, and afterward proceeded to the execution of it; I meane, the ſuppreſſion and depoſition of all Idolatrous abominations. For a change in externall matters, without declaration and underſtanding of the cauſes, for which the change muſt goe on, either maketh them Hypocrites, or alienateth and changeth their mindes and affections from them, who are authors of the change. Let the word therefore goe before, and the Idols will fall to the ground. 2. *The images and the ſeates of images, their altars, and the like inſtruments of Idolatry, muſt bee taken away, not by private men, but by publike authority*, whether of Magiſtrates, or of the people, if the right of Empire and Soveraignety belong unto them, and in thoſe places, where the Church hath chiefe rule and dominion. For ſo hath God commanded the Iſraelites; and ſo wee reade that the Iſraelites, and their godly Kings put in practice, and ſo alſo Paul, being but a private man, ſeeing and diſliking the Idols of the Athenians, Epheſians, and others, did not yet himſelfe pull them downe and aboliſh them, nor exhort Chriſtians to pull them downe, but onely to avoide them: becauſe indeed neither himſelf was a Magiſtrate, neither had the Church there the ſway and ſoveraigne authoritie: and in this caſe he giveth this rule; *What have I to doe, to judge them alſo, which are without? Doe ye not judge them that are within? But God judgeth them that are without.*

2. The aboliſhment muſt be executed, not by private men, but by publike authoritie.

Acts 17.2.

1 Cor. 5.12, 13.

Object. 1. *The bookes of lay-men, or the unlearned, are profitable, and therfore to bee retained in Churches. Images are the bookes of the unlearned. Therefore they are profitable, and may be retained in Churches.* *Anſw.* 1. Such bookes of lay-men are profitable, as are delivered unto them by God. But images are forbidden them by God.

Habac. 2.18. Zach. 10.2.

2. The Minor is falſe. For the Prophets teach far otherwiſe: as, *An image is a teacher of lyes. The Idols have ſpoken vanity.* Whence wee may thus reaſon. Wee ought not to ſpeake vaine things, or to lye of God, either in words, or in geſtures: But wood, or graven images are lies of God, becauſe they cannot repreſent God, yea, becauſe they ſwerve ſo farre, and carry us with them from God, as their figure and ſhape is unlike God: and ſo conſequently they cauſe us alſo to lye of God. If then we will not lie

lie of God, wee must needs neither make, nor have any images, or graven semblances. For as Jeremie saith, *The stocke is a doctrine of vanity*. Now in this sense wee grant Images to be the books of the unlearned: to wit, *because partly they teach & signifie false things of God*: and partly because through the reverence of the *thing signified*, and the *place*, when as they stand to the open view in the Churches and elsewhere, *they easily draw away others unto superstition, and teach the people Idolatry*, as experience sufficiently beareth witnesse. 3. It followeth not, if it were so that Images did teach the unlearned, that therefore they should be retained in the Church, as profitable bookes. For God will not have his Church to be taught by dombe images, but by lively preaching of his word; because faith is not by the sight of images, but by the hearing of Gods word. Cap. 10. 8.

Object. 2. *The commandement concerning the abolishing of images is ceremoniall. Therefore it pertaineth not to Christians, but to the Jewes. Answ.* Wee deny the Antecedent. For it is no ceremony to abolish images: seeing they are the instruments, signes, causes, and occasions of Idolatry. Neither are the causes, for which this commandement was of ancient given, any way changed or diminished; as namely, that the glory of God bee maintained against Idolaters, and the enemies of the Church, and that God bee not tempted through offering an occasion of superstition, and of conceiving false and corrupt opinions of Gods worship, unto weake and ignorant men, which are of their owne accord inclining and prone unto Idolatry. Wherefore this commandement of taking away and abolishing images made for the representing of God, or for divine worship, is *morall*, and dureth perpetually.

Object. 3. *Salomon by the commandement of God set up images of Cherubins, Lyons, Oxen, Palme-trees, &c. Therefore images may be tolerated also in our temples. Ans.* The examples are unlike. 1. *The figures and resemblances of divers things and living creatures, as Oxen, Lions, Palme trees, Cherubins, and such like, painted in the temple of Salomon, were warranted by the word of God, and by his speciall commandement.* But the word of God is flat against those images which the Papists have in their Churches. 2. *The images which were painted in Salomons temple were such, as could not easily bee drawne by any man into a superstitious abuse.* But the images of God, and of the Saints, not onely may easily bee used to superstition, but (alas) have beene a long time hitherto the cause of too too filthie and shamefull Idolatry in Poperie. 3. *God had this cause for which hee would have those images to bee painted in the temple, that namely, they should bee types of spirituall things.* But this cause is now taken away by Christ. Therefore our images cannot be patronised by this example: rather wee are to obey the generall commandement, whereby we are forbidden to set up such images, which, or in such a place, where they may be a scandall to the members, or enemies of the Church.

Three differences between the images in Salomons temple & in ours: 1. They had Gods speciall warrant, ours have not.

2. They could not easily be abused, ours have bin and may be.

3. They were types of spirituall things, ours can have no such use.

Object. 4. *Images and Pictures are not worshipped in the reformed Churches. Therefore there they may bee tolerated. Answ.* 1. God not onely forbiddeth images to bee worshipped, but *to be made* also, or *to be had* being made. *Thou shalt not make to thy selfe any graven image, &c.* 2. They are alwaies an occasion of superstition and Idolatry to ignorant people; witnesse the experience of former, and of present times. 3. They give occasion of scandall, and matter of blaspheming the Gospel, to Jewes, Turkes, Pagans, and other enemies.

Object. 5. *Images are the ornament of Churches. Therefore they may bee tolerated. Answ.* 1. The true ornament of the Churches is the sincere preaching of the Gospel, the lawfull use of the Sacraments, true prayer, and worship according to the prescription and direction of Gods word. 2. Churches were built, that in them lively images of God might bee seene, not that they should become stalls of Idols, and dombe blockish images. 3. The ornament of the Church must not be contrary to Gods commandement. 4. It must not bee dangerous to the members of the Church, nor scandalous to the enemies thereof. Repl. *The thing it selfe, and the use thereof is not to bee inhibited and taken away for the casuall abuse of it. But images by accident onely or casually become perilous and scandalous. Therefore they are not here-*

upon to be abandoned our Churches. Anſw. The Major is true, if the thing of it ſelfe, and in its own nature be good, and the uſe thereof lawfull, and if the accident inſeparably concurring therewith be not preciſely condemned by God. For otherwiſe both the *thing* & the *uſe* of the thing is unlawfull, & to be eſchewed. Now the Images of God and the Saints, erected in Churches for Religions ſake, neither are good, nor their uſe lawfull, but forbidden by the expreſſe commandement of God. Beſides, an evill accident, namely, Superſtition or Idolatry (whatſoever the learned vaunt & boaſt of their knowledge) alwayes attend theſe Images, and accompany them amongſt the unlearned ſort: and this accident, Superſtition and Idolatry, is in like manner condemned in Gods commandement. Repl. *It ſufficeth that theſe Images by preaching of the word are rooted out of mens hearts: Therefore it is not neceſſary they ſhould be throwne and caſt out of our Churches.* Anſw. 1. The Antecedent is falſe. For God forbiddeth not only that they be ſet up in our hearts, but alſo that they bee advanced in the ſight of men: ſeeing it is his will that not only we ſhould not bee Idolaters, but alſo that we ſhould not ſo much as ſeem to be ſuch. *Abſtaine from all appearance of evill.* 2. Such is the perverſneſſe of mans heart, and his proneneſſe to ſuperſtition, that Idols, eſpecially gamiſhed, trimmed, and decked, and ſo preſented to the view of the eyes, of themſelves ſinke into and ſeate themſelves in the hearts of ſimple and ignorant men, whatſoever others teach to the contrary. 3. Wee thus retort this argument, *They are to be rooted out of our hearts by preaching: Therefore ſo to be caſt out of our Churches.* For Gods word revealed from heaven commandeth us, not only not to adore and worſhip them, but neither to make, nor have them. And thus far have we inſiſted on the declaration of the Commandement.

The Exhortation added unto the ſecond Commandement.

THe Exhortation which is annexed to the Commandement, *I am the Lord thy God, A mighty and jealous God, which viſit the ſinnes of the fathers upon the children, &c.* conſiſteth of five properties of God, which ought to ſtirre us up to obey God.

1. He calleth himſelfe *Our God*; that is, our Maker and Saviour, and the author of all good things. Hereby then he advertiſeth us what execrable unthankfulneſſe it is not to yeeld due obedience to ſo bountifull a Benefactor, but to revolt from the true worſhip of him to Idolatry.

2. He calleth himſelfe a *Mighty God*; that is, who is mighty in power, as well to puniſh the obſtinate, as to reward the obedient: Therefore he is to be feared and loved above all things.

3. Hee termeth himſelfe a *Jealous God*; that is, a moſt ſharp defender of his owne honour: wonderfully diſpleaſed with ſuch as revolt from him, or violate, or impaire his honour and worſhip. Now ſeeing jealouſie or indignation conceived from any injury or diſhoneſty, ariſeth from his love which is hurt, God doth hereby withall ſignifie, that he doth ardently and intirely love thoſe who are his.

4. He calleth himſelfe *A God; which viſiteth the ſins of the fathers upon the children, unto the third and fourth generation of them that hate him.* Whereby he exaggerateth or increaſeth the grievouſneſſe of his anger and their puniſhments, when hee threatneth alſo and denounceth unto the children, & to the childrens children, & to the childrens childrens children of his enemies, even to the fourth degree & deſcent, to take vengeance on the ſins of their anceſtors in them; if, namely, they alſo partake with the ſins of their anceſtors. But to this comminution or denouncement the ſaying of Ezechiel ſeemeth to be repugnant. Obiect. Ezek. 18. *The ſoule that ſinneth, it ſhall dye. The ſonne ſhall not beare the iniquity of the father, neither ſhall the father beare the iniquity of the ſonne.* But in the ſame place it addeth a reconcilement of theſe two places of Scripture. Anſw. Verſ. 14, 19. *If a wicked man beget a ſon, that ſeeth all his fathers ſins which hee hath done, and feareth, neither doth the like, he ſhall not dye in the iniquity of his father, but ſhall ſurely live.* He threatneth them, that he will puniſh the ſins of the anceſtors in their poſterity, that is, ſuch as perſiſt in the ſins of their anceſtors, whom it is meet and juſt to

be partakers alſo of their puniſhments. If any man reply; *That by this meanes the poſterity rue only their owne ſins, and not the ſins alſo of their anceſtors*, this reply is falſe, and of no conſequence. For there may be and are oftentimes moe impellent and motive cauſes of one effect, and the cauſe of one puniſhment are moe ſins as well of diverſe, as of the ſame men. If further it be urged, *That vengeance is not taken on the anceſtors ſins in the poſterity, becauſe the ſenſe and feeling of thoſe paines, which the poſterity ſuffer, reacheth not to the anceſtors*; we anſwer, that the poſterity are a part of their anceſtors, of whom they came. And therefore that is felt of them, as it were in ſome part of them, which their poſterity ſuffer. Repl. 1. Anſw. Repl. 2. Anſw.

5. He ſaith, that he is a God, which *ſheweth mercy unto thouſands in them that love him, and keep his Commandements*: by which promiſe hee amplifieth his mercy, the rather to invite us to obedience, by the greatneſſe of his bounty; and by a deſire of our owne good and ſafety, and the good and ſafety of our poſterity. And whereas he here threatneth puniſhment only unto the fourth generation, hee extendeth his mercy unto thouſands, thereby to ſignifie, that hee had rather ſhew mercy than anger: and ſo by this meanes to allure us the more to love him. *But unto this promiſe are oppoſed many examples of the godly, whoſe children and poſterity have periſhed.* Whereunto God himſelfe anſwereth, *That hee will bleſſe the poſterity of the godly, if they continue in the good converſation and godlineſſe of their anceſtors: but will puniſh them if they depart from it.* If here it be demanded, *Why he doth not convert their poſterity, ſeeing without his mercy they are not able to follow the godlines of their Parents*; we anſwer: 1. Becauſe this promiſe is not *univerſall*, but *indefinite*: and therefore God doth not therein binde his mercy unto every particular one of the godlies poſterity, but reſerveth his election free unto himſelfe. So that as of the poſterity of the wicked he converteth and ſaveth ſome; in like manner alſo he leaveth of the poſterity of the godly ſome in their naturall corruption, and in deſtruction, which all by nature deſerve: and this he doth, to ſhew that his mercy is free, as well in chuſing the poſterity of the godly, as of the wicked. 2. *Becauſe he bindeth not himſelfe to performe the ſame benefits, or all the benefits to all the poſterity of the godly.* Wherefore he ſatisfieth this promiſe, when hee doth even vouchſafe of corporall benefits the wicked and reprobate poſterity of the godly. 3. *Becauſe he promiſeth this felicity of the poſterity unto them that love him, and keep his commandements*; that is, to thoſe which are indeed godly, and of good converſation. But becauſe the love of God & obedience is even in the holieſt Saints in this life imperfect: therefore the reward alſo promiſed unto them is imperfect, and joyned with the croſſe and chaſtiſements, among which the wickedneſſe and unhappineſſe of their poſterity is not the leaſt; as may appeare in David, Salomon, and Joſias. Object. 1. Anſw. Repl. Anſw.

Object. 2. *They who keep Gods Commandements, obtaine mercy: Therefore we merit ſomewhat of God by our obedience.* Anſw. The contrary rather followeth. For God ſaith, *I will ſhew them mercy*. Therefore it is not of merit or deſert. For, *Whatſoever is done of mercy, is not done of merit*: and contrariwiſe, *Whatſoever is done of merit, is not done of mercy*. Therefore the objection is a fallacy, putting that for a cauſe, which is no cauſe. For when God addeth this promiſe, *That he will ſhew mercy unto the thouſandth generation of them that love him and keep his Commandements*, he ſheweth that he had rather ſhew mercy, than anger, thereby to allure us to love him.

Object. 3. *This promiſe and commination belongeth to the whole Decalogue: why then is it peculiarly annexed to this Commandement?* Anſw. This promiſe and commination is belonging verily to the obedience of the whole Decalogue: but is therefore eſpecially annexed unto this Commandement, both that wee might know the firſt and ſecond Commandement to be the foundation of all the reſt; and alſo that God might ſhew that he is eſpecially angry with the depravers and corrupters of his worſhip, and puniſheth this kinde of ſinne both in them and in their poſterity: and contrarily, doth bleſſe alſo the poſterity of them which diligently regard and keep pure religion, or the true ſervice and worſhip of God.

Queſt.

On The 36. Sabbath.

Quest. 99. *What doth God decree in the third Commandement?*

Answ. That not only by cursing [a], or forswearing [b], but also by rash swearing [c], wee should not use his Name despightfully or unreverently: neither should by silence or connivence be partakers of those horrible sinnes in others [d]: but that we use the sacred and holy Name of God ever with great devotion and reverence [e]: that hee may bee worshipped and honoured by us with a true and constant confession [f], and invocation of his Name [g], and lastly, in all our words and actions whatsoever [h].

a Levit. 24. 15, 16.
b Levit. 19. 12.
c Mat. 5. 37. James 5. 12.
d Levit. 5. 1. Prov. 29. 24.
e Isa. 45. 23.
f Mat. 10. 32. Rom. 10. 9, 10.
g Psal. 50. 15.
1 Tim. 2. 8. h Colos. 3. 17. Rom. 2. 24. 1 Tim. 6. 1.

Quest. 100. *Is it then so grievous a sinne by swearing or banning, to take the Name of God in vaine, as that God is also angry with them, who, as much as in them lyeth, doe not forbid or hinder it?*

Answ. Surely most grievous [i]. For neither is there any sin greater, or more offending God, than the despighting of his sacred Name. Wherefore also he would have this sinne to be punished with death [k].

i Prov. 29. 24. Levit. 5. 1.
k Levit. 14. 16.

The Explication.

IN the first and second Commandement God framed our mindes and hearts to his true worship: now hee frameth also our outward parts and actions, and that in this and the fourth Commandement.

Two parts of this third Commandement
1. A prohibition.
2. A cómination.

These are two parts of the third Commandement. *A prohibition, and commination. There is prohibited the vaine use of Gods Name*; that is, all abuse thereof in whatsoever false, vaine, or light and trifling thing, which tendeth eyther to the disgrace, or at least-wise not to the glory of God. The *Name* of God signifieth in Scripture, 1. *The attributes or properties of God:* that is, those things which are affirmed of God: As, *Wherefore doest thou aske my Name? Thus shalt thou say unto the children of Israel; The Lord God of our Fathers, The God of Abraham, the God of Isaac, and the God of Jacob hath sent mee unto you: this is my Name for ever, and this is my memoriall unto all ages. The Lord is a man of warre, his Name is Jehovah.* 2. It signifieth *God himselfe:* As, *I will take the cup of salvation, and call upon the Name of the Lord:* that is, I will call upon the Lord. *They that love thy Name*; that is, they that love thee. *I will sing praise to the Name of the Lord most high. Thou shalt offer the Passeover to the Lord thy God, of sheep & bullocks, in the place where the Lord shall chuse to cause his Name to dwell. I purpose to build an house unto the Name of the Lord my God.* 3. It signifieth the *will or commandement of God*, and that eyther *revealed and true*, or *imagined and feigned by men. Whosoever will not hearken unto my words, which he shall speake in my Name, I will require it of him. I come unto thee in the Name of the Lord of hosts.* 4. It signifieth *the worship of God, trust, invocation, praise, profession. We will walke in the Name of the Lord our God. Baptising them in the Name of the Father, the Son, and the holy Ghost. I am ready not to be bound onely, but also to die at Jerusalem for the Name of the Lord Jesus.*

Foure significations of the Name of God.
It signifieth:
1. Gods attributes or properties.
Genes. 32. 29. Exod. 3. 15. & 15. 3.
2. God himselfe.
Psal. 116. 12. Psal. 5. 12, 17, 18. Deut. 16. 2. 1 Kings 5. 5.
3. Gods will or commandement.
Deut. 18. 19. 1 Sam. 17. 45.
4. Gods worship.
Micah 4. 5. Matth. 28. 19. Acts 21. 13.

To take the Name of the Lord, or to name or use the Name of the Lord, God verily doth not forbid: but he forbiddeth to use it rashly; that is, *lightly*, *falsly*, or *reproachfully*. *Lightly*, as in our daily and common talke, contrary to the rule of Christ, *Let your communication be Yea, yea, and Nay, nay.* Matth. 5. 37. *Falsly*, as in unlawfull oathes and perjuries. *Reproachfully*, as in cursings, blasphemies, and sorceries, wherein

wherein the workes of the Divell are cloaked and coloured with the name of God. The prohibition then in this Cõmandement is, *Thou ſhalt not take the Name of God in vain*: that is, thou ſhalt not only not forſweare, but neither ſhalt thou make any unhonourable mention of God: as neither *againſt* nor *beſides* that honour which is due to him, neither yet lightly, neither without juſt cauſe. Now this negative commandement hath an affirmative included in it. For as in this commandement is *prohibited* the abuſing of Gods Name; ſo in the ſame contrariwiſe is *commanded* the lawfull and right uſing of his Name. The commandement then of this ordinance is, Thou ſhalt honourably uſe the Name of the Lord: by which commandement he willeth, that we make no mention of him, but ſuch as is honourable, and worthy his divine Majeſty: and as in the firſt Commandement hee requireth his *internall worſhip*, to be done and given in him alone; ſo here hee requireth his *externall worſhip* which conſiſteth in the true confeſſion and magnifying of his Name, to bee performed of every of us, both *publikely*, whenſoever it is exacted for the illuſtrating and ſetting forth of his glory, and *privately*.

The affirmative commandement, or the thing which the commandement requireth.

The end of the third commandement.

Unto the prohibition is annexed a commination, whereby God might ſhew, that this part alſo of doctrine is one of thoſe, the breach whereof hee chiefly deteſteth and puniſheth. For ſeeing the praiſe and magnifying of God is the laſt and principall end for which man was created, God juſtly claimeth and exacteth that at our hands moſt preciſely, for which hee commandeth all other things: and ſeeing the chiefe good and felicity in man is the praiſe and worſhip of God, it followeth, that the evill and miſery is to deſpight and reproach God; and therefore that the chiefe and greateſt puniſhment is due for this evill: *Whoſoever curſeth his God, ſhall beare his ſinne. And he that blaſphemeth the Name of the Lord, ſhall be put to death.*

The commination.

Rom. 1. 21, 28. Levit. 24. 15, 16.

The vertues of this Commandement conſiſt in the right and honourable uſage and taking of the Name of God; the parts whereof are theſe: 1. *The propagation and ſpreading abroad of the true doctrine of Gods eſſence, will, and workes*: not that propagation which is done publikely by the Miniſtery, and which is belonging unto the publike office and function of teaching in the Church, and whereof mention alſo is made in the fourth Commandement: but this propagation of true doctrine is that inſtituting and inſtructing which appertaineth to every one, becauſe every one privately in his place, is bound to bring others to the knowledge and worſhip of God. *Teach them thy ſons, and thy ſons ſons. When thou art converted, ſtrengthen thy brethren. Exhort one another, and edifie one another.*

I. Vertue. Propagation of true doctrine.

Deut. 4. 9. & 6. 20. & 11. 19. Luke 22. 32. Col. 3. 16. 1 Theſ. 5. 11.

Unto the propagation of the doctrine concerning God, is oppoſed, 1. *An omiſſion or neglect of occaſions, and ability to inſtruct others, and to bring them unto the knowledge of the truth*, eſpecially our children, or others, who are committed unto our truſt and charge. Hither belongeth Chriſts Parable of the ſervants imploying their Maſters Talents in trafique; *I was affraid, and went and hid thy Talent in the earth.* 2. A loathing or ſhunning of ſuch talke and ſpeech as is had of God, and divine matters. *I will delight in thy Statutes, and will not forget thy words. Salvation is farre from the wicked, becauſe they ſeeke not after thy Lawes.* 3. *The corruption of Religion and heavenly Doctrine*, whereby ſome falſe thing is avouched or ſpread abroad concerning God, and his will, or workes. *The Prophets propheſie lyes in my Name. By ſword and famine ſhall thoſe Prophets be conſumed.*

The vices contrary to the former vertue.

1. Omitting of inſtructing others. Mat. 25. 25.

2. Loathing of communications about divine matters.

Pſal. 119. Jerem. 23. 14.

II. *The celebration, lauding, or magnifying of God*, which is a commemoration and recounting of Gods workes and properties, joyned with a liking and admiration of them before God and his creatures; to this end, that wee may ſignifie and declare our liking or approbation, and reverence towards God, that God may excell above all things, and that ſo our ſubjection to him may appeare and bee manifeſted. *I will declare thy Name unto my brethren, in the midſt of the congregation will I praiſe thee. O Lord, our Governour, how excellent is thy Name in all the world! Let heaven and earth praiſe him, &c.* Unto the celebration or magnifying of God are repugnant, 1. *Contempt of God*, and the omitting of his praiſe and divine ſervices: *They glorified him not as God.* 2. *Contumely againſt God, or blaſphemy*; which is to ſpeake of God ſuch things as are contrary to his nature, properties, and will, eyther of ignorance,

II. Vertue. Lauding of God.

Pſal. 22. 22. & 18. 1. & 69. 35.

The vice contrary to this vertue.

1. Contempt of God. Rom. 1. 21.

2. Contumely againſt God.

Levit.24,15. norance, or through an hatred of the truth, and of God himselfe. *Whosoever curseth his God, shall beare his sinne.*

A distinction between blasphemy against God, and blasphemy against the holy Ghost. 1 Tim.1.13. Matth.12.31. Now the Scripture distinguisheth the *blasphemy of God* (that is, whatsoever is spoken contumeliously or reproachfully against God, eyther *of ignorance*, or *against the conscience*. As, *When I before was a blasphemer, and a persecuter, and an oppressor: but I was received to mercy; for I did it ignorantly through unbeliefe*) from the *blasphemy against the holy Ghost*, which is, against their conscience to strive against the knowne truth of God, whereof their mindes are convicted by the testimony of the holy Ghost: which sinne who commit, are punished by God with a blindnesse, so that they neither repent, nor obtaine remission. *Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.* Whence it appeareth, seeing Paul saith hee was a blasphemer, and yet obtained pardon; and seeing Christ affirmeth, that some blasphemy is forgiven, and some not forgiven, that the name of blasphemy is taken in diverse senses.

3. Cursing. What it is to curse. 3. *All cursing and banning*, whereby men speake impious things of God against their neighbour, as if he forsooth were their executioner, to revenge their quarrell. Now, *to curse*, is to wish any man evill from Gods hands. All cursing and banning, proceeding of hatred and thirst of private revenge to the destruction of our neighbour, is ungodly; because therein we desire, that God should become an executioner of our lusts and desires. In the Psalmes, and else-where, there occurre certaine

Certain imprecations of the Saints in the Psalmes. imprecations of the Saints against Gods enemies: but these are not simply to be condemned, because for the most part they are Propheticall denouncements of punishment against the unrepentant enemies of God. By their example execrations may

When execrations or cursings are lawfull. at sometimes be lawfull, but with these conditions: 1. If wee wish evill *to them, on whom God denounceth it*, even to Gods enemies. 2. If we wish it *in Gods cause*, without any private hatred or desire of revenge. 3. If we wish it *on condition*; namely, if they prove incurable. 4. If we so wish it, *that we delight not in their destruction, but only desire the advancement of Gods glory, and the preservation of the Church.*

III. Vertue. Confession of the truth we know concerning God. III. *The confession of the truth which we know concerning God*, which is the shewing of our judgement and opinion concerning God, and his will certainly knowne out of Gods word: because, according as our duty bindeth us, wee signifie and declare our minde and knowledge for the setting forth of Gods glory, and for the furthering of the salvation of others.

Rom.10.10. 1 Pet.3.15. *With the heart man beleeveth unto righteousnesse, and with the mouth man confesseth to salvation. Be ready alwaies to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and reverence.*

The agreement & difference of these three vertues of this commandement. These three parts or vertues of the right and lawfull usage of the Name of God, which have been now proposed, *agree* in this, that they are *a commemoration of the truth concerning God*: Againe, they *differ* in this, that *the doctrine or propagation of true doctrine*, tendeth to the instruction of others; *The celebration of God* respecteth our liking and subjection: *The confession of the knowne truth* betokeneth the certainty of our opinion and judgement.

The vices. 1. Deniall of the truth. 2. Generall. Unto the confession of the truth is repugnant, 1. *The deniall of the truth, and of our opinion in Religion for feare of hatred, or persecution, or ignominy.* This deniall is of two sorts: the first is, *an universall and generall defection* from true Religion, which is to cast away the profession of the truth, eyther certainly or doubtfully knowne and received, with a certaine and purposed advice, and with the whole hearts desire of resisting God, & without any griefe or remorse of flying & shunning this casting away of the truth, and without any purpose of obeying God, in applying to himselfe the promise of grace, and in shewing repentance. This deniall is proper to Reprobates and Hypocrites. Whereof is spoken;

1 John 2.19. Luke 8.13. *They went out from us, but they were not of us: for if they had been of us, they would have continued with us. Which for a time beleeve, but in time of temptation goe away.* And this defection, if it be done against the truth certainly knowne, is sinne against the holy Ghost, whereof none repent; and therefore it is not forgiven, neither in this life, nor in the life to come.

2. Speciall. The other deniall *is speciall and particular*, which is the deniall of weaklings, and is

is committed either through errour not voluntarily, neither purposed; or through feare of affliction, when as notwithstanding there remaineth still in the heart an inclination and griefe, detesting that weaknesse and deniall, and some purpose also to struggle out of it, and to obey God, by applying unto himselfe the promise of grace, and by giving himselfe unto repentance. Into this deniall may the Elect and Regenerate fall, but they get out of it againe, and returne unto the confession of the truth in this life; as it is shewed and exemplified in Peter, thrice denying his Master through infirmity, but at length repenting. Matth.26.

2. *Dissimulation, or dissembling and hiding of the truth, when as Gods glory, and our neighbours safety requireth a confession of the truth:* which then requireth it, when false opinions concerning God, and his will or word, or concerning the Church, seem to be confirmed and strengthened by our silence in the mindes of men: or, when those things remaine secret and hidden, which God will have knowne and manifest for the maintenance of his glory against the reproaches of the wicked, for the convincing of the obstinate, and for the instructing of those which are desirous to learn: or lastly, when our silence maketh us suspected to be approvers and abetters of the wicked. So did the parents of the blinde man dissemble, and those chiefe Rulers also, who would not confesse Christ for feare of the Jewes, lest they should be cast out of the Synagogue. 2. Dissembling of the truth. John 9.22. & 12. 42,43.

3. *An unseasonable and untimely confession*, that is, whereby without any advancing of Gods glory, and without the furtherance of any ones safety, and without any necessity of discharging his calling or duty, there is stirred up eyther a derision and evill entertainment of the truth, or the fiercenesse and cruelty of the enemies against the godly. Such a confession, whereas it doth rather darken than set forth the glory of God; and rather hindereth, than furthereth the safety of the Church; swerveth plainly from the scope and end of true and lawfull confession: and therefore is not a right using, but an abusing of Gods Name. Therefore Christ forbiddeth it, *Give not that which is holy to dogges.* And Paul, *Reject him that is an heretike after once or twice admonition, &c.* Neither doth that crosse this, which is said, *Be ready alwaies to give an answer to every man, that asketh you a reason of the hope that is in you, with meeknesse and reverence.* For Peter *willeth us to be alwayes in a readinesse, or furnished to make answer* concerning the summe and grounds of Christian doctrine; and to repulse all slanders and cavils, whereby the doctrine of the Gospel is traduced and defamed by the adversaries thereof; yet so, as that it is not necessary to utter and expound to every one, but unto all those which require a reason and an account of our faith, thereby either to learne it, or know it, or to judge of it. But whom we see once to scoffe at the true doctrine, which hath been expounded and confirmed unto them sufficiently, if they againe require a reason and account of our faith, we are not to make further answer. For so Christ himselfe, after he had sufficiently confessed and confirmed his doctrine by testimonies, answereth nothing unto the High-Priest and Pilate touching the false witnesses. And himselfe rendereth a reason of his silence: *If I shall tell you, you will not beleeve mee.* Another reason is given by Esaiah: *He was oppressed, and was afflicted, and did not open his mouth:* that is, because Christ knew he was to suffer according to his Fathers will, after his cause was sufficiently defended, hee is not carefull of delivering his person from injuries, contumelies and punishments: for he knew that this obedience did tend to his Fathers glory. But contrariwise, when the High-Priest adjureth him, hee confesseth himselfe to be Christ; because then his silence would have given suspicion of contempt of the Name of God, whereby he was adjured. 3. Untimely confession. Matth.7.6. Titus 3.10. Object. 1 Pet.3.15. Matth.26.63. & 27.14. Luke 22.67. Esay 53.7.

Object. *We doe not perceive who are swine and dogges; wherefore we are to render a reason of our faith to all, without putting any difference.*

Answ. Christ doth not call all wicked men swine or dogges, but those only, who contemne and make a mocke of the doctrine confirmed, which they have heard, and which hath been expounded unto them. 2. Christ willeth us not to judge of dogges and swine by the secrets of their hearts, but by their present words and deeds. If againe it be replyed, *In matters of difficulty, and such as are hard to bee judged, except there*

there be delivered ſome certaine and exact rule to judge and deale, mens conſciences are left wavering and in doubt. But if alſo we are to judge of the outward ſhew of ſwine and dogs, it is hard to pronounce who are to be accounted for ſwine and dogs: Therefore mens conſciences are left in doubt, unto whom and when confeſſion muſt be made. The Minor is falſe. For Chriſt will have none to be counted for dogges and ſwine, but ſuch as ſhew manifeſt ſtubbornneſſe & obſtinacy in their words & deeds, of whom it is no hard thing to judge out of the word of God. And further, the holy Ghoſt is promiſed unto all that aske him, by whom their judgements and actions may bee directed, that they erre not. And laſtly, ſeeing in this life wee attaine not unto the perfection of Gods law, neither in other things, neither in this point: they who joyne the deſire of Gods direction with an earneſt care of Gods glory, and love of their neighbour, may and ought to be certaine and aſſured, eyther that their counſels are ſo ruled by the holy Ghoſt, that they erre not; or, if they erre, that yet their error is pardoned and forgiven them. And this certainly ſufficeth for the retaining of a good conſcience. If laſtly it be objected, that *Tyrants and many Magiſtrates, which perſecute the Church, are ſwine and dogges; and therefore we, according to Chriſts commandement, are not to make anſwer unto them, if they demand our Religion:* Wee anſwer, that this reaſon is a fallacy of the accident. For if the Magiſtrate demand our Religion, or any other by their commiſſion, and in their name, we are neceſſarily to make anſwer of our confeſſion unto them, both in reſpect of their *office*, whereunto we owe obedience; and alſo in reſpect of *Gods glory*: according as it is ſaid of Chriſt:

Marke 8.38. *Whoſoever ſhall be aſhamed of mee, and of my words among this adulterous and ſinfull generation, of him ſhall the Sonne of man bee aſhamed alſo, when hee commeth in the glory of his Father with the holy Angels.*

Matth.10.& Luke 12. *When they ſhall bring you to the Synagogues, and unto the Rulers and Princes, take no thought how or what things ye ſhall anſwer, or what ye ſhall ſpeake. For the holy Ghoſt ſhall teach you in the ſame houre what ye ought to ſay.*

4. Abuſe of Chriſtian liberty. 4. *The abuſing of Chriſtian liberty*, or of giving of offence in things indifferent, which is, by uſing of the things indifferent, to confirme errours in the mindes of the Adverſaries, or in their mindes that are weake, or to alienate them from true Religion, or by our example to provoke them to an imitation accompanied with an evill conſcience. *If thy brother be grieved for thy meate, now walkeſt thou not charitably; deſtroy not him with thy meate, for whom Chriſt died. Take heed, leſt by any meanes this power of yours be an occaſion of falling to them that are weake.* And hereof it is that Saint Paul maketh a vow, that hee might free himſelfe from the ſuſpicion of revolting from Moſes.

Rom.14.15. 1 Cor.8.9. Acts.18.18.

5. Scandals and offences. 5. *All ſcandals and offences given in manners*, when as namely they which profeſſe true Religion, leade a lewd and wicked life, denying in their workes the faith which in words they profeſſe. For thereby they give occaſion unto the adverſaries, and thoſe that are weake, to judge and ſpeake ill of that Religion, whoſe followers they ſee to live ill: and therefore this is reputed and numbred among the chiefe contumelies and abuſes of Gods Name. *The Name of God is blaſphemed among the Gentiles through you. Unto the wicked ſaid God: What haſt thou to doe to declare mine ordinances, that thou ſhouldeſt take my Covenant in thy mouth? Having a ſhew of godlineſſe, but have denied the power thereof.*

Rom.2.24. Pſal.50.16. Eſay 52.5. 2 Tim.3.5.

IV. Vertue. Thankſgiving. IV. *Thankſgiving*: which is to acknowledge and confeſſe, what and how great benefits and bleſſings we have received of God, and unto what obedience towards God we are in reſpect of them bound and ready or prepared: and that therefore we will yeeld unfeigned obedience unto him, to the utmoſt of our power. *Whatſoever yee ſhall doe in word or deed, doe all in the Name of the Lord Jeſus, giving thankes to God, even the Father by him. In all things give thankes, for this is the will of God in Chriſt Jeſus towards you. Praiſe the Lord, becauſe hee is good, for his mercy indureth for ever.*

Coloſ.3.17. 1 Theſ.5.18. Pſal.107.1.

1. Ingratitude, or omitting of thankſgiving. Unto giving thankes is oppoſed, 1. *The omitting of thankſgiving or ingratitude*, when a man doth eyther never or ſeldome times thinke of, and magnifie Gods benefits; or if he thinke of them, he doth it coldly and counterfeitly: that is, in ſuch wiſe

wise that there is not kindled and stirred up in him a love of God, and a desire of performing obedience towards God. *When they knew God, they glorified him not as God, neither were thankefull.* 2. *A deniall, or extenuating and lessening of Gods benefits,* or to make himselfe and others authours thereof: *What hast thou that thou hast not received? If thou hast received it, why gloriest thou, as though thou hadst not received it?* 3. *The neglect of Gods gifts,* when as they are imployed not to Gods glory; or *the abuse,* when they are imployed to the reproach of God. *Thou evill servant and slothfull, thou oughtest to have put my money to the exchangers, &c.* Rom.1.21. 1. Extenuating of Gods benefits. 1 Cor.4.7. 3. Neglect & abuse of Gods benefits. Mat.25.26,27.

V. *The zeale of Gods glory:* which is an ardent love of God, and a griefe for any reproach or contempt which is done to God, and an endeavour to put away that reproach from the Name of God, and to avoide sinnes our selves, and to banish them from others. This zeale is required of every one, that every one, according to his place and calling, as hee is in duty bound, doe vindicate and maintaine the glory of God. *Phinehas hath turned mine anger away from the children of Israel, while he was zealous for my sake among them. I have been very jealous for the Lord God of hosts, &c.* V. Vertue. Numb.25.11. 1 Kings 19.10.

Unto zeale for the glory of God is opposed, 1. In the defect, *Cowardnesse, or slothfulnesse in maintaining Gods glory:* which is, *either not to bee striken with a griefe, when God is reproached,* and so neglect Gods glory: *or not to have and shew in words and deeds a desire to hinder, according to his place and calling, the reproaching of Gods Name.* They runne into this vice, who forbid not when they may, rash oathes and blasphemies of Gods Name: because they are not led with a zeale of the glory of God, whereby they should be moved to reprove and forbid (yet so, as it bee according to their degrees and calling) that which God reproveth and forbiddeth. 2. In the excesse is opposed *an erring and ignorant zeale,* or a zeale of errour, which Paul calleth *a zeale not according to knowledge,* which is to be displeased with words and deeds, whereby Gods glory is falsly thought to bee impaired. Now this is done, when as *either we take that to be the glory of God, and endeavour to defend it, which is not the glory of God, neither ought to bee defended;* or, *when wee take that to bee an impairing or defacing of Gods glory, and labour to repell it, which is no impairing of Gods glory, neither ought by any meanes to be repelled;* and againe, *when either Gods glory is otherwise defended, than it ought to be defended, or the impairing of Gods glory is prevented and repelled otherwise, than it ought to be repelled.* Vices. 1. Cowardnesse in maintaining Gods glory. 2 Ignorant zeale. Rom.10.3. Three kindes of ignorant zeale. 1 2 3

VI. *Invocation,* which is a prayer, whereby wee crave of the true God, none other blessings, than God hath commanded us to aske of him onely; which prayer and petition proceedeth from a true feeling of our own want & necessity, and from a desire in us of Gods bountifulnesse and liberality; and is made in true conversion, and in a full perswasion of Gods promises, for the Mediatours sake. *Praise the Lord, and call upon his Name. Aske, and it shall be given you: seeke, and yee shall finde: knocke, and it shall be opened unto you. This is the assurance that we have in him, that if we aske any thing according to his will, hee heareth us.* Unto invocation is opposed, 1. *A neglect or omitting of invocation:* which is reprehended, as being the fountaine of all ungodlinesse. This is neither to crave of God, nor to wish for benefits and blessings necessary for us. *They call not upon the Lord.* 2. *All unlawfull invocation;* that is, wherein is wanting some necessary circumstance of those which are required to the lawfull and true invocation of God: as, *Idolatrous invocation,* or prayer, which eyther is directed unto false gods, or to creatures; or tyeth Gods hearing of us, and his presence to a certaine place or thing without his word, that is, without the commandement or promise of God. Such is the invocation and prayer of Pagans, Turkes, Jewes, and of all who imagine and make unto themselves another God, besides him which hath manifested himselfe in his word by the Prophets and Apostles, through the sending of his Sonne and his Spirit. *Yee know not what yee worship.* Likewise idolatrous is the Papists invocation, who invocate on Angels, or on the Saints departed: because they attribute and give unto them the honour which is due unto God alone. *Thou shalt worship the Lord thy God, and him onely shalt thou serve. I fell before the Angels feet to worship him, but he said unto mee, See thou doe it not; I am* VI. Vertue. Invocation. Psal.105.1. Matth.7.7. 1 John 5.14. The opposite vices. 1. Neglect of invocation. Psal.14.4. 2. Unlawfull and idolatrous invocation of Heathens, Turkes, Jewes, Papists. John 4.22. Matth.4.10. Revel.19.10.

thy fellow-servant, and one of thy brethren, which have the testimony of Jesu. Worship God. 3. *A craving of such things at Gods hands, as are contrary to his will and law. Yee aske and receive not, because yee aske amisse, that yee might consume it on your lusts.* 4. *Lip-labour, or vaine babbling*, that is, prayers made without any true motion of the heart, without a desire of Gods bountifulnesse, only in word or outward motion of the body, or without true repentance, without faith beleeving to be heard, without a submitting of our will unto Gods will, without the knowledge or cogitation of Gods promise, without confidence and trust in Christ the Mediatour onely, and without acknowledgement of our owne weaknesse and infirmity. *When yee pray, use no vaine repetitions, as the heathen: for they think to be heard for their much babbling. When you shall stretch forth your hands, I will hide mine eyes from you: And though you make many prayers, I will not heare. Neither let that man thinke that he shall receive any thing of the Lord.*

3. Praying for things contrary to Gods will. James 4.3.
4. Lip-labour or faithlesse & unrepentant prayer.
Matth. 6.7. Esay 1.15. James 1.7.

Objections of Papists for invocation and praiers to Saints departed.

OBject. 1. *The Saints for their vertues and gifts are to be worshipped of us, with the worship either of Adoration or of Veneration. But not with the worship of adoration (for this is due unto God only, as giving unto him, to whom it is yeelded, an universall and generall power, providence and dominion.) Therefore Veneration is due unto them, that is, such honour, wherewith wee venerate and worship Saints for their holinesse and merits.* Ans. 1. We deny the consequence, because the enumeration of duty & reverence proposed in the Major is imperfect. For besides the worship of *Adoration* and *Veneration* (as they distinguish) there is another kind of worship and honour due to the Saints, and beseeming them; namely, *An agnising and celebrating of that faith, holinesse, and gifts which God hath bestowed on them*; and, *an obeying of that doctrine which they have delivered unto us from God*; and, *an imitating and following of their life and godlinesse*: whereof Augustine testifieth; *They are to be honoured* (saith hee) *by imitation, not by adoration.* This worship is due unto the Saints, neither doe we detract or take it away from Saints, either living or departed; but with all willingnesse wee yeeld it unto them, according to the Apostles commandement: *Remember them which have the oversight of you, which have declared unto you the word of God, whose faith follow, considering what hath bin the end of their conversation.* 2. We deny the Major, because the worship which they entitle λατρεία and δουλεία, that is, *adoration* and *veneration*, are not diverse, but one and the same, not befitting Saints or any creatures, but God onely, because hee heareth and understandeth, in all places and at all times, the thoughts, groanes, & wishes of such as call upon him, and relieveth their necessities. None but God can heare them which pray: therefore this honour is to be rendred to God alone, that it is *hee who heareth them that pray*: as also this honour agreeth to Christ alone, *that through his merit and intercession, remission of sins, eternall life, and other blessings are given us of God.* This honour therefore cannot bee translated unto Saints, without manifest sacriledge and Idolatry, whether it be called by the name of δουλεία or λατρεία, or any other name whatsoever. For this distinction is very frivolous, seeing the words λατρεύειν & δουλεύειν, λατρεύω and δοῦλος. λατρεία and δουλεία. signifie indifferently the same thing, both in Scripture, and in profane Writers. Of God it is said, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Where the English word Serve, is in the Greeke Text λατρεύσεις. And, *Yee cannot serve God and Mammon*: where the English word Serve, is in the Greeke Text δουλεύειν. The same word δουλεύειν, is used in this sense in these places: *Yee turned from God to Idols, to Serve the living and true God. They that are such, Serve not our Lord Jesus Christ.* And Paul every-where calleth himselfe the Servant of God. In the Greeke Text of the Bible *servile and slavish businesse* is commonly termed λατρεύειν. Suidas writeth, that the word λατρεύειν importeth as much as *to serve for hire or reward.* Valla sheweth, that the word λατρεύειν signifieth to *serve men*, as well as to *serve God*: citing and alledging for proofe a place out of Xenophon, where the husband saith, that hee is ready to adventure his life, rather than his wife should serve; where Xenophon

Λατρεία. Δουλεία.
What worship is due to Saints.
1
2
3
Lib. de vera Relig.
Hebr. 13.7.
The words δουλεία and λατρεία signifie but one thing.
Mat. 4.10. Mat. 6.24. Luke 16.13. 2 Thes. 1.9. δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ. Rom. 16.18. ὁ δουλεύων Χριστῷ. Levit. 7.21. Levit. 25.38. Valla in cap. 4. Mat.

phon uſeth the word λατρευειν. And againe the wife ſaith; that ſhee would adventure her life, rather than her husband ſhould Serve: which word Xenophon expreſſeth by the verbe δουλευειν. So that the words δουλεια and λατρεια differ no more than *meat* & *food*; that is, they are *two names of one thing*.

Obiect. 2. *Whom God honoureth, the ſame muſt wee alſo honour. God honoureth the Saints. Yee ſhall ſit upon twelve thrones, &c. Therefore wee alſo muſt honour them.* Mat. 19. 28.

Anſ. We grant this concerning that honour, which God giveth unto the Saints, for therein invocation is not comprehended; as being an honour due unto God alone, who ſaith, *That he will not give his glory to another.* Eſay 42. 8.

3. *The hearing of our ſecret and inward groanes, which God hath by his owne power and nature, is communicated to the Saints by grace: Therefore they are to be prayed unto by us.* Anſ. The Antecedent is falſe. For God doth not communicate theſe properties unto others, whereby he will be diſcerned from others; as his infinity, his omnipotency, his infinite wiſdome, his beholding of the hearts, and therewithall his hearing of ſuch as call upon him: theſe properties he communicateth to no creature, *neither by nature, nor by grace. Thou only knoweſt the hearts of the children of men.* 2 Chron. 6. 30.

4. *The Saints have by the grace of God wrought miracles, whereby alſo God is diſcerned from creatures: Therefore God hath communicated ſome of his prerogatives and properties unto the Saints, and by conſequent the knowledge of the thoughts and affections of all that pray unto them.* Anſw. This reaſon is doubly faulty: 1. The conſequence is not of force from a generall particularly put; unto a certaine ſpeciall: wherefore it followeth not, that God hath communicated with his Saints a knowledge of hearts univerſally; or of the hearts of all that make invocation, albeit it were true (which yet we grant not to be true) that hee did communicate ſome of his prerogatives or eſſentiall properties with the Saints: except it may bee proved by certaine teſtimony of Scripture, that amongſt thoſe ſome communicated prerogatives, this is alſo contained. But the contrary hereof hath been already proved. 2. The proofe of the Antecedent, drawne from the example of miracles, is of no force. For there is not any power of working miracles transfuſed by God into the Saints, neither doe the Saints worke theſe by their owne vertue, or by any vertue communicated unto them by God, but are only Miniſters of the externall works, that is, of fore-tellings, or tokens: which when the Saints doe, God doth manifeſt unto them, that hee will by his owne vertue, not transfuſed into them, nor by the like vertue created in them, but by his owne proper vertue, being and remaining in himſelfe alone, worke thoſe wonderfull workes, and proper unto an omnipotent nature; and if wee ſpeake truly and properly, hee it is alone that worketh them. The Saints are ſaid to worke Μετωνυμικως, them, by a figure of ſpeech, as being the Miniſters of the outward worke; which God addeth unto the working of the miracle, as a ſign of his preſence, power, & will. Wherefore it doth not hereof follow, that eyther the infinite wiſedome and univerſall knowledge of hearts, or other eſſentiall properties and prerogatives of God are communicated with the Saints.

5. *Some Prophets ſaw the thoughts, and perceived the privy deviſes of other men*; as, *Ahijah knew the thoughts of Jeroboams wife. Eliszeus knew the thoughts of the King of Syria. Peter knew the conſenage and fraud of Ananias and Sapphyra: Therefore God hath communicated the knowledge of mindes and hearts unto Saints.* 1 Kings 14. 6. 2 Kings 6. 12. Acts 5. 3.

Anſw. 1. *A few extraordinary examples make not a generall rule.*

2. They knew theſe things *by the gift of prophecy*, wherewith they were indued by reaſon of their office & calling which they had, and bare for the edifying of the Church: neither yet did they know *alwaies*, neither the thoughts of *all*; neither by any power within them to behold hearts & minds: but through a divine revelation from God, they knew only at ſuch a time, and ſuch things, as was requiſite for the profit & utility of the Church, to be revealed unto them. But hereof it doth not follow, that the Saints departed alſo are indued with the gift of prophecy; becauſe there is no need thereof in the life to come, & they beare no longer that office which they beare in this life; neither doth it follow, that they behold the minds & hearts of men, or underſtand from God the thoughts, affections, and neceſſities of all men.

Luke 15.10. Cap.9. & 10. 6. *Christ saith, That the Angels of God rejoyce for one sinner that converteth: Therefore the Angels behold the hearts of men. The same is likewise proved of the Angels out of Daniel: Therefore the Angels being in heaven, behold repentance and other desires in mens hearts which are on earth.* Answ. A cause is ill gathered and concluded of an effect, when that effect may come of other causes. For it is not necessary, that Angels should know those things by the beholding of mens hearts, which they may know eyther by effects, or by signes and tokens, or by divine testimony and revelation. For it agreeth not to the Angels onely, but unto all the godly also on earth, to rejoce for the conversion of one sinner; neither yet doe they behold the hearts of men.

Luke 16.23,25. 7. *The soule of the rich Glutton saw from hell Abraham and Lazarus being in heaven, implored Abrahams helpe, and knew the state of his five brethren in this life: and Abrahams soule likewise did heare, and see the soule of the rich man: Therefore the soules of the Saints in heaven see, and heare the state and prayers of them that converse here on earth, and therefore are to be invocated.* Answ. First, they doe amisse to take that properly, which Christ spake allegorically, and by the way of parable, in translating his speech from corporall things unto spirituall things, not thereby to shew that these are like unto them, but applying his speech as might best fit our capacity, to advertise us of the estate of the godly and wicked after this life. For soules have not eyther bosomes, wherein to receive one another, or eyes to lift up, or tongues to be dried with thirst, or fingers to dip into water, neither doe they use any mutuall parly or conference from hell and heaven.

Christs purpose therefore is by these figures of words to expresse the thoughts, affections, torments, and state of the wicked abiding in paines after this life. Moreover, were it so, that these things had been in such wise done, as they are reported (against which yet the very words themselves are) yet could nought bee hence proved for the beholding of mindes, neither yet for the knowledge of all externall things. For neither Abraham, nor the Glutton is said to have understood the secret thoughts and cogitations of each other, but to have knowledge of them *by speech*. And Stephen also being on earth, saw Christ being in heaven: and Paul heard Christ speaking from heaven: neither yet doe all the Saints see, or heare what is done in heaven, neither did Stephen and Paul see or heare these things at all times.

8. *Christ, according to his humanity, maketh request unto the Father for us: and therefore, according to his humanity, hee knoweth the desire and necessity of them that call upon him, in all places, and at all times. Wherefore the Saints also have communicated unto them from God the beholding of hearts, and the hearing of praiers.* Answ. The example is unlike. For the humane understanding and minde of Christ understandeth and knoweth, and his bodily eares and eyes also heare and see things, whatsoever according to his humane nature he should or would behold, eyther with his mind, or with his outward senses, *by reason of his Godhead*, which sheweth them unto his humanity united thereunto, or also giveth unto his senses a vertue and force of perceiving things which are farthest distant. Neither yet is the force or wisedome of his humane nature infinite, as is the power and wisedome of the Godhead: neither doth he know, by any transfused vertue into him, the thoughts of minds and hearts.

Marke 13.32. For of the measure of knowledge convenient for his manhood, it is said, *Of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himselfe, save the Father.* Of the revealing of the secrets of men unto him by his divinity, it is said, Marke 2.8. *When Jesus perceived in his spirit, that thus they thought with themselves, &c.* But now, that all things are revealed unto Angels and Saints, which are revealed unto the understanding of Christ by his Godhead, they will never be able to prove out of the Scripture. For Christs humane nature doth excell and surpasse in wisedome all Angels and Men, both *in respect of the personall union thereof*, because it is united to his Godhead, and also *by reason of his Mediatourship*, which office his humanity beareth and executeth, together with his divinity: yet so, that there is still kept in the administration thereof the difference of both natures. Wherefore this

this example of Chriſt doth not prove that the Saints know all things, eyther by beholding the things themſelves, or by divine revelation from God.

9. *In the divine eſſence ſhine all the Images and formes of things. But the Angels and Saints departed behold the eſſence of God. Their Angels alwaies behold the face of my Father which is in heaven: Therefore they behold in God all things which wee doe, ſuffer, and thinke.* Mat.18.10. Anſw.1. The Major propoſition, which they put, is doubtfull and uncertaine. For it is manifeſt, that God knoweth all things, and doth in his wiſedome comprehend the moſt perfect and perpetuall knowledge of all things: but whether that underſtanding of things doth ſo ſhine in God, that it may alſo be beheld of creatures, this verily they have not as yet proved out of Scripture. 2. Neither is the Minor true, namely, *That the bleſſed behold the eſſence of God,* whereof it is ſaid, *No man hath ſeen God at any time.* John 1.18. 3. Albeit there is no doubt, but the holy Angels and Men in the heavenly life injoy a cleere knowledge, and an immediate manifeſtation of God, whatſoever it is: yet wee are not to imagine, that they naturally know all things that are in God. For then ſhould their wiſedome be infinite, that is, equall unto Gods wiſedome, which is abſurd, and flat againſt the teſtimonies of Scripture, whereas Angels alſo are ſaid not to know the day of Judgement. Likewiſe, *Into which the Angels deſire to looke. To the intent, that now unto Principalities and powers in heavenly places, might be knowne by the Church the manifold wiſedome of God.* 1 Pet.1.12. Epheſ.3.10. They profit therefore and increaſe in the knowledge of wiſedome, and of the counſels of God, by the very execution and contemplation of Gods workes. Now ſeeing that which they ſpeake of, is no naturall, but a voluntary glaſſe, or rather a divine manifeſtation or inlightning (that is, the Angels and bleſſed Men have not this in their own nature, to view and ſee in God his whole wiſedome; but God, according to his good will and pleaſure, doth manifeſt and communicate unto every one ſuch a part thereof, as ſeemeth good unto him, as it is ſaid; *No man knoweth the Father but the Sonne, and he to whom the Sonne will revèale him*) we affirme therefore the invocation of Saints, ſo long to want a ground and foundation, and ſo to bee ſuperſtitious and idolatrous, untill they ſhew out of the Scripture, that God would reveale unto the Saints the knowledge of the thoughts and affections of them which call upon them. For that invocation, which is not grounded on the certaine and expreſſe word of God, is idolatry.

10. *The friendſhip and fellowſhip of the Saints with God and Chriſt, is ſo great, and ſo neere, that he cannot deny them this manifeſtation. Henceforth call I you not ſervants: for the ſervant knoweth not what his Maſter doth; but I have called you friends: for all things that I have heard of my Father, have I made knowne to you. Much more doth Chriſt this in the heavenly life. Theſe follow the Lamb whitherſoever he goeth.* Revel.14.4. Anſ. This cauſe is inſufficient. For this friendſhip and fellowſhip continueth, although God reveale not unto them all things, or whatſoever they will, but onely thoſe things, which for them to know is behovefull for their owne ſalvation and happineſſe, and for his glory.

11. Chriſt is the only Mediatour *of redemption,* or the Mediatour redeeming us by his ſatisfaction, as being God and Man: but the Saints are alſo Mediatours *of interceſſion,* praying for us. Hence wee thus reaſon: *Moe interceſſors hinder not the being of one only Mediatour. But the Saints are only interceſſors or requeſters: Therefore their interceſſion hindereth not, but that Chriſt may be the only Mediatour.* Anſw. We deny the Major, or diſtinction of mediation and interceſſion; becauſe the Scripture teacheth, that Chriſt our Mediatour did not only by once dying redeem us, and was in the time of his humiliation ſuppliant unto the Father for us, but that alſo he continually appeareth and maketh interceſſion for us in the preſence of his Father. *Who is alſo at the right hand of God, and maketh requeſt for us. But this man, becauſe hee indureth ever, hath an everlaſting Prieſthood: wherefore, hee is able alſo perfectly to ſave them that come unto God by him, ſeeing hee ever liveth to make interceſſion for them. If any man ſinne, wee have an Advocate with the Father, Jeſus Chriſt, the juſt.* Hebr.5.7,8. John 17.9. Rom.8.34. Hebr.7.24,25. Hebr.9.24. 1 John 2.1. Wherefore both the merit or ſatisfaction, and interceſſion is Chriſts alone, and by our confidence in him alone we are to approach unto God, that is, we are to aske and expect

his promised blessings. For the satisfaction and intercession of Christ only is of that price and worthinesse with God, that for his merit only God is gracious and favourable unto us.

12. Against the former answer they reply with another distinction. *Christ is only Mediatour and Intercessour by the worthinesse and vertue of his own merit and intercession: but the Saints are Intercessours by the worthinesse and vertue of Christs merit and intercession; that is, their intercession prevaileth with God for us, through the merit and intercession of Christ: Therefore that is not translated unto them, which is proper unto Christ.* Answ. They cannot escape or avoide by this meanes, but that they must needs bee injurious unto Christ. For the Antecedent proposition hath no sufficient enumeration of those waies, whereby Christs honour is translated unto others. For not onely they, which by their owne proper vertue and worthinesse, but also they, which by Christs vertue are said to merit of God those blessings that are proposed for the merit of Christ only, are put in the place and office of Christ. For no man besides Christ is able to merit of God any thing, not so much as for himselfe, much lesse for others, by his owne obedience and intercession: wherefore our Adversaries by this reply overturne their owne doctrine. For if the prayers of the Saints are acceptable to God, & are heard of him, through the force & vertue of Christs merit and intercession; they cannot be accepted, nor obtaine any thing for us, for their owne holinesse and merits, as the Papists have hitherto taught us. For he that standeth in need of a Mediatour and Intercessour himselfe, cannot be the intercessour for other men, albeit he may pray for others. For he is here called an intercessour, who, by the worthinesse and glory of his owne satisfaction and petition, obtaineth grace and favour for others.

13. Here they reply; *They which pray for us in heaven, are to be prayed unto. The Saints pray for us in heaven; because in this life they pray one for another, and in heaven their love is more fervent towards us than in this life: and this may be done without any injury unto Christ our Mediatour, and with assured perswasion of being heard either for their merits, or for the merit of Christ: Therefore wee are to pray unto them.* Answ. The consequence of this reason holdeth not. Because the praying of one for another is no sufficient cause, for which he should be called upon, or prayed to, who doth pray. We gladly yeeld and grant, that the Saints in heaven doe most earnestly desire of God the defence and deliverance of their brethren, namely, of the Church militant on earth, and that their prayers are heard according to the will and counsell of God, whereunto they submit themselves. And that this is the meaning and opinion of the ancient Doctors, when they treate of the prayers of the blessed for the Church, the considering and conference of the places themselves doth shew. But that the Saints understand and pray against the evils & dangers *of every one*, and heare our petitions and requests, we deny. Wherefore neither living in that heavenly fellowship and society, neither conversing in this life, are they to bee called upon, or prayed unto, without manifest Idolatry.

14. *God saith, though Moses and Samuel stood before me, yet mine affection could not be towards this people: Therefore the Saints departed pray for us.* Answ. 1. Though we should grant this whole argument, yet it followeth not hereon, that they are to be prayed unto; as hath been already proved. 2. This is a figure of speech, *representative*, bringing in the dead praying as if they were yet living; so that the meaning and sense is: Though Moses and Samuel were now living, and should pray for this wicked and reprobate people, as whiles they lived they prayed for their people, and were heard: yet they should not obtaine grace or pardon. The like place wee reade in Ezekiel: *Though Noah, Daniel, and Job were in the midst of it, As I live, saith the Lord God, they shall deliver but their owne soules.* Here Daniel, which was yet living, and Noah and Job, which were long since departed, are placed by the Prophet in the midst of the wicked, praying for them.

Ezek. 14. 20.

15. *The Lord saith by Esaiah, I will defend the city to save it for mine owne sake, and for David my servants sake: Therefore wee are heard also for the merit and intercession of the Saints.* Ans. This protection & preserving of the city is not promised in respect

2 Kings 19. 34.

of

of Davids merit, but in reſpect of Gods promiſe of the Meſſias, which ſhould bee borne of Davids poſterity. Repl. *The delivery of the City from the ſiege of the Aſſyrians, is not promiſed and performed in reſpect of the promiſe of the Meſſias, becauſe that promiſe might have been fulfilled without that benefit of delivery, as alſo it was fulfilled after the taking and overthrow of the City.* Anſ. They erre, that reſtrain Chriſts benefit to thoſe things or promiſes only, without the performance whereof, the promiſe made unto David, concerning the Meſſias, could not have been kept. For all the benefits and bleſsings of God, both corporall and ſpirituall; both before, and after the Meſsias was exhibited; as well thoſe, without which the promiſe of the Meſsias could, as thoſe, without which it could not be fulfilled, are all performed unto the Church for the Meſsias ſake. *For all the promiſes of God in him are, Yea, and are in him, Amen.* And ſo doth the Scripture expound the like kindes of ſpeaking, as Kings 13. Deut. 7. Laſtly, the benefits which God alſo performeth unto the wicked poſterity of the godly, are attributed to the godlineſſe of their godly parents, *not of merit, but of mercy*, and for the truth of Gods promiſes. As, Exod. 20. & 32. & Deut. 4. 16.

2 Cor. 1. 20.

16. *Jacob ſaith of Joſephs ſons. Let my name be named upon them, and the name of my fathers, Abraham and Iſaac. Here Jacob willeth himſelfe and his fathers to bee called upon after his death: Therefore it is lawfull to call upon the Saints departed.* Anſ. It is an Hebrew phraſe, which ſignifieth not adoration, but *an adopting of ſonnes*; ſo that the ſenſe is: Let them bee called by my name, or let them take their name from mee; that is, let them be called my ſons, having the dignity and title of Patriarkes, that two Tribes of Iſrael may come therein. The like phraſe is in Eſay: *In that day ſhall ſeven women ſay to one man; * Let us be called by thy name*; that is, let us be called thy wives.

Gen. 48. 16.

Eſa. 4. 1. * According to the old Latines, *Let thy name be called upon us.*

17. *Call now, if any will anſwer thee, and to which of the Saints wilt thou turne? Here Eliphas exhorteth Job to crave the aide of ſome Saints.* Anſw. The words which goe before doe ſhew, that theſe words belong to a compariſon of men with Angels, whom he ſaith ſo far to excell men in purity, that they doe not ſo much as make anſwer, or appeare, being called by men. Wherefore this place doth more make againſt, than plead for the invocation of Angels.

Job 5. 1.

18. ** If there be an Angel, one of a thouſand to ſpeake for him, to declare mans righteouſneſſe, He will have mercy upon him, and will ſay, Deliver him, that he goe not downe into the pit. I have found one, in whom I am reconciled unto him.* Anſ. Here the old tranſlation ſpeaketh improperly. For the words are thus; *If there be an Angel with him, or Interpreter one of a thouſand, to declare unto man his righteouſneſſe, Then will hee have mercy upon him, & will ſay, Deliver him, that he go not down into the pit, for I have found a reconciliation.* Now then, albeit this were the ſenſe, that Angels pray for men diſtreſſed, and in affliction; yet this made nothing for their invocation. But it is manifeſt, that this is the ſenſe; If a man diſeaſed or afflicted, be in his calamity inſtructed of the will, juſtice, and goodneſſe of God, eyther by an Angel, or by a Prophet, or by ſome Teacher (for theſe alſo are called Angels) and repenteth him of his ſins, and aſſenteth unto the doctrine and comfort miniſtred unto him: him will God deliver by their miniſtery, by whom he doth inſtruct him.

* This is tranſlated according to the old Latine tranſlation, the words whereof the Papiſts urge.

19. *Inaſmuch as* (ſaith Chriſt) *yee have done it unto one of the leaſt of theſe my brethren, ye have done it unto mee: Therefore what honour of invocation wee give unto the Saints, the ſame is alſo given unto Chriſt himſelf.* Anſ. That honour of the creature may & ought to be referred unto God, which God willeth to be done unto him: but that honour of the creature, which God forbiddeth to be given unto the creature, is not honourable, but reproachfull & contumelious unto God. Now the reaſon is ſottiſh, whereas they will ſeem to draw it from the words of Chriſt: when Chriſt ſpeaketh of the duties of charity, which God willeth us to perform in this life towards thoſe, that ſtand in need of our aide and helpe; and not of the invocation of Saints.

Matth. 25. 40.

20. *If the Angels, underſtanding our neceſſities, pray for us, and ſo are to bee prayed unto, it is lawfull alſo to pray unto Saints. But that the Angels pray for us in ſpeciall, it is confirmed by Zachary. The Angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou be unmercifull to Jeruſalem, & to the cities of Judah?* Anſ. The Major

Chapt. 1. 12.

Major is not wholly to bee granted, namely, that all the Angels understand all the wants and necessities of men. For the calamities of Jewry were open not onely to the sight of Angels, but also to the sight of men. 2. We deny the consequence which they frame from the Angels unto the Saints departed. For unto the Angels God committeth the care and protection of his Church in this life. Therefore they being also here on earth, see and know our miseries, which the Saints see not, unto whom this charge is not committed: and they pray particularly for many, which we cannot affirme of the Saints by any testimonies of Scripture. 3. There is another fault in the consequence, in concluding that *we must pray to them, because they pray for us*: because not every one who prayeth for us, is straight waies to bee invocated, as was defore declared.

2 Maccab. 15. 14. Object. 21. *Judas Macabæus saw in a dreame Onias the High Priest, and Jeremie the Prophet praying for the people, and holy city Jerusalem. Therefore the Saints deceased pray for us, and are to be prayed unto by us. Ans.* First, an Apocriphall booke proveth nothing: againe, we deny the consequence, that because the Saints pray for us, therefore we should pray to them; seeing every one that prayeth for us, is not forthwith to be prayed unto by us.

Object. 22. *Baruc saith, Heare now the prayer of the dead Israelites. Therefore the Saints pray for us, and are to be prayed unto by us. Ans.* Baruc is an Apocriphall Scripture also, and besides in this argument the words *(dead Israelites)* are mis-construed. For the Israelites are there said to be *dead*, not which were deceased & departed this life, but which were yet living and invocating on God in this life, but by reason of their calamities like unto those that are dead.

Object. 23. *We cannot have acceſſe unto a Prince without some ones intercession and mediation. Therefore much leſſe may wee appeare before God without some Intercessour and Mediatour. Ans.* Wee grant the whole. For indeed without Christ the Mediatour there is no acceſſe to God for any man, according as Christ himselfe saith: *No man commeth to the Father but by mee.* And Ambrose notably answereth this their argument, in his exposition or commentary on the Epistle to the Romans, thus writing. *Some men are wont to use a miserable or cold excuse, saying, that wee have accesse unto God by his righteous Saints; as wee have unto a King by his Nobles about him. Well: Is any man so desperately madde, and careleſſe of his life, as to transferre the Majesty and title of the King to any of his attendants; especially seeing that they, who are found to have but once consulted of this practice, are worthily condemned as guilty of treason? Yet these men thinke them not guilty of treason against God, who attribute Gods proper honour unto the creature, and, forsaking the Lord and Master, adore and worship their fellow servants, as if this made any whit the more for them, that herein they serve God. For therefore wee approach unto a King by meanes of his Nobles and followers, because the King himselfe is a man in like manner as wee are, and knoweth not to whom hee may commit the charge of the common-wealth: But to put God in minde of us, who is not ignorant of us (for he knoweth the merits of all) we need no solicitor save only a devout mind. For whereſoever such a one speaketh, he will answer nothing, &c.* And Chrysostome saith: *The Canaanitish woman prayeth not James, nor beseecheth John, nor goeth to Peter, nor followeth after the whole company of the Apostles, nor seeketh any Mediatour: but in stead of all these shee taketh repentance for her companion, which repentance bare the place or person of her Advocate, and so she went on to the spring head,* even Christ. Thus much be spoken of the fixt vertue prescribed in this commandement; namely, invocation, and calling on God.

John 14. 6.

VII. Vertue. Right and lawfull swearing.

VII. *Right and lawfull swearing*, which is comprehended under invocation, as a *speciall* under the *generall*: wherein we desire that God would become a witnesse of the minde of the swearer, that in the thing which he sweareth he will not deceive: and that God would punish the swearer, if hee deceive. This swearing is authorised by God to be a bond of truth between men and men, and a testimony or record that God is the author and defender of truth.

The vices opposite: 1. Refusing of a lawfull oath.

Unto right and lawfull swearing is opposed: 1. *The refusing of a lawfull oath*, when one avoydeth to take an oath which tendeth to Gods glory, and to the safety of

of his neighbour. *An oath for confirmation is an end of all ſtrife.* 2. *Forſwearing*, when wittingly and willingly a man deceiveth by an oath, or keepeth not a lawfull oath. For, *To forſweare*, is either to ſweare that which is falſe; as, that thou art not guilty of murder, when thou haſt ſlaughtered a man: or not to performe a thing lawfully ſwome. 3. *An idolatrous oath*, which is taken by another beſides the true God. 4. *An oath made of an unlawfull thing:* as was Herods, to peforme whatſoever Herodias daughter ſhould aske. 5. *A raſh oath*, made of a lightneſſe, that is, without any neceſſity, or on great cauſe. And hereof ſpeake thoſe places which forbid ſwearing, Mat. 5. & 23. and James 5. But the doctrine concerning oathes is more largely amplified in the two queſtions next enſuing in the Catechiſme.

Heb 6.16. 2. Periury. What it is to forſweare. 3. An idolatrous oath. 4. An oath of an unlawfull thing. 5. A raſh oath.

Queſt. 101. *May a man ſweare alſo religiouſly and lawfully by the name of God?* ON THE 43. SABBATH.

Anſw. He may; when as either the Magiſtrate exacteth it, or otherwiſe neceſſity requireth by this meanes the faith and truth of any man or thing to be ratified and eſtabliſhed, whereby both the glory of God may be advanced, & the ſafety of others procured. For this kind of ſwearing is ordained by Gods word [a], and therfore was well uſed of the Fathers both in the old and new Teſtament [b].

a Deut. 16.13. & 10.20. Eſay 48.1. Heb.6.16. b Gen.21.24. & 31.53. Joſh.9.15. 1 Sam.24.22. 2 Sam.3.35. 1 Kings 1.29. Rom.1.9. & 9.1. 2 Cor.1.23.

Queſt. 102. *Is it lawfull to ſweare by Saints or other creatures?*

Anſw. No. For a lawfull oath is an invocation of God, whereby wee deſire, that he, as the onely ſearcher of hearts, beare witneſſe unto the truth, and puniſh the ſwearer, if he wittingly ſweare falſly [a]. But this honour agreeth to no creature [b].

a 1 Cor.1.23. Rom.9.1. b Mat.5.34. 35,36. James 5.12.

The Explication.

In theſe two queſtions the doctrine touching ſwearing is expounded and ſet downe at large.

OF AN OATH, OR SWEARING.

The chiefe queſtions concerning an oath or ſwearing, are,

1. *What an oath is.*
2. *By whom wee are to ſweare.*
3. *Whether a Chriſtian may ſweare.*
4. *Of what things we muſt ſweare.*
5. *Whether all oathes are to be kept.*

The three laſt appertaine to the declaration of the 101. Queſtion of the Catechiſme: the two former belong to the declaration and unfolding of the 102. Queſtion.

1. *What an oath is.*

AN oath is oftentimes underſtood and taken in Scripture for the *whole worſhip of God:* as it is ſaid of the worſhip of God in the old Teſtament; *Thou ſhalt ſweare by his name. In that day ſhall five Cities in the Land of Egypt ſpeake the language of Canaan, and ſhall ſweare by the Lord of Hoſts. Every knee ſhall bow unto mee, and every tongue ſhall ſweare by mee.* And of the worſhip of God in the new Teſtament: *He that*

The word oath ſignifieth, 1. Gods whole worſhip. Deut.10.20. Eſa.19.18. & 45.23. & 65.16. Jerem.12.16.

that shall blesse in the earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God. If they will learne the waies of my people, to sweare by my Name; then shall they be built in the middest of my people. The reason is, because by whom we sweare, the same wee professe to account for God. But properly an oath is an *Invocating on God, whereby is desired that God, who is the viewer of the hearts, would give testimony unto the truth, and punish him that sweareth, if wittingly hee deceive.* So doth the Catechisme define it, and the definition is desumed or borrowed from that forme of swearing which the Apostle useth: *I call God for a record unto my soule, that to spare you, I came not as yet unto Corinthus.* It is said in the definition, that *God would give testimony*; namely, by saving and doing good to him that sweareth, if he sweare aright: but by punishing and destroying him, if he wittingly deceive. For an oath was ordained by God, that it might be the bond of truth between men, and a testimony or record that God is the author and defender of the truth.

2. An especiall invocating of God to give witnesse to the truth, and punish the wilfull false-swearer. 2 Cor. 1. 23.

2. *By whom we must sweare.*

Five causes why we must sweare by God alone, 1. Gods commandement. Deut. 10. 20.

WEe must sweare by the name of the onely true God: 1. Because God hath commanded us to sweare by him onely, as he alone is to bee feared and worshipped. *Thou shalt feare the Lord thy God, thou shalt serve him, and thou shalt cleave unto him, and shalt sweare by his Name.* 2. God expresly forbiddeth, that we sweare by any other name: *Ye shall make no mention of the name of other gods.* 3. God will have invocation to bee used to himselfe onely, and hee condemneth such as in their oathes joyne the creatures with God. Now an oath is a kind of invocation of God, as appeareth out of the definition thereof. 4. An oath doth give and ascribe unto him, by whom wee sweare, the inspection and viewing of hearts, infinite wisdome, and knowledge of all things, presence in all places, &c. (And indeed infinite wisdome, and the searching of hearts is required in him by whom wee sweare, because in oathes we treat not of manifest matters, or whereof there is good evidence; but of hidden and uncertaine difficulties, and in which hee onely can judge whether men deceive who is the beholder of hearts.) But God alone is the searcher of hearts, omniscient, and every where present. Hence issueth a proofe that Christ is true God, and that we are to sweare by him; *Because hee knoweth all men, and hath no need that any should testifie of man: for hee knoweth what is in man.* So also is it said of the holy Ghost, *The spirit searcheth all things.* 5. By whom wee sweare, unto him wee give and ascribe the execution of punishment, and unto him we attribute omnipotency, as whereby he must maintaine the truth, and punish him that lyeth. But God alone is omnipotent and executor of punishment. *Feare yee not them, which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both body and soule in hell.* Men cannot be revengers of perjury, because such as sweare falsely escape the judgement of men, seeing men are not the intelligencers of mens hearts, to see whether they who sweare, deceive or no; or because perjured persons are sometimes mightier than that they may bee drawne to punishment by men. Hence followeth it, that such oathes as are sworne by Saints or other creatures are Idolatrous, and forbidden of God.

2. Gods prohibition of swearing by any other besides himselfe.

3. Because an oath is a kind of invocation, which invocation is due to God onely.

4. Because God onely is the viewer of hearts.

John 2. 24, 25. 1 Cor. 2. 10.

5. Because God alone is omnipotent, & executor of punishment.

Mat. 10. 28.

Gen. 41. 15.

Object. *But Joseph sware by the life of Pharaoh: Therefore it is lawfull to sweare also by man or creatures.* Ans. Some grant that he sinned in so doing, namely, that hee erred, following the custome of the Gentiles, who were wont to sweare by Kings, that thereby hee might keepe close from his brethren who hee was: but wee may make answer otherwise also; namely, that it was not properly an oath, but onely an asseveration made for to shew the evidence of the thing, comparing it with a thing which was certaine and evident: so that the tenure and meaning of such asseveration is, that those things which are avouched, are as certaine, as that man certainely liveth, whom hee assevereth to live; namely, as being knowne, and yet living: or so certaine as hee, who assevereth, certainely wisheth that man to live, whom hee nameth. So also shall the meaning of Josephs asseveration be, *As Pharaoh liveth*, that is, as truely as Pharaoh liveth, or is in safety, or as truely as I wish him to live, and

to

to be in safety, so truely say I these things. The same sense and meaning is to bee rendred of the like asseverations: as of the asseveration of Hannah, *As thy soule liveth my Lord*, namely Eli: and of Abner, *As thy soule liveth, O King*, meaning Saul: and of David, *As the Lord liveth, and as thy soule liveth*, speaking to Jonathan: And of Abigail, *As the Lord liveth, and as thy soule liveth*, speaking to David. 1 Sam. 1. 26. & 17. 55. & 20. 3. & 25. 26.

3. Whether a Christian may sweare, or take a right and lawfull oath.

THat a Christian may without breach of piety swear by the name of God; namely, if the Magistrate exact an oath at his hands, or otherwise if necessity so require, is here proved by foure arguments: 1. That Gods glory may thereby be advanced. For truth, and the manifestation thereof, is a thing glorious unto God. 2. That the safety of others may thereby be procured. For our safety consisteth in the truth, especially in that heavenly truth. 3. Because a lawfull oath is authorised by Gods word. 4. Because it hath been heretofore rightly taken by the Saints of God. Here the Anabaptists except against us; saying, that of ancient it was lawfull for the Fathers in the old Testament under the law to sweare, but it is prohibited us in the new Testament. Therefore to the former reasons we are to adde these for proofe of the contrary unto their opinion. 5. Christ saith: *I am not come to destroy the law, but to fulfill it.* Now hee speaketh this of the Morall law, whereunto an oath belongeth. Therefore the taking of an oth was not repealed by Christ. 6. The Morall worship of God is perpetuall. But a lawfull oath is a part of the Morall worship of God, for it is an invocating of God. Therefore it is perpetuall. 7. The Prophets describing the worship of the new Church, terme it *a swearing by the name of God. He that sweareth in the earth, shall sweare by the true God.* Therefore the new Church may sweare by the name of the true God. 8. The confirming of faith and truth, and the deciding of debates is profitable, lawfull and necessary for Church and Common-wealth, and glorious unto God. But an oath is a confirmation of faith and truth, and a deciding of debates: *An oath for confirmation is an end of all strife.* Therefore an oath is not onely lawfull for Christians, but also necessary. 6. We have herein the example of Christ and the Saints in the new Testament. For, Christ himselfe not once, but often used a form of swearing for confirmation of his doctrine; *Verily, Verily, I say unto you:* And Paul in the same case often interposeth an oath: *God is my witnesse, whom I serve in my spirit, in the Gospel of his Son, that &c. I say the truth in Christ, I lye not, my conscience bearing me witnes in the holy Ghost. I call God for a record upon my soule, &c. God is my record, how I long after you all. Ye are witnesses and God also, how holily, and justly, and unblameably we behaved our selves among you.* These, and the like arguments and examples doe sufficiently shew, that doubtlesse, To swear lawfully, is granted unto Christians, even now also in the new covenant.

Foure causes why we may take a lawfull oath.
1 Gods glory.
2. Mans safety.
3. Authority of God. word.
4. Example of the ancient Church. Exception of Anabaptists & the refutation therof.
5. Christs ratification of it in the new Testament. Mat. 5. 17.
6. It is a part of Gods Moral worship.
7. The Prophets call it so. Esay 65. 16.
8. It is a seale of faith & truth, & a deciding of debates. Hebr. 6. 16.
9. Example of Christ & the Saints in the new Testament. Matth. 5. 18. Rom. 1. 9. Rom 9. 1. 2 Cor. 1. 23. Phil. 1 8. 1 Thes. 2. 10.

The Anabaptists object against us that saying of Christ, Object. *But I say unto you: sweare not at all, neither by heaven, for it is the throne of God: nor yet by the earth, for it is his foot-stoole: neither by Jerusalem, for it is the citie of the great King: neither shalt thou sweare by thine head, for thou canst not make one haire white or blacke. But let your communication bee, Yea, Yea; Nay, Nay. For whatsoever is more than these commeth of evill.* And that of James: *Before all things, my brethren, sweare not, neither by heaven, nor by earth, nor by any other oath: but let your Yea, bee Yea; and your Nay, Nay; lest ye fall into condemnation.* Mat. 5. 34. 35. 36. 37. James 5. 12.

Answ. That by those places alledged, not all oathes, but rash and unnecessary oathes are forbidden, is manifest both *by conference of other places and examples* of the old and new Testament, and especially *by the purpose* and scope of Christ; who, freeing the true meaning and sentence of the Law from the corruptions of the Pharisees, and taxing their hypocrisie, sheweth, that by the third commandement is condemned not onely *all perjurie*, but also *all rash oathes*, superfluous and unnecessary: and in them not onely those that are *direct* oathes, in which the name it selfe of God is expressed, but also *indirect* or oblique oathes, in which the name of God is understood, being dissembled and cloaked by uttering in place thereof the names of creatures. For such

Two sorts of oathes
1. Direct.
2. Indirect.
Both these oathes are here forbidden.

such kind of oathes were then commonly used in ordinary and dayly speech: and Hypocrites, who did exercise those indirect or oblique formes of swearing, *By the Temple, By the Altar, By Heaven, &c.* excused them; 1. *As if swearing on this wise they profaned not the name of God, inasmuch as they expressed not the name of God in their oath.* 2. *As if they were not perjured and forsworne, if when they expressed not the name of God in their oath, they afterwards brake their faith and oath given in that indirect forme of swearing*: But Christ sheweth, *that even then also the name of God is sworne by, when heaven and earth is named*; because there is no part of the world, no creature, wherein God hath not engraven some worke of his glory. And when men sweare by heaven and earth, in the sight and hearing of the framer of them both, the religion of the oath is not in the creatures by whom they sweare, but God himselfe onely is called to record and for a witnesse, by the citing of these symboles and badges of his glory. Neither doth God sticke in the wordes, but respecteth the minde of him that sweareth: neither doth the honour or dishonour of Gods name consist so much in the naked and bare letters and syllables, as in the sentence and meaning of those signes and symboles; like as Christ also teacheth the same in expresse wordes, Matthew 23. which wordes are to bee conferred with this place which now wee have expounded. The meaning of Saint James in the place alledged out of his Epistle is also all one with the meaning of Christ already expressed. Repl. 1. But Christ saith: *Sweare not at all.* And James saith: *Nor by any other oath.* Therefore all oathes are forbidden amongst Christians. *Answ.* Here is fallacie of *Composition*; namely, a mis-joyning of words in this clause, or sentence, which are not to bee joyned together. For that particle, *at all*, is referred to the divers *formes of rash swearing*, which the Pharisees averred to bee lawfull, not to the very *word of swearing* it selfe: as if hee should say, *Sweare not falsely, or rashly at all*, to wit, neither directly, nor indirectly. So saith Saint James: *nor by any other oath*, to wit, rash, or false; by naming of certaine kindes whereof, hee sheweth that all such like are forbidden. Else should Christ himselfe offend against his owne commandement, whereas hee here saith: *Let your communication bee Yea, Yea; and Nay, Nay*: and yet else-where oftentimes, in his most grave and reverend speech and doctrine, useth this asseveration, *Verily, Verily, I say unto you.* Likewise else should James condemne Paul, who by an oath tooke God to witnesse unto his soule: and the holy Ghost should contradict himselfe in condemning all manner of oathes by James, and commending an oath by another Apostle as a ready remedy, profitable, and necessary for the preservation of humane society, to determine and end all strifes and controversies, from which in this frailety mans life cannot bee free. Repl. 2. *The permission of oathes in Scripture, and the examples of such as have taken them, concerne publike oathes onely, that is, such as are given and taken in some publike behalfe: Therefore at least private oathes, such as passe betweene private men, are wholly forbidden.* *Ans.* 1. Wee deny the Antecedent, because this restraint is not onely not found specified in these grants and examples in Scripture, but farther also can have no place in either of them, as the view and scanning of the places doth prove. 2. There are manifest examples of a private oath, as of Jacob and Laban, Booz, Abdias, Abigail and David. 3. The same is proved also by the end of an oath. For the end thereof, which is the confirming of faith and truth, and the deciding of debates, belongeth privately also to all Christians; and therefore so doth an oath it selfe also, whereby we confirme and establish faith and truth.

A twofold profanenesse issuing out of the Pharisees accustomed swearing by creatures.

Why wee are said to sweare by God, when we sweare by creatures.

Mat. 23. 16, 17. &c.

Mat. 5. 37.

Esay 65. 16. Jer. 4. 2.

Gen. 31. 53. Ruth 3. 13.

4. *Of what things we are to sweare: or, what oathes are lawfull: and, what oathes are unlawfull.*

Lawfull oathes.

THose oathes onely are *lawfull*, which disagree not with Gods word, and which are taken of things *true, certainely known, lawfull, possible, weightie, necessary, profitable, and worthy of such and so great a confirmation*; that is, such as require a confirmation by oath, for the glory of God and safety of our neighbour. Of these only must we sweare. *Unlawfull* oathes, are such as are contrary to Gods word, and

Unlawfull oathes.

are

are taken of things either *falſe*, or *uncertaine*, or *unlawfull*, or *impoſſible*, or *light and frivolous*. Of ſuch things we may not ſweare. For hee that ſweareth of things that are *falſe*, maketh God witneſſe of a lie: Hee that ſweareth of uncertaine things, ſweareth with an evill conſcience, and with a contempt of God, when as hee dareth to make God a witneſſe of that thing, which he knoweth not whether it be a truth, or a lie: and hee that ſo ſweareth, it is all one to him whether hee make God witneſſe of a lie, or of a truth: and withall he deſireth, that either God will beare witneſſe to a lie, or if hee will not be accounted the witneſſe of a lie, that then hee will puniſh him that ſweareth. He that ſweareth of *unlawfull* things, maketh God both a favourer and an approver of that which he hath forbidden in his law, and ſo he maketh God contrary to himſelfe; becauſe he deſireth God to puniſh him, if hee doe that which God commandeth; or if hee doe not that which God hath forbidden: and furthermore, eyther he hath a purpoſe to doe againſt Gods commandement, or if hee ſweare in earneſt, hee alledgeth God for a witneſſe of a lie. He that ſweareth of *impoſſible* things, either is mad, or mocketh and derideth God and Men; ſeeing he cannot have an earneſt purpoſe of performing that which he ſweareth; or ſweareth hypocritically, and ſo ſweareth of a lie: namely, hee ſweareth that hee will doe that, which neither he will doe, neither ſhall at all be done. He that ſweareth *lightly*, ſheweth no reverence that hee hath of God; and *hee that doth eaſily ſweare, doth eaſily alſo forſweare*. But the principall and chiefe cauſe of an oath ought to be, 1. The glory of God. 2. The ſafety & welfare, as well private as publike, of our neighbours. Two principall cauſes to be reſpected in ſwearing.

Object. *Of uncertaine things wee may not ſweare. Things to come, ſuch as thoſe are which men promiſe to performe, are uncertaine: Therefore wee muſt not ſweare of things to come.* Anſ. We muſt not indeed ſweare of the event; as which is not at all in our power; but of our owne preſent will of doing, either now, or hereafter, that which is juſt and lawfull, and of the preſent and future binding of our ſelves to it, whereof every man may and ought to be certaine. And ſo ſware Abraham, Iſaac, Abimelech, David, Jonathan, Booz, and others, binding themſelves to a future performance of certaine duties.

5. *Whether all oathes are to be kept.*

OAthes conceived, or made rightly of things lawfull, true, certaine, weighty, and poſſible, are neceſſarily to be kept. For if once thou haſt acknowledged and teſtified thy ſelfe to be juſtly bound to keep thy promiſe, and haſt called God to record hereof; when as afterwards thou wittingly and willingly breakeſt thine oath, thou doeſt violate and breake a juſt bond, and doeſt either accuſe God, the witneſſe and maintainer of this bond, of vanity and lightneſſe, or provoke him to puniſh thee in that thou art a perjured perſon. *He that ſweareth to his owne hinderance, and changeth not, ſhall never be moved.* Pſal. 15. 4, 5. *Whoſoever voweth a vow unto the Lord, or ſweareth an oath to binde himſelfe by bond, hee ſhall not breake his promiſe, but ſhall doe according to all that proceedeth out of his mouth.* Numb. 30. 3. *But oathes that are made of unlawfull things, eyther by an errour, or by ignorance, or through infirmity, or againſt the conſcience, it is ſinne to keep them.* And therefore ſuch oathes are to be retracted, and re-called by repenting and ſurceaſing a wicked purpoſe; not to be continued by perſiſting and practiſing it, leſt we adde thereby ſinnes unto ſinnes. *In the Lords eyes a vile perſon is contemned, he that ſweareth to his owne hinderance, and changeth not.* Pſal. 15. 4. For, *he that keepeth an oath made of unlawfull things, heapeth ſinne upon ſinne, both in that hee ſware amiſſe, and ſo hath a will to ſinne; and alſo in that he endeavoureth to doe that which he ſware amiſſe*; and ſo confirmeth that will of ſinning by an oath: according to the common rule; *Ill ſworne, and worſe kept.* For what things God forbiddeth, thoſe things he will not have men either ſwome or unſwome to performe: and what hee forbiddeth us to will, or promiſe, or ſweare, ſo much the more doth he forbid us to doe the ſame, how much the more grievous a thing it is to do them, than to will or promiſe them. They therefore, who keep that which they have ill ſworne, heap ſin upon ſin; as did Herod, putting John Baptiſt to death by pretence of keeping his oath: and likewiſe ſuch as keep Monaſticall vowes, whereby they have ſworne Idolatry, and impious

ſingle living. Neither is this argument of any force; *An oath is neceſſary to bee kept. But they have ſworne theſe things: Therefore they muſt needs keep them.* For the Major is true of a lawfull oath. But an oath, which is made of a thing forbidden by God, is not to be kept: becauſe it is not a lawfull oath; which alſo is amended and corrected by repenting thereof, and by deſiſting from an evill purpoſe, not by perſiſting therein, or by performing it: according as it is ſaid; *Let him that ſtole, ſteale no more:* Ephes. 4.22. and according to the example and doctrine of David, who ſweareth that he will deſtroy Nabal, together with his family, ſaying; *So and more alſo doe God unto the enemies of Dovid: for ſurely I will not leave of all that he hath, by the dawning of the day, any that piſſeth againſt the wall.* 1 Sam. 25.22. But after hee had heard Abigail ſpeake, hee giveth thankes to God, that the executing and fulfilling of his oath was hindered by her, and confirmeth by a new oath, that this is Gods bleſſing and benefit, ſaying: *Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet mee, and bleſſed be thy counſels, and bleſſed be thou, which haſt kept mee this day from comming to ſhed bloud, and that mine hand hath not ſaved mee. For indeed, as the Lord God of Iſrael liveth, who hath kept me backe from hurting thee, &c.* Verſ. 32, 33, 34. Object. 1. *He that ſweareth to doe a thing, which is in his power to doe, and yet doth it not, maketh God witneſſe of a lie. But hee that ſweareth to make a ſlaughter, ſweareth that which is in his power to doe: Therefore he which ſweareth to ſlay, and doth it not, maketh God witneſſe of a lie; and God may not bee made witneſſe of a lie: Therefore ſworn ſlaughter muſt be executed.* Anſ. The Major is true, if it be underſtood of a thing, which both is in our power, and is alſo lawfull: but it is falſe, if we underſtand it of any thing, which being in our power, is unlawfull. He that ſweareth indeed ought that is lawfull, and is in his power, and doth it not, maketh God witneſſe of a lie: but if it be an evill thing which hee ſweareth, the recalling thereof is better than the keeping. For an unlawfull oath being broken, maketh not God witneſſe of a lie, becauſe the revoking of it is good, as appeareth in the revoking of that oath which David had made to deſtroy Nabal with all his houſhold. Josh. 9.15. Object. 2. *The oath of peace which was made to the Gibeonites, was againſt the commandement of God. It is lawfull therefore to keep an oath made of things unlawfull.* Anſ. 1. We deny the Antecedent, namely, that that oath of peace was unlawfull, and againſt the commandement of God. For they were not excluded from peace, if any of thoſe Nations, which God had commanded to be deſtroyed, did aske peace of the Iſraelites, and did imbrace their religion. Now the Gibeonites deſired peace, and are adjudged to ſerve the Tabernacle for wood-cleavers, and drawers of water perpetually. Therefore the peace which was promiſed them, albeit it was obtained by fraud and guile, yet was it not repugnant to Gods commandement. 2. In this reaſon is a fallacy of alledging a falſe cauſe. The Iſraelites doe not therefore keep this oath, as that they were bound thereby, becauſe they ſware it, being deceived, and thinking the Gibeonites to have bin of another country: but, 1. *For avoiding of offence,* whereby the name of God might be diſgraced among the Heathen, if the Jewes had not kept their oath. 2. *Becauſe it was lawfull and juſt to ſave them, which deſired peace, and imbraced their religion, although no oath had been made at all.*

Two cauſes why the Iſraelites kept their oath made to the Gibeonites.

Out of thoſe things which have bin ſpoken, *concerning the keeping of lawfull oathes,* anſwer is made unto this queſtion; *Whether oathes extorted from men againſt their wils, are to bee kept.* Extorted oathes *are to be kept, if they containe nothing in them that is unlawfull, or if they have the fore-alledged conditions,* although they bee unprofitable and hurtfull to us. *But unto wicked oathes no man ought to be forced: neither verily ſhould wicked oathes bee extorted by any tortures from us, but we muſt chooſe to die rather. But if any wicked and impious oathes be made, through feare or infirmity againſt our conſcience, thoſe doe not binde, and are to bee re-called; becauſe what is impious to be done, that is impious to be ſwarne, neither is one ſinne to bee heaped on another. Now extorted oathes, that are not impious, which are made of things lawfull and poſſible, though hurtfull and hard, are doubtleſſe to be kept. But if any impoſſibility afterwards happen, they bind not at all. If otherwiſe there happen no impoſſibility afterwards, they are doubtleſſe to be kept, becauſe thou art bound by Gods law to chuſe the leſſer evill.* If it be juſt to doe, which thou through conſtraint haſt promiſed, it is juſt alſo for thee to

promiſe

promiſe by oath to doe it. For what wee may lawfully doe, the ſame alſo wee may lawfully promiſe by an oath to doe. As, if a man, falling into the hands of a theefe, ſhould be required of the theefe to give a peece of money for the redeeming of his life, verily he not only may, but alſo ought, if he be able, to performe that which the theefe requireth. And if this be lawfully performed unto a theefe, it is lawfully alſo performed unto him by an oath. Likewiſe, it is lawfull alſo to promiſe by an oath ſilence unto the theefe: and ſuch an oath made for the keeping of ſilence promiſed unto the theefe, both may and ought to be kept. Object. *That which is hurtfull to the Common-wealth is not to be promiſed, or if it have been promiſed, not to be kept. Such ſilence promiſed unto the theefe is hurtfull to the Common-wealth: Therefore it is not to be promiſed, or if it have been promiſed, it is not to be kept.* Anſ. 1. That which is hurtfull to the Common-wealth, is not to be promiſed, that is, if we may doe it without hazzard and danger of our life. And further, if at that inſtant, when a man is in ſuch danger of his life, he be not rather to provide for his owne ſafety, than to reveale ſuch a thing. 2. It is rather profitable, than hurtfull unto the Common-wealth, to promiſe ſilence unto the theefe, and to keep promiſe. For he, which hath promiſed ſilence by an oath to the theefe, is by this meanes ſaved. Moreover, if hee ſhould not promiſe by oath ſilence unto the theefe threatning him death, he ſhould thereby neither profit the Common-wealth, nor himſelfe. Wherefore to promiſe ſilence by an oath unto the theefe, and to keep it; ſeeing it is a leſſer evill, than that a Citizen ſhould be ſlaine, is of the two rather to be choſen.

Queſt. 103. *What doth God command in the fourth Commandement?*

ON THE 38. SABBATH.

Anſw. Firſt, that the Miniſtery of the Goſpel, and the Schooles of learning ſhould be maintained [a]: and that I, both at other times, and eſpecially on Holy-dayes, ſhould frequent ſtudiouſly divine aſſemblies [b], heare the word of God diligently [c], uſe the Sacraments [d], joyne my praiers with the common praiers of the aſſembly [e], and beſtow ſomething, according to my ability, on the poore [f]. And further, that all my life time I be free from miſdeeds and evill actions, yeelding unto the Lord, that he may by his holy Spirit worke in mee his worke, and ſo I may begin in this life that everlaſting Sabbath [g].

a Titus 1.5. 1 Tim. 4.13,14, 15,16. 2 Tim. 2.2. & 3.15. 1 Cor. 9.12, 13,14.
b Pſal. 40.10, 11. & 68.26. Acts 2.42,46.
c 1 Tim. 4.13. 1 Cor. 14.29.
d 1 Cor. 11.33. e 1 Tim. 2.1,2,3,8. 1 Cor. 14.16. f 1 Cor. 16.2.
g Eſay 66.23.

The Explication.

THe parts of this fourth Commandement are in number two: 1. *A commandement.* 2. *A reaſon of the commandement.* The commandement is; *Remember that thou keep holy the Sabbath day*: and, *In it thou ſhalt doe no manner of worke.* The parts of the commandement are alſo two. The firſt is *morall and perpetuall*; namely, *That the Sabbath bee ſanctified*: that is, that ſome certaine time bee allotted to the Miniſtery of the Church, or to the publike ſervice of God. The other part is *ceremoniall and temporary*; namely, *That that time bee the ſeventh day. That the former part is morall and perpetuall*, is cleerly proved by the *end* and perpetuall *cauſes* of the commandement. The *end* of the commandement is, *The publike ſervice of God in the Church*; or, *the perpetuall preſervation and uſe of the Eccleſiaſticall Miniſtery.* For, God willeth that at all times there bee ſome publike Miniſtery of the Church, and aſſembly of the faithfull, in which the true doctrine concerning himſelfe may daily reſound: and that for theſe cauſes; 1. That himſelfe may be publikely ſerved in the world. 2. That the religion and faith of the Elect may bee ſtirred up and cheriſhed by publike exerciſes. 3. That men may mutually edifie one another in the faith which they profeſſe, and provoke one another to piety and godlineſſe. 4. That conſent in the doctrine

Two parts of the fourth commandement.
1. A commandement.
2. A reaſon thereof.
The commandement twofold.
1. Morall and perpetuall.
2. Ceremoniall and temporary.
The firſt part of the commandement is morall and perpetuall.
1. The end of it.
2. The cauſes of it.

of the Church and worſhip of God may bee continued. 5. That the Church may bee apparent in the world, and may bee diſcerned from other companies of men. Now whereas theſe cauſes pertaine not to any definite or certaine time, but to all ages and eſtates of the Church and the world; it followeth hereon, that God will have the Miniſtery of the Church perpetually maintained, and the uſe thereof often frequented: and therefore that the *morall* part of this commandement bindeth all men from the beginning of the world unto the end to keep ſome Sabbath, that is, to allot ſome time to Sermons, Prayers, and the Adminiſtration of the Sacraments.

That the latter part is ceremoniall & temporary.

That the latter part is ceremoniall, and not perpetuall, it is evident; becauſe the Sabbath of the ſeventh day was in the promulgation and publiſhing of the law ordained by God for the obſervation of the Leviticall Ceremonies, and given unto the Jewes for a Sacrament, that is, for a type of the ſanctifying of the Church by the Meſſias to come: according as it is ſaid; *Keep ye my Sabbath: for it is a ſigne betwixt mee and you in your generations, that yee may know that I the Lord doe ſanctifie you. Moreover, I gave them alſo my Sabbaths to be a ſigne between mee and them, that they might know, that I am the Lord that ſanctifie them.* Wherefore the Sabbath alſo of the ſeventh day was together with the reſt of the ceremonies and types fulfilled and abrogated by the comming of the Meſſias. And thus much briefly of the commandement.

Ezek. 20. 12.

The reaſon of the commandement.

The reaſon of the commandement is: *For in ſixe daies the Lord made heaven and earth, &c.* It is drawne from the example of God, who reſted on the ſeventh day from his worke of Creation, after ſixe daies labour ended. Wherefore, properly it pertaineth to the circumſtance of the ſeventh day, or to the *ceremoniall* part of the commandement, concerning the ſeventh day. Howbeit, *the imitating* of that reſt, whereunto God inviteth us, is not only *ceremoniall*, and belonging to the Jewes; but *morall* alſo and ſpirituall, ſignified by the ceremoniall, and extending it ſelfe to all men. But that the *commandement*, with the *reaſon* thereunto adjoyned, may more fully be underſtood, wee will in briefe expound the words of both; and afterwards ſummarily handle and unfold the Common places hitherto belonging: namely, the Common places concerning *the Sabbath, the Miniſtery of the Church*, and touching *Ceremonies*.

A brieſe explication of the words of the commandement. Numb. 15. 35.

Remember that thou keep holy the Sabbath day.] What the Sabbath is, and how manifold, ſhall hereafter be ſhewed. Here God ſpeaketh emphatically, as of a thing moſt ſtrictly charged and injoyned: *Remember that thou keep holy*; that is, with great care and religion keep holy the Sabbath day: and elſewhere hee commanded him to be put to death which breaketh the Sabbath. The cauſes why God doth ſo ſeverely command the keeping of the Sabbath, are: 1. Becauſe the breach and violating of the Sabbath, is the breach and violating of the whole worſhip of God. For the neglect of the Miniſtery doth eaſily corrupt the doctrine and worſhip of God. 2. Becauſe by ſo ſevere exacting of the ceremoniall or typicall Sabbath, God would ſignifie the greatneſſe and neceſſity of the thing ſignified by this type; namely, the ſpirituall Sabbath. 3. Becauſe God will have the externall Sabbath to ſerve for the beginning and perfecting of the ſpirituall Sabbath.

Three cauſes why the obſerving of the Sabbath was ſo ſeverely commanded.

What it is to keep holy the Sabbath.

Keep holy.] *To ſanctifie and keep holy the Sabbath*, is not to ſpend the day in ſlothfull idleneſſe, but to eſchew and avoide ſinne, and to doe good workes on the Sabbath. Now God is otherwiſe ſaid *to ſanctifie the Sabbath*, than are men. God is ſaid to ſanctifie the Sabbath, *becauſe hee appointeth it for divine worſhip*: Men are ſaid to ſanctifie the Sabbath, *when they referre it to that uſe, unto which God hath appointed it.*

How God, and how man are ſaid to ſanctifie the Sabbath.

Sixe daies ſhalt thou labour.] Sixe daies God allotted unto men to labour in, the ſeventh he ſelected to his worſhip; not that he would that on other daies the worſhip of God, and the meditation of divine things ſhould be omitted, but hee requireth theſe two things: 1. That on the Sabbath day there be not only a ſerving of God, as on other daies, but alſo a publike ſerving of him in the Church. 2. That on that day all other labours ſhould give place to the private and publike ſervice of God, which on other daies every one doth exerciſe according to his vocation.

Two things required by God of us on the Sabbath.

Then

Thou shalt doe no worke.] God forbiddeth that on the Sabbath day wee should worke; not any worke whatsoever, but only *servile* workes; or such as hinder the worship of God, and exercise of the Ministery: which declaration is expresly elsewhere set downe; *Ye shall doe no servile work.* Therefore Christ defendeth his Disciples, pulling the eares of corne on the Sabbath day to drive away hunger: and himselfe healeth a man having a dried hand, and saith, that an Oxe, or any Beast, falling into a pit on the Sabbath, may be drawne out thence without any sinne. Machabæus fighteth on the Sabbath day, that there might be some preserved which should keep the Sabbath. And of the like actions there are two reasons given. *If wee doe all as our brethren have done, and fight not against the heathen for our lives, and for our lawes, then shall they incontinently destroy us out of the earth: Therefore they concluded at the same time, saying: Whosoever shall come to make battell with us upon the Sabbath day, we will fight against him.* For the maintenance of their life and religion, they say it is lawfull to fight even on the Sabbath day. By the same reasons doth Christ defend his Disciples and himselfe, citing a place of Hosea, cap. 6. *If yee knew what this is, I will have mercy, and not sacrifice, ye would not have condemned the innocent.* And, *The Sabbath was made for man, and not man for the Sabbath:* that is, ceremoniall works must give place to the morall works, so that rather the ceremonies must be omitted, than such works of charity, as our necessity, or the necessity of our neighbour requireth. And, *Have ye not read in the law, how that on the Sabbath daies, the Priests in the Temple breake the Sabbath and are blamelesse? But I say unto you, Here is one greater than the Temple.* Also, *Yee on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; be ye not angry with me, because I have made a man every whit whole on the Sabbath day.* By which words hee sheweth, that such works as hinder not the use of the Sabbath, but rather further and establish it (such as are the workes which appertain to the service of God, or sacred ceremony, or to charity and love towards our neighbour, or to the saving of our owne, or anothers life, as that present necessity will not suffer them to bee deferred untill another time) doe not breake or violate the Sabbath, but are most of all required to the right and lawfull observation or keeping of the Sabbath.

What workes are forbidden on the Sabbath.

Levit. 23 25.

Matth. 12. 3. Luke 14. 4, 5.

2 Maccab 15. 1 Mac. 2. 40, 41.

Mat. 12. 7. marke 2. 27.

Matth. 5. 6.

John 7. 22, 23.

Thou, and thy Sonne, and thy Daughter.] He will have also our children & family to cease from their labours for two causes: 1. Principally, that these also may bee brought up by their Parents and Masters in the service of God, and may be admitted unto the Ministery of the Church. For, God will have these also to bee members of his Church. 2. Because he will have, especially on the Sabbath day, love and bountifulnesse towards our neighbour to be shewed and seen in the Church.

Two causes why our children and family must cease from labour on the Sabbath.

The stranger, &c.] He willeth also strangers to intermit their labours; and that, if they were converted to true religion, because they were of the household of the Church; if they were Infidels, he commandeth it them, not in respect of themselves, but in respect of the Israelites: 1. Lest by their example they should give offence to the Church. 2. Lest their liberty might be an occasion to the Jewes, to accomplish by them those labours, which it was not lawfull for them to worke by themselves, and so the law of God should be deluded.

Why Converted strangers must cease from labour on the Sabbath. Why Infidels strangers must cease from labour on the Sabbath.

Hereby is answer made unto three questions: 1. *Whether other Nations were also bound unto Mosaicall ceremonies if any of them lived among the Jewes.* 2. *Whether they which are aliens from the Church, may or ought to be forced to religion.* 3. *Whether the Sacraments, among which was also the Sabbath, ought to be common unto Infidels with the Church.* Unto these questions we thus answer: To the first and second, *as concerning binding and constraint*, the strangers which conversed among the *Jewes*, were not forced either to all ceremonies, or to religion, but to externall discipline, which was necessary for the avoiding of breeding offences in the Church wherein they lived. For a Magistrate ought to be a maintainer of discipline and order, according to both Tables of the Decalogue, amongst his subjects, and to forbid manifest Idolatry and blasphemies: and to take care, as far forth as he may, that strangers & sojourners minister or give no open scandall to his subjects. Moreover, *as concerning the binding, there was a peculiar consideration and respect of the Sabbath*, which was not then

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Three questions concerning the Sabbath answered.

first by Moſes preſcribed to the Iſraelites, but commanded by God from the beginning of the world unto all men; and ſo did binde all men untill the comming of the Meſſias. Although indeed this commandement and ordinance was ſo growne out of uſe among other Nations, that they accounted it among the number of the chiefe reproaches, wherewith they derided, and ſcoffed at the Jewes, terming them *Sabbataries*, becauſe they ſo religiouſly obſerved the Sabbath. To the third queſtion fore-alledged wee anſwer, that the *Sabbath was no Sacrament unto Infidels* (though they alſo ceaſed from their labours as well as the faithfull) becauſe neither did the promiſes belong unto them, that God would be their ſanctifier: neither were they therefore conſtrained to ceaſe from their daily labours, as for a teſtification or confeſſion of this promiſe, but only for avoiding of offence, and for preventing of ſuch occaſion of breaking the Sabbath, as might be given by them unto Gods people.

Thy cattell.] By this it is the better underſtood, that the Sabbath was not a Sacrament inſtituted for Infidels, in that their cattell alſo are commanded to reſt, whoſe reſt had no reſpect or conſideration either of Gods worſhip, or of a Sacrament, but was commanded onely in reſpect of men: 1. *That all occaſion of labouring might be cut off by forbidding the labour, or uſe of their beaſts.* 2. *That they alſo, ſparing from beaſts, might learne how God will have regard to be had of mercy and favourablenes towards men.*

Two cauſes why the reſt of our cattell on the Sabbath is commanded.

For in ſixe daies.] The reaſon which is annexed unto the commandement, is drawne from Gods reſt, and appertaineth to the ceremoniall commandement concerning the ſeventh day, as before hath bin ſhewed.

And reſted on the ſeventh day.] That is, he ceaſed to create any new parts of the world, as being now perfect, and ſuch as God would have it to be. This ſeventh day he conſecrated to divine ſervice: 1. *That this reſt of the ſeventh day might bee a memorial of the Creation then finiſhed and abſolved by God, and of the continuing of his perpetuall preſervation and governing of his worke ever ſince that day, unto his owne glory, and the ſafety of his choſen:* and that ſo it might be a pricke to ſtirre us up to the conſideration and magnifying of theſe Gods workes and benefits towards mankinde, for whoſe ſake all things are made, and preſerved by God. 2. That by the example of his owne reſt, as a moſt forcible and effectuall argument, hee might exhort men to the imitation thereof, in omitting on the ſeventh day their accuſtomed works of the ſixe daies. And ſo the imitation of Gods reſt is double: *Ceremoniall*, or ſignifying; and *Morall*, or ſpirituall, or ſignified. So alſo our workes, from which we are commanded to ceaſe, are of two ſorts: 1. *Some of them are indeed commanded by God, but they are not to be done with the hinderance of Gods worſhip*; of which ſort are the functions and labours of each mans vocation. 2. *Some are forbidden of God*, as ſinne. Both theſe are forbidden on the Sabbath, but in a threefold difference. For, 1. *Labours are forbidden, but in a reſpect only*; to wit, as they hinder the Miniſtery of the Church, or as they give offence to their neighbour: but *ſinnes are ſimply forbidden.* 2. *Labours are forbidden onely to be uſed on the Sabbath day; ſinnes are forbidden at all times.* 3. *The ceaſing from labour is a type of ceaſing from ſinnes*, which is the thing ſignified by that type.

Two cauſes why the ſeventh day is appointed the Sabbath.

A twofold imitation of Gods reſt.

Two ſorts of our workes.

1. Labours in our vocation.

2. Sinnes.

Labour and ſinne forbidden by the Sabbath in diverſ reſpects.

OF THE SABBATH.

HAving expounded the words of the Commandement, that the doctrine concerning the Sabbath, and the ſanctifying thereof may bee better underſtood, we are further to conſider of the Sabbath:

1. *What and how manifold the Sabbath is.*
2. *How the Sabbath belongeth unto us.*
3. *The cauſes for which the Sabbath was inſtituted.*
4. *How the Sabbath is ſanctified, or kept holy; and how it is broken or profaned.*

1. What

1. *What and how manifold the Sabbath is.*

THe Sabbath is called in Hebrew *Schabbat, Schebbet*, and *Schabbaton*, each of which signifieth *a quietnesse or rest, or ceasing from labours*. And God so called the day appointed to his publike service and worship: 1. *Because God rested on that day*; namely, from making any new or moe kinds of creatures, though not from the preserving of the same which hee had made, or from continuing the generations of the singulars of every kinde. 2. *Because the Sabbath is an image of the spirituall rest from sinne, which should be in the life to come.* 3. *Because we also and our families, and our cattell are to rest and cease from our workes on that day*: not from all workes, but from household and civill workes, and from others of the like kinde, that God may then shew and exercise in us his workes. The Sabbath therefore is *a time appointed for the ceasing from externall works, which are either morally or ceremonially forbidden; that is, from sinnes, and labours in our vocation pertaining to the use of this life; and a time consecrated to the execution and performance of such things, as belong to Gods worship or service*. And this concerning the name of the Sabbath.

Three causes why the day appointed to Gods publike service is called the Sabbath day.

Furthermore, the Sabbath is of two sorts: *Internall*, and *Externall*. *The internall, or morall, or spirituall*, is the study of the knowledge of God and his workes, of avoiding sins, and of worshipping God by confession and obedience. To be short: *The spirituall Sabbath*, or spirituall rest, is a ceasing from sins, and an exercising of the workes of God. This Sabbath, though it ought to be continuall and perpetuall with the godly, yet it is begun only in them in this life, & *is called the Sabbath*, both because this is that true rest from labours and miseries, and the consecration of us to Gods worship, and also because it was in time past signified by the ceremoniall Sabbath. And this spirituall Sabbath shall be perfectly and perpetually continued in the life to come, wherein is a perpetuall worshipping and magnifying of God, all those labours being left and surceased, wherein wee are now busied and occupied. *And from month to month, and from Sabbath to Sabbath shall all flesh come to worship before mee, saith the Lord. The externall or ceremoniall Sabbath* is a certain time ordained & instituted by God in the Church, dedicated to a ceasing from works and labours, and given to the Ministery of Gods word, and to the administration of the Sacraments, or to the externall publike worship of God. This ceremoniall Sabbath was *necessary* in the Old Testament, to be the seventh day, and that on that day (as also on other holy daies) the Leviticall ceremonies should be observed. This ceremoniall Sabbath is *a thing indifferent* in the New Testament. *This externall* Sabbath is also of two sorts: *Immediate*, and *Mediate*. *Immediate* is that which was immediately instituted by God himselfe, and prescribed to the Church of the Old Testament, and this was diversly taken in the Old Testament: 1. *The Sabbath of daies* was every seventh day of the weeke, which was in a more particular sense called *the Sabbath*, both in respect of Gods rest from the Creation of the world, and in respect of that rest, which was commanded the people of God to be kept on that day. Hence *the whole seven daies*, or, the whole weeke, was with the Hebrewes called by the name of the chiefe day *the Sabbath*, or *Sabbaths*. *Now in the end of the Sabbath, when the first day of the Sabbath* (that is, of the weeke) *began to dawne*. Likewise, the *Sabbaths of daies* were other festivall daies: as the feast of the Passeover, Whitsontide, Tabernacles, Trumpets, &c. because in these feasts the people were to rest as on the seventh day. 2. *The Sabbath of months* were the new Moones. 3. *The Sabbath of yeeres* was every seventh yeere, wherein the Jewes were commanded to intermit the tillage of their fields. And hereof also the whole seven yeeres were by a Synecdoche called Sabbaths. *Thou shalt number seven Sabbaths of yeeres unto thee, even seven times seven yeeres*. The *mediate externall Sabbath*, is that which God doth mediately constitute by his Church in the New Testament, such as is *the first day of the week*; to wit, *Sunday*, or rather, *the Lords day*, which the Christian Church ever since the Apostles time observeth instead of the seventh, or Sabbath day, in respect of Christs resurrection: witnesse that of John, *I was ravished in spirit on the Lords day*. More briefly thus:

What the Sabbath is.
What the internall or Morall Sabbath is.

Two causes why ceasing from sin, and study of the word is called a Sabbath.
Esay 66.23.
What the externall or Ceremoniall Sabbath is.

Divers Sabbaths in the Old Testament.
1. The Sabbath of daies.

March.28.1.
Levit.23.15.

2. The Sabbath of months.
3. The Sabbath of yeeres.

Levit.25.4, 26,35.
Levit.25.8.

Revel.1.10.

thus: The ceremoniall Sabbath is twofold; one of the old Testament, another of the new. *The old Sabbath* was tied to the seventh day, and the keeping of it was necessary, and was the precise worship of God. *The new Sabbath* dependeth on the arbitrement or appointment of the Church, which for certain causes maketh choice of the first day: and that first day is to be observed for orders sake, but without any opinion of necessity, as if that and no other were to bee observed by the Church: of which difference more shall be spoken in the question next ensuing.

A Table of the distinction of the Sabbath.

The *Sabbath*, that is to say, the ceasing or rest from working, is,
- 1. *Internall, morall* and *spirituall*; as, the rest from sinne.
- *Externall and Ceremoniall*, instituted by God:
  - 1. *Immediatly*, in the old Testament: as the Sabbath of
    - 1. *Daies*, which were the
      - 1. Seventh day.
      - 2. Feast dayes of the Passeover, Whitsund. &c.
    - 2. *Monthes*, as the new Moones.
    - 3. *Yeares*, as every seventh yeare.
  - 2. *Mediately*, by the Church in the new Testament, as the Lords day.

2. *How the Sabbath belongeth unto us Christians.*

THe Sabbath of the seventh day was even from the beginning of the world designed by God, to signifie, that men should, after the example of God himselfe, rest from their labours, and especially from sinnes: and afterwards in Moses law this commandement was againe repeated, and then withall was the ceremony of ceasing from labour on the seventh day ordained to bee a Sacrament, that is, *a signe and token of that sanctifying*, whereby God signifieth himselfe to bee the Sanctifier of his Church, that is, to pardon her all her sinnes and offences, to receive her to favour, to indue and rule her with his holy Spirit, for the beginning of new and everlasting life in her in this life, which afterwards should bee accomplished and perfected in, and by the Messias promised to the Fathers. And this is the reason, *why the ceremoniall Sabbath of the seventh day is now abolished*; namely, because it was typicall, admonishing the people of their owne duty towards God, of Gods benefits towards them, which was to be performed by Christ: for which selfe same cause also all the other Sacraments and Sacrifices, and ceremonies made before and after the Law, were abolished by the comming of Christ, by whom that was fulfilled that they signified. But although the *ceremoniall Sabbath* is abrogated and disannulled in the new Testament: yet the *morall Sabbath* continueth still, and belongeth unto us, and doth still remaine; which is, that some time is to bee allotted for the ministery of the Church. For as heretofore in the Jewish Church, so now in the Christian Church wee must ever have some day, wherein the word of God may bee taught in the Church, and the Sacraments administred. But nevertheless wee are not restrained or tyed to have either Saturday, or Wednesday, or any other certaine day. For the Apostolike Church, to distinguish it selfe from the Jewish Synagogue, according to the liberty where-with shee is enfranchised by Christ, in steed of the seventh day, hath on good reason made choice of the first day; namely, because on that day was Christs resurrection, whereby the spirituall and internall Sabbath is begunne in us. Briefely, the Sabbath doth not belong to us *Ceremonially, in speciall and particular*; albeit it doth belong to us, and so to all men, and ever continueth *both morally and ceremonially in generall*: that is, wee must have some day wherein the Church may be instructed, and the Sacraments administred, but we are not tyed to any certaine day.

Objections against the abrogating of the ceremoniall Sabbath.

The Jewes against the abrogation of the *ceremoniall Sabbath* thus urge: Ob. 1. *The Decalogue is a perpetuall law: The commandement of the Sabbath is a part of the Decalogue: therefore it is a perpetuall law, and not to be abolished.* *Ans.* The Decalogue is a perpetuall law, as it is a *Morall* law. But the additions, or circumstances and limitations

tions of the Morall precepts, annexed by way of signification, were to bee kept untill the comming of the Messias.

Object. 2. *The commandements of the Decalogue belong unto all. This is a commandement of the Decalogue: therefore it belongeth unto all. Anſ.* The commandements of the Decalogue which are *morall* belong unto all. But this commandement is in part *ceremoniall*, and so as it is ceremoniall, it belongeth not to us, albeit the generall belong unto us. The reasons why the ceremonial law belongeth not unto us, are especially these: 1. *One part of this law of sanctifying the Sabbath is ceremoniall.* 2. Paul saith, *Let no man condemne you in respect of an holy day.* 3. *The Apostles themselves did change the Sabbath of the seventh day.* 4. *From the end or purpose of the Law.* It was a type of things that were to bee fulfilled by Christ; namely, of sanctification: and every type must give place to the thing thereby signified. Likewise, it was a severing, or distinguishing the Jewes from other Nations: but this severing and distinction was taken away by Christ. Col. 2. 16.

Object. 3. *The Lord saith of the Sabbath day: It is a signe between me and the children of Israel for ever, and an everlasting covenant. Therefore the Sabbath of the seventh day is never to be abolished. Anſ.* The ceremoniall Sabbath was perpetuall *untill Christs comming*, who is the end of ceremonies. 2. The Sabbath is eternall, *as concerning the thing signified*, which is a ceasing from sins, and a rest in God: for in this sense are all the types of the old Testament eternall: even the kingdome of David also: which yet was overthrown before the comming of the Messias. Exod. 31. 17.

Object. 4. *Wee grant the Mosaicall ceremonies to bee changeable, yet it followeth not thereof, that the lawes which were made before Moses time are changeable: in the number whereof also is the keeping of the Sabbath day. Anſ.* The ceremonies which were ordained of God before Moses, are also changeable; because they were types of the benefits of the Messias to come, and therefore are by his comming abolished, as circumcision which was given unto Abraham, as also the sacrifices which were prescribed unto our first Parents. Looke the question concerning the abrogating of the Law. Ob. 12. pag.

Object. 5. *The Lawes which were given of God before the fall, are not types of the benefits of the Messias, and binde all mankinde for ever: for then was not given as yet the promise of the Messias, and there was one and the same condition of all mankind: But the Sabbath of the seventh day was ordained by God, as soone as the creation of the world was finished, before the fall of mankinde. Therefore it is universall and perpetuall. Anſ.* The Major proposition is true concerning the *morall law*, the notions whereof were imprinted in mans mind at the first creation: but it is not true as touching the *ceremony* or observing of the seventh day, as which after the fall was made a type of the benefits of the Messias in the Mosaicall law; and therefore in like manner as other ceremonies which were either then, or before instituted, it became subject to mutation and change by the comming of the Messias. For, God would not have the shadowes of things to continue or remaine, the things themselves being once come and exhibited. Wherefore albeit wee grant that the exercises of divine worship were to have been kept on the seventh day, according to the commandement & prescript of the Decalogue, as well if men had never sinned, as now after they sinned: yet notwithstanding seeing God hath enrolled this ceremony amongst the shadowes of the Messias to come, he hath by this new law enacted by Moses, made it changeable together with other ceremonies.

Object. 6. *The cause of the law being perpetuall, doth make the law it selfe also perpetuall. The memory and celebration of the creation, and the meditation on the workes of God is a perpetuall cause of the Sabbath. Therefore the Sabbath is perpetuall, yea even after Christs comming. Anſ.* A law is made perpetuall or unchangeable by reason of an unchangeable cause, that is, if that cause it, and doe *necessarily* or *perpetually* require this law as an effect or meane: but not, if at other times, that end may bee better come unto by other meanes, or if the Law-giver may as well obtaine the same end by another law. In like manner, seeing also this law of sanctifying the Sabbath of the seventh day being repealed and abolished, wee may nevertheless godlily and holily by other meanes meditate on Gods workes, it followeth not that this law

of the ceremoniall Sabbath is perpetuall, although the memory and celebration of Gods creation and works ought to be perpetuall: and therefore hath the Church by common consent, according to Christian liberty, well changed this ceremony of observing the seventh day, being taken away by Christ, and hath substituted in the place of the seventh day, the first day of the weeke: yet so, that there is observed no difference of daies; which is utterly forbidden in the Church, seeing one day is not holier than another.

Ob. Against the observing of Sunday or the Lords day. Col 2.16. Gal.4 10. Rom.14.6.

The Anabaptists also against the observation of the first day of the weeke, or the Lords day, oppose those sayings of Scripture, which forbid the putting of difference betweene daies and daies in the new Testament. *Let no man condemne you in respect of an holy day. Yee observe daies, and moneths, and times, and yeares. Hee that observeth the day, observeth it to the Lord: and hee that observeth not the day, observeth it not to the Lord. Therefore* (say they) *the observation of the first day of the weeke, or the Lords day, is no lesse in these places reproved, than the solemnizing of the Sabbath.* *Ans.* Wee answer to the Antecedent, that a putting difference betweene daies and daies is indeed forbidden amongst Christians, but not simply or wholly, but on this wise; namely, *if it bee done with an opinion of ceremonious worship or necessity.* Now the first day of the weeke, or the Lords day is not so observed by the Church. For there is a double difference betweene the Christian observing of the Lords day, and the Jewish observing of the Sabbath or seventh day. For, 1. It was not lawfull for the Jewes to change the Sabbath, or to omit it, as being a part of ceremoniall worship: and this they might not doe, by reason of the expresse commandement of God to the contrary. But the Christian Church, retaining still her liberty, allotteth the first day unto the ministery, without adjoyning any opinion of necessity, or worship. 2. The old ceremoniall Sabbath, was in the old Testament a type of things to be fulfilled by Christ: but in the new Testament that signification ceaseth, and there is had regard onely of order and comelinesse, without which there could bee either no ministery, or at least-wise no well ordered ministery in the Church.

A double difference betweene the Christian observing of the Lords day, & the Jewish observing of the Sabbath.

3. *The causes for which the Sabbath day was instituted.*

THe finall causes or ends, for which the Sabbath day was instituted, are these: 1. The publike service and worship of God in the Church, exercise of prayer, confession and obedience, in which consisteth the study of the knowledge of God, of good workes, thankfulnesse, and Gods will: and therefore doth hee especially ordaine the Sabbath, that hee be worshipped and invocated of us in this life, not onely privately, but also by the publike voice of the Church. 2. The maintenance and preservation of the ministery of the Church; which is *an office and function instituted by God to teach and instruct the Church concerning God and his will, out of the word of God delivered by the Prophets and Apostles, and to administer the Sacraments according to Gods holy institution.* This is not the least end, for which the Sabbath was ordained. For, this ordinance and publike preaching of the doctrine, being joyned with prayer and thankesgiving, and with the use of holy rites, is a publike exercise stirring up and cherishing faith and repentance. 3. It was instituted, that it might bee in the old Testament a type signifying the spirituall and everlasting Sabbath. *Moreover, I gave them also my Sabbaths to bee a signe between mee and them, that they might know that I am the Lord, that sanctifie them.* 4. It was instituted for a circumstance of the seventh day, that, namely, the seventh day might advertise men of the creation of the world, of the ordering and managing of things to bee done, and of that meditation which they are to use, in considering Gods workes, which hee in five daies created and accomplished. 5. That on that day the workes of charity, bountifulnesse, and liberality should be exercised. 6. For the bodily rest both of men and beasts; but of beasts in respect of man. 7. That men should provoke one another by their example to godlinesse, and to the praysing and honouring of God. *I will declare thy Name unto my brethren; in the midst of the congregation will I praise thee.* 8. That the Church may be seene and heard among men, and bee discerned from the other blasphemous and

1. For publike service & worship of God in the Church.

2. For maintenance of the ministery of the Church. What Church ministery is.

3. To be a type of the everlasting spiritual Sabbath. Ezek. 20.12.

4. To be a memorial of Gods creation & preservation of all things.

5. For exercise of the workes of charity.

6. For rest of man and beast.

7. For example of man unto man in honouring God. Psalme 22.22.

8. To be a note of the Church.

and idolatrous multitude of men, and that they may ioyne themſelves thereto, who are as yet ſeparated from it. So was in the old Teſtament alſo the Sabbath a marke, diſtinguiſhing the people of Iſrael from all other Nations.

4. *How the Sabbath is ſanctified or kept holy, and how it is broken, or profaned: or, what are the workes commanded and forbidden on the Sabbath.*

THe ſanctifying or holy uſe of the Sabbath, or of the time ordained for the miniſtery of the Church, is when ſuch holy workes as God hath commanded to bee then performed, are exerciſed thereon. Contrariwiſe, *The profanation of it is, when either holy workes are omitted, or profane works done, ſuch as hinder the miniſtery, or are contrary to thoſe workes which belong unto the ſanctifying of the Sabbath.* Now the works whereby the Sabbath is ſanctified, and the contrary unto them whereby the Sabbath is profaned, are principally theſe;

1. *Rightly and truly to teach and inſtruct the Church concerning God, and his will.* I. Verſe. The teaching which is here commanded, is of another kinde from that, which was mentioned in the third commandement. For there it belongeth to every private perſon to teach: here the function of teaching is enjoyned as proper unto certaine perſons, and that unto ſuch perſons, as being furniſhed from above with neceſſary gifts, are lawfully called by the Church unto this function: and unto them it is enjoyned in this commandement, that they faithfully propound and deliver ſound doctrine to all men, both in publike aſſemblies, and in private inſtruction, according to each mans neceſsity and occaſion; and this they are to doe for publike edification of all, and the ſalvation of each man. Hither appertaine thoſe ſayings of Scripture, Lev. 10.11. Acts 13.15. & 17.2,17. 2 Tim. 4.2. Unto the delivering and teaching of the doctrine is oppoſed, 1. *The omitting or neglect of the duty of teaching*, whether privately or publikely; whereof God by the Prophet complaineth: *All her watchmen are dumbe dogs. Woe to the Shepheards that feed themſelves.* 2. *A corrupting or maiming of the doctrine*, or a fitting of it to the opinions, affections, luſts, or private commodities of the Miniſters, Magiſtrates, and others: *Wee are not as many, which make merchandiſe of the word of God; but as of ſincerity, but as of God, in the ſight of God, ſpeake we in Chriſt.* The contrary vices. I Eſay 56.10. Ezek. 34.3. 2 2 Cor. 2.17.

2. *Rightly to adminiſter the Sacraments according to Gods divine inſtitution.* This likewiſe muſt bee performed by the Miniſters of the Church lawfully called to diſcharge this function. And as the doctrine, ſo alſo this adminiſtration of the Sacraments is not tyed to certaine daies, but it ſufficeth if the adminiſtration bee publike, and bee done by the Miniſters, who beare a publike perſon, and repreſent in the miniſtery the perſon of God himſelfe talking with men. So *circumciſion* was adminiſtred on any day which fell out to bee the eighth from the infants nativity. So *Baptiſme* alſo may be adminiſtred at any time: *But the adminiſtration of the Sacraments ought chiefely to bee exerciſed on the Sabbath day. When yee come together therefore into one place, this is not to eate the Lords body. Wherefore, my brethren, when yee come together to eate, tarry one for another. They continued in the Apoſtles doctrine, and fellowſhip, and breaking of bread, and prayers.* Therefore, beſides daily ſacrifice, there are certaine Sacrifices appointed, which were to bee performed on the Sabbath, and on feſtivall daies. Furthermore, this adminiſtration muſt bee in publike aſſemblies. For ſo Chriſt alſo inſtituted his Supper (as which amongſt other ends, muſt be alſo a bond of Church-aſſemblies) to bee adminiſtred in the aſſembly of the Church, be it great, or be it ſmall: *Drinke yee all of this.* Unto the right adminiſtration alſo of the Sacraments belongeth *the excluding and debarring of thoſe, whom God hath commanded to be excluded from them.* Like as it was not lawfull for thoſe that were alienes from the countrey and religion of the Jewes, neither for any of the uncircumciſed, to eate of the Paſchall Lambe: So neither ought the Church to admit unto the Lords Supper thoſe that are not baptiſed; or thoſe that are baptiſed, but yet are alienes in their doctrine and manners from Chriſtianity. Unto the right and due adminiſtration II. Verſe. Acts 8.38. & 10.48 1 Cor. 11.20,33. Acts 2.42. Numb. 28.9. Mat. 26.27. Exod. 12.43. 1 Cor. 10.16,17.

niſtration of the Sacraments is oppoſed *an omitting in the Church or neglect of exhortation* to the receiving of the Sacraments: as alſo *a corrupt and unlawfull adminiſtration of the Sacraments*; when ſomwhat is either taken from, or added to the ceremonies inſtituted of God, or is altered or changed in them; or when ſome are excluded from the Sacraments, which ſhould be admitted; or are admitted, which ſhould by Gods ordinance bee driven from them, or when the people is not inſtructed concerning the right and lawfull uſe of them.

The contrary vices.
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2

III. Vertue. 3. *Diligently to learne the doctrine of the Church*: that is, daily to frequent the publike aſſemblies of the Church, and there attentively to give eare unto the heavenly doctrine plainely opened and delivered, and diligently to meditate after thereon, and examine it: but eſpecially to ſpend thoſe daies which are deputed unto the miniſtery and ſervice of God, in reading, meditation, and in diſcourſing of divine matters. Theſe things are made manifeſt by the nature and neceſſary dependancy of correlatives. For if God will have ſome to bee diligent teachers on the Sabbath, hee will alſo have ſome to bee diligent hearers and learners of this doctrine on the Sabbath. And the ſtudy of learning is not without *private meditation*. Therefore have the men of Beræa their commendation, thus; *They received the word with all readineſſe, and ſearched the Scriptures daily, whether thoſe things were ſo.* But unto them eſpecially is the ſtudy of knowing the doctrine of God enjoyned, who either ſerve or hereafter are to ſerve and miniſter unto the Church. *Give attendance to reading, to exhortation, and to doctrine.* And Paul will have *the Miniſter of the Church to bee fit and able to inſtruct, and to refute the adverſaries.* Unto the ſtudy of learning the doctrine, is repugnant,

Acts 17.11.

1 Tim. 4.13.
1 Tim. 3.6.
2 Tim. 2.24,25.

The contrary vices.
1 2

1. *A contempt and neglect of the doctrine*: that is, either not to afford our preſence in ſacred aſſemblies, when there is no juſt cauſe to hinder us, and to buſie our ſelves in ſuch workes on the Sabbath day, as might have beene deferred, or not to give eare and attendance to Sermons and the preaching of Gods word: or not to meditate, conſider, and examine the doctrine of the Church. 2. *A neglect of learning the doctrine in Miniſters*, or in them who of God are called to the ſtudy of learning, and either are one day to ſerve for the propagation of the doctrine, or have greater occaſion and ability of learning it than others have.

Luke 12.48.
3

To whomſoever much is given, of him ſhall bee much required, &c. 3. *Curioſity*, which is a deſire and ſtudy of knowing or hearing thoſe things which God hath not revealed, unneceſſary, ſtrange, and vaine.

Pro. 25.27.
Sirac. 3.22,23.

To ſearch their owne glory, is not glory. Seeke not out the things that are too hard for thee, neither ſearch the things raſhly, which are too mighty for thee. But what God hath commanded thee, thinke upon that with reverence. Hereof S. Paul ſpeaketh, 1 *Tim.* 4.7. 2 *Tim.* 2.23. 2 *Tim.* 4.3. *Tit.* 3.9.

IV. Vertue. Acts 20.7. 4. *To uſe the Sacraments according to Gods inſtitution. The firſt day of the weeke the Diſciples being come together to breake bread, Paul preached unto them, &c.* So God commanded the Paſſeover to be celebrated in a ſolemne aſſembly of the people, and unto other holy daies and Sabbathes he aſſigned certaine ſacrifices. And in like manner God will, that as his doctrine ſhould bee heard, ſo alſo the right and lawfull uſe of his Sacraments ſhould bee ſeene and beheld in the publike meetings and aſſemblies of the Church: becauſe God will have both theſe to bee markes whereby his Church may be knowne and diſcerned from other ſects and peoples. Againe, as the word, ſo alſo the Sacraments are an inſtrument or exerciſe to ſtirre and maintaine in us faith and godlineſſe. They are alſo a publike profeſſion of our faith and thankfulneſſe towards God, and a part of Gods publike worſhip in the Church. Therefore the uſe of them is moſt agreeable and fit for the Sabbath day. Unto the right uſe of the Sacraments is contrary,

The contrary vices.
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1. *The omitting and contempt thereof.* 2. *The profaning of them*, when they are not received as God hath commanded, neither by them for whom they were ordained. 3. *A ſuperſtitious uſing of them*, when as ſalvation and the grace of God is tyed to the obſervation of the rites and ceremonies; or when they are uſed to ſuch ends, as God hath not appointed.

Gen. 17.14.
Eſay 66.3.

The uncircumciſed man-child ſhall be cut off from his people. He that killeth a bullocke, is as if he ſlew a man: He that ſacrificeth a ſheep, as if he cut off a dogs necke, &c.

V. Vertue. 5. *Publike invocation of God*, whereby we joyn our confeſſion, thankſgiving, prayers

ers, and desires with the Church. For, God will be invocated not only privately by every one, but also publikely by the whole Church for Gods glory, and our comfort, that so we may the lesse doubt that God will heare us; seeing he hath promised to heare not only us, but also others, and the whole Church praying for us together with us. For therefore God hath annexed a speciall promise unto publike prayers. *If two of you shall agree on earth upon any thing, whatsoever they shall desire, it shall bee given them of my Father which is in heaven. For where two or three are gathered together in my Name, there am I in the middest of them.* And *giving of thankes, and praise unto God*, is promised to God as a speciall worship. *In the middest of the congregation will I praise thee:* And the same is commanded. *When thou blessest with the spirit, how shall hee that occupieth the roome of the unlearned, say Amen, at thy giving of thankes, seeing he knoweth not what thou sayest? I exhort, that first of all, supplications, prayers, intercessions, and giving of thankes bee made for all men.* Now whereas Christ elsewhere commandeth, that *when a man prayeth, he enter into his chamber, and when he hath shut his doore, pray unto his Father which is in secret*; he by these words doth not condemne and forbid publike prayers, but hypocrisie and ostentation, and feigned godlinesse: which the words testifie which goe before; *When thou prayest, bee not as the Hypocrites.* Now hypocrisie is a feigning and ostentation, or shew of godlinesse. We are here further to observe, that in this commandement is prescribed *the publike invocation of the Church*: but that which was in the former third commandement prescribed, is *the private invocation*, which concerneth every particular man. Unto publike prayers is opposed, 1. *A neglect of the praiers of the Church.* 2. *An hypocriticall presence at them*, without any attention and inward devotion. 3. *Such a reading or praying as serveth not for any edifying of the Church. Thou verily givest thankes well, but the other is not edified.*

Matth.18.19, 20. Psal.22.22. 1 Cor.14.16. 1 Tim.2.1. Matth.6.6. The contrary vices.

6. *Charity and bountifulnesse towards the poore*; that is, to bestow almes, and performe the duties of love and charity towards the needy, thereby to sanctifie the Sabbath, in shewing our obedience, which we yeeld unto the doctrine. Hither appertaineth the Sermon of Christ concerning the Sabbath, wherein hee declareth against the Jewes, *Whether it be lawfull to doe no good on the Sabbath day.* And whereas God will have his Sabbath to bee kept all our life time; yet will hee have examples and testimonies thereof to be shewed especially on the externall or ceremoniall Sabbath day; that is, at those times which are allotted to the teaching and learning of Gods word. For, if at that time any man shew not his desire of obeying God, when Gods doctrine soundeth in his eares, and when God willeth us, surceasing and omitting all other cares, to meditate on godlinesse and amendment of life; he giveth a token that hee will far lesse doe it at another time. Therefore hath it been alwaies the custome of the Church, to bestow almes on the Sabbath day, and to performe the workes of charity towards those that are in want. *Send part unto them, for whom none is prepared: for this day is holy unto our Lord.* To the bestowing of almes is repugnant, 1. *A neglect of or contempt of the poore*, and of the workes of charity towards them: as when we doe not according to our power succour the poore that stand in need of our helpe. *Ostentation and vaine-glory*, in giving our almes, which Christ condemneth.

V.I. Vertue. Nehem.8.10. The contrary vices. Matth.6.2.

7. *The honour of the Ministery of the Church*, or our obedience towards the whole Ministery in life, and manners: and this is the Morall Sabbath. Now that obedience towards the Ministery comprehendeth many things: 1. *Reverence*, that is, an acknowledging of Gods order and will in the ordaining and maintaining of the Ministery, & in the gathering of his Church by it: that is, a declaration both in words and deeds of this our acknowledgement and judgement of the Ministery. *Let a man so thinke of us, as of the Ministers of Christ, and the disposers of the secrets of God. We are Embassadours for Christ, as if God did beseech you through us.* 2. *Love*, whereby wee gladly frequent divine assemblies, and heare and learne the doctrine of the Church, and wish well unto the faithfull Ministers of the Church, not only in respect of that duty of charity, which wee owe; but also of the Ministery, which they discharge. *How amiable are thy Tabernacles? My soule longeth, yea and fainteth for the courts of*

V.II. Vertue. Five parts of the honour of the Ministery. 1. Reverence. 1 Cor.4.1. 2 Cor.5.20. 2. Love. Psal.84.1,2. & 122.1.

the Lord. I was glad when they ſaid unto mee, wee will goe into the houſe of the Lord.

2. Obedience. Hebr. 13.17. 3. *Obedience* in thoſe things which are belonging unto the Miniſtery. *Obey them that have the over-ſight of you.* Hither belong the workes of love towards God and our neighbour, even the whole life of a Chriſtian, which is that ſpirituall or morall Sabbath. For to hold and celebrate that ſpirituall Sabbath, is, in the direction and ordering of our life to obey the voice of God, ſpeaking by the Miniſtery of the Church. For God will therefore have the true doctrine to bee learned of us, that wee may obey it. James 1.22. *Bee yee doers of the word, and not hearers onely, deceiving your owne ſelves.*

4. Thankfulneſſe. 4. *Thankefulneſſe*, that is, ſuch duties as tend to the preſervation and maintenance of the Miniſtery, Miniſters, and Schooles. For if God will have Miniſters to be in his Church, he will alſo, that every one according to his ability helpe forward, and further the maintenance of the Miniſtery, and Schooles of learning, and doe his endeavour, that the Miniſters, Teachers, and Schoole-maſters bee honeſtly provided for. For, without the ſtudy and learning of Arts and Sciences, neither can men bee made fit to teach, nor the purity and ſincerity of doctrine be upheld & maintained againſt Heretikes. Hither appertaine Moſes lawes of the firſt-borne, of firſt-fruits, of tithes, and ſuch like offerings, which were allotted to the Prieſts and Levites by way of ſtipend, whereby they might ſuſtaine their owne life and their houſhold, that ſo they might wholly bee imployed in the Miniſtery. And albeit the circumſtances of theſe lawes are aboliſhed, yet the generall remaineth for ever; becauſe God will have his Miniſtery to be maintained to the end of the world. Deut. 12.19. 1 Cor. 9.7. Galat. 6.6. 1 Tim. 5.17. Matth. 10.14. *Beware that thou forſake not the Levite, as long as thou liveſt upon the earth. Who goeth a warfare any time at his owne coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?*

5. Lenity. 5. *Lenity and moderation in bearing with ſuch infirmities of the Miniſters*, as doe not enormouſly or manifeſtly corrupt or hinder the Miniſtery, and hurt the Church by offence. 1 Tim. 5.19. *Againſt an Elder receive none accuſation, but under two or three witneſſes.* To the honour of the Miniſtery of the Church is oppoſed *the contempt of the Miniſtery*: as when either the Miniſtery of the Church is aboliſhed, or committed to men unworthy or unable, or is denied to be the meanes and inſtrument which God will uſe for the gathering of his Church; likewiſe, when the Miniſters are reproached, when their doctrine is heard, and not obeyed in the ordering of our life, when the workes of charity are neglected, when neceſſary maintenance is not allowed the Miniſters, when the defence and protection of them, and other duties of thankfulneſſe are not performed towards them, when the maintenance of Schooles, and Studies, and learning is neglected, when the tolerable defects of the Miniſters are not borne with, and when for ſuch the Miniſtery ſuffereth reproach and contumely. In like manner alſo *it is againſt the uſe of the whole Miniſtery*, not onely when ſome one privately neglecteth or omitteth the uſe of the Miniſtery; but alſo when one by his commandement and perſwaſion or example, or by ſome other hinderance, calleth away his children, family, or any other from the uſe of the Miniſtery.

OF THE ECCLESIASTICALL MINISTERIE.

WHereas the publike externall worſhip of God, and conſequently the Miniſtery it ſelfe of the Church, and the uſe and honour thereof is in this commandement authoriſed, as appeareth by that which hath been already handled; the doctrine concerning the Miniſtery of the Church is here to be examined. The chiefe queſtions thereof are:

1. *What the Miniſtery of the Church is.*
2. *For what end and purpoſe it was inſtituted.*
3. *What are the degrees of Miniſters.*
4. *What are the duties and functions of Miniſters.*
5. *Unto whom the Miniſtery is to be committed.*

1. *What*

1. *What the Miniſtery of the Church is.*

THe Miniſtery of the Church is *a function by God ordained of teaching Gods word, and adminiſtring his Sacraments, according to his divine ordinance.* The parts then of the Miniſtery of the Church are two: 1. *To preach Gods word.* 2. *Rightly to adminiſter the Sacraments.*

2. *For what end and purpoſe the Miniſtery was inſtituted.*

THe cauſes why God ordained the Church Miniſtery are: 1. Gods glory, becauſe God will be magnified and invocated in this life by mankinde, not only privately by particular men, but alſo by the publike voice of the Church. *Give thanks to God in the congregation.* 2. That it may be an inſtrument, whereby to convert men unto God. *He gave ſome Apoſtles, ſome Prophets, &c. for the gathering together of the Saints.* 3. That God may apply himſelfe to our infirmity, in teaching men by men. 4. That men may provoke one another by their example unto godlineſſe, and to the magnifying and praiſing of God. *I will declare thy Name unto my brethren, in the midſt of the congregation will I praiſe thee.* 5. That God may ſhew his love towards man, in that he will have men to be Miniſters of that great worke, the miniſtery of reconciliation, which alſo the very Sonne of God did adminiſter. 6. That the Church may be ſeen and heard among men, and may be diſcerned from the other blaſphemous and idolatrous multitude of men; that ſo the Elect may be gathered unto it, and that the Reprobate may be made more inexcuſable, while they contemne and endeavour to repreſſe the voice and calling of God, which they have heard. *But have they not heard? No doubt their ſound went out through all the earth, and their words into the end of the world. Now thanks be unto God, which alwaies maketh us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place: for wee are unto God the ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh: to the one we are the ſavour of death unto death, and to the other the ſavour of life unto life.*

1. Gods glory. Pſal. 68. 26.
2. Mens converſion. Ephe. 4. 11, 12.
3. Mens inſtruction by men.
4. Mens edification by good example. Pſal. 22. 22.
5. Mans advancement in ſo high a calling.
6. The cleere apparency of the Church.
Rom. 10. 18.
2 Cor. 2. 14, 15, 16.

3. *What are the degrees of Miniſters.*

OF Miniſters, ſome are *immediately* called of God, ſome *mediately* by the Church. *Immediately are called* the Prophets and Apoſtles. *The Prophets* were Miniſters immediately called of God, to teach and open the doctrine of Moſes, and of the promiſe of the Meſſias to come; as alſo to correct their manners in the Church & Common-wealth of Moſes, and to utter Prophecies of events in and without the Church, having a teſtimony and warrant, that they could not erre in doctrine. *The Apoſtles* were Miniſters immediately called by Chriſt, to teach the doctrine concerning the Meſſias now exhibited, and to ſpread it throughout the whole world, having likewiſe a teſtimony and warrant, that they could not erre in doctrine. *Mediately were called*, 1. *The Evangeliſts*, who were helpers of the Apoſtles in their labours, and were ſent of the Apoſtles to teach divers Churches. 2. *Biſhops or Paſtors*, which are Miniſters called by the Church, to teach the word of God, and to adminiſter the Sacraments in ſome one certaine Church. 3. *Doctors*, who are Miniſters called by the Church, to teach in ſome certaine Church. 4. *Governours*, who are Miniſters, choſen by the judgement of the Church, to adminiſter diſcipline, and to ordaine things neceſſary for the Church. 5. *Deacons*, who are Miniſters choſen by the Church, to take care for the poore, and to diſtribute almes.

1. Immediately called.
1. Prophets.
2. Apoſtles.
2. Mediately called.
1. Evangeliſts.
2. Biſhops or Paſtors.
3. Doctors.
4. Governours.
5. Deacons.

4. *What are the duties and functions of Miniſters.*

THe duties and functions of Miniſters of the Church, are in generall: 1. Faithfully and skilfully to propound and deliver the true and ſound doctrine of Gods Law and Goſpel, that the Church may know and underſtand it. 2. Rightly to adminiſter the Sacraments according to Gods inſtitution. 3. To goe before and ſhine unto

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Titus 2.7. unto the Church by their good example of Chriſtian life and conuerſation. *Above all things ſhew thy ſelfe an example of good workes.* 4. To give diligent attendance unto their flocke: 4 Acts 20.28. *Take heed therefore unto your ſelves, and to all the flocke, whereof the holy Ghoſt hath made you over-ſeers, to feed the Church of God.* 5. To yeeld their ſervice in ſuch judgements as are exerciſed by the Church. 5 6. To take care that regard and reſpect be had of the poore. 6

5. *Unto whom the Miniſtery is to be committed.*

UNto whom, and what manner of perſons the Miniſtery is to bee committed, Saint Paul plainly delivereth in his Epiſtles to Timothy, and to Titus. And briefly to compriſe them, the Miniſtery of the Church is to bee committed, 1. Unto men, not to women. 1 Tim. 2.12. *I permit not a woman to teach.* 2. To ſuch as have a good teſtimony in and without the Church: 1 Tim. 3.2,7. *A Biſhop muſt be unreproveable, well reported of, even of them which are without, leſt he fall into rebuke, and the ſnare of the Divell.* 3. To ſuch as are able to teach, that is, to ſuch as rightly underſtand the doctrine, and have gifts in ſome meaſure rightly to expound the ſame. 2 Tim. 2.10. *A Biſhop muſt bee apt to teach: A worke-man that needeth not to be aſhamed, dividing the word of truth aright.* Titus 1.9. *Holding faſt the faithfull word, according to doctrine, that he alſo may be able to exhort with wholſome doctrine, and improve them that ſay againſt it.*

OF CEREMONIES.

WHereas one part of the fourth Commandement is *Ceremoniall*; it ſhall not be unfit or impertinent to ſay and ſet downe ſome thing in this place concerning ceremonies. The ſpeciall queſtions are:

1. *What Ceremonies are.*
2. *How Ceremonies differ from Morall workes.*
3. *How many ſorts of ceremonies there are.*
4. *Whether the Church may ordaine Ceremonies.*

1. *What Ceremonies are.*

ALl divine worſhip was called of the Romans by the name of *Ceremony*, from the towne Cære, wherein the Images of the gods were kept from the Gaules, as Livie writeth. Dio. 1. lib. 7. Ceremonia à carendo Macrob. Saturnal. lib. 3. cap. 3. In the Church Ceremonies are called *Externall and ſolemne actions, ordained in the miniſtery of the Church*, either for *orders* ſake, or *ſignification*.

2. *How Ceremonies differ from Morall workes.*

CEremonies differ from Morall workes, in that, 1. Ceremonies are *temporary*: Morall workes are *perpetuall*. 2. The Ceremonies are done *alwaies alike*: The Morall are *not done alwaies alike*. 3. The Ceremonies *ſignifie*: The Morall are *ſignified*. 4. The Morall are as the *generall*: The Ceremoniall are reſtrained *in ſpeciall*. 5. The Ceremoniall ſerve for the Morall: The Morall are the end or ſcope of the Ceremoniall.

3. *How many ſorts of Ceremonies there are.*

CEremonies are of two ſorts: ſome *commanded by God*, ſome *ordained by men*. 1 Commanded by God. Thoſe that are commanded by God, are the worſhip of God, and cannot bee changed but by God only: and thoſe are either *Sacrifices*, or *Sacraments*. 1. Sacrifices. *Sacrifices* are ceremonies appointed by God, wherein wee offer and performe ſome certaine obedience unto God. 2. Sacraments. *Sacraments* are ceremonies inſtituted of God, whereby God teſtifieth and performeth certaine benefits to us. 2 Ordained by men. Thoſe ceremonies, which are *ordained by the Church*, are not the worſhip of God, and may bee changed by the advice of the Church, if there be good cauſes for the changing and alteration of them.

4. *Whether*

4. *Whether the Church may ordaine Ceremonies.*

THe Church may and ought to ordaine ceremonies; becauſe without defining and determining of circumſtances, the Morall worſhip cannot be kept. There are notwithſtanding certaine conditions to be obſerved by the Church, in ordaining ceremonies; namely, 1. They muſt bee ſuch ceremonies as are not impious, but agreeable to the word of the Lord. 2. They muſt not bee ſuperſtitious, ſuch as to which we annexe worſhip or merit, or neceſſity, or which are done with offence. 3. They muſt not bee too many, nor too toyleſome and burdenſome. 4. They muſt not be idle and unprofitable, but muſt all tend to edifying.

Caveats to be obſerved by the Church in inſtituting of ceremonies.

Queſt. 104. *What doth God injoyne us in the fifth Commandement?*

ON THE 39. SABBATH.

Anſw. That wee yeeld due honour, love, and faithfulneſſe to our Parents, and ſo to all, who beare rule over us; and ſubmit our ſelves with ſuch obedience, as is meet, to their faithfull commandements and chaſtiſements [a]: And further alſo, that by our patience we beare and ſuffer their vices and manners [b], ever thinking with our ſelves that God will governe and guide us by their hands [c].

a Ephes. 6. 1, 2. Exod. 21. 12. Rom. 13. 1. b Prov. 23. 22. Gen. 9. 24. 1 Per. 2. 18. c Ephes. 6. 9. Col. 3. 19, 21. Rom. 13. 2, 3. Matth. 22. 21.

The Explication.

NOw follow the lawes of the ſecond Table of the Decalogue, the obedience whereof doth as well verily reſpect God, as the commandements of the firſt Table, but the workes are immediately exerciſed towards men. For the *immediate* object of the ſecond Table is *our neighbour*, & the *mediate* is God. The ſumme of the whole obedience of the ſecond Table Chriſt hath briefly compriſed in theſe words: *Thou ſhalt love thy neighbour as thy ſelfe.* And he hath laid downe this rule for better underſtanding of the commandements of this ſecond Table; *Whatſoever yee would that men ſhould doe unto you, even ſo doe ye unto them: for this is the Law and the Prophets.* Of the whole ſecond Table Chriſt alſo pronounceth that; *The ſecond commandement is like unto the firſt:* that is, the ſecond Table is like unto the firſt Table; which is thus to be underſtood: 1. *As touching the kinde of the chiefe worſhip of God,* the ſecond Table is like unto the firſt; and ſo is the ſecond ſaid to bee like unto the firſt, in reſpect of the ceremoniall, which are not the chiefe worſhip. 2. *As touching the kinds of eternall puniſhment,* becauſe the tranſgreſſion of both Tables meriteth eternall puniſhment. 3. *As touching the inſeparable coherence of the love of God and our neighbour.* For, our neighbour cannot bee loved without the love of God: and the love of God is declared & exerciſed by the love of our neighbour. Whence alſo we may gather the cauſes, for which obedience is neceſſarily to be yeelded unto the ſecond Table, ſeeing God no leſſe exacteth it at our hands, than he alſo requireth the obedience of the firſt Table: namely, 1. That in this obedience God himſelfe may be worſhipped, and our love towards him ſhewed and declared by our love towards our neighbour for his ſake. 2. That by the love of our neighbour our conformity with God may appeare. 3. That the ſociety of mankinde may bee preſerved, which was ordained of God for the celebration and magnifying of his Name. Moreover, this fifth commandement of honour due to Parents (which Hierome plainly calleth the fifth in order) is placed firſt in the ſecond Table: 1. *Becauſe this is the cauſe, the bond, and ground of the obedience of the reſt of the commandements following.* For if this obedience ſtand, which is of the inferiours towards the ſuperiours, who are theſe which ought in Gods name to command the obedience of the commandements that follow;

Matth. 22. 39. Marke 7. 12. Matth. 22. 38.

Three cauſes of the neceſſity of obedience unto the ſecond Table.

Comment. in Epheſ. 6. 2. Two cauſes why this commandement is placed firſt in the ſecond Table.

follow; then muſt the obedience towards the reſt of the Commandements neceſſarily follow. 2. *Becauſe the Lord annexed a ſpeciall promiſe, and a ſingular bleſſing unto this Commandement; to wit, length of life* to be heaped on thoſe, who yeeld obedience unto it. And theſe two; namely, the *Commandement* and the *Promiſe*, doth this fifth Commandement containe.

The end of the fifth Commandement.

Now the *Commandement* proceedeth thus: *Honour thy Father and thy Mother.* The end of the Commandement is, *the preſervation of civill order*, which is the order decreed and appointed by God in the mutuall duties of ſuperiours and inferiours. *The ſuperiours* are all ſuch, whom God hath ſet over others to rule and defend them. *The inferiours* are thoſe, whom he hath ſubmitted to the power of others to be ruled and defended by them. The duties of ſuperiours are comprehended by the name of Father and Mother. And our ſuperiours are, 1. *Parents* themſelves, who bred us. 2. *Tutors* and over-ſeers of pupils or young children. 3. *Schoolemaſters, Teachers, and Miniſters of the Church.* 4. *Magiſtrates high or lowe.* 5. *Our Elders.* All theſe, or whoſoever elſe rule over us, are underſtood in the name of Parents, and are to be honoured of us; becauſe God giveth them all to us inſtead of Parents, and they diſcharge the duty of Parents, and are as it were Gods Vice-gerents in ruling and governing us, ſubſtituted by God for Parents to us, when the malice of men began to increaſe. Now, Parents rather than other governours are named, & commanded to bee honoured: 1. Becauſe the Father-like power and government was the firſt among men. 2. Becauſe this is as it were a rule, according to which others are to be compoſed and framed, and God will have ſuperiours beare a Father-like mind and affection towards their inferiours. 3. Becauſe it is moſt beloved of all men: ſo that to it, and in regard of it they eaſily ſubmit themſelves. 4. Becauſe, ſeeing the bond of duty towards Parents is the greateſt, the contempt of them is the more haynous and grievous, which therefore alſo is with greater ſeverity condemned by God.

Five ſorts of ſuperiours underſtood by the name of Father and Mother.

Foure reaſons why Parents rather than other Governours are here commanded to be honoured.

In this Commandement then is preſcribed the honour not only of Parents, but alſo of all Superiours; and likewiſe the obedience not onely of children, but alſo of all inferiours. Herein alſo are the mutuall duties of both parties commanded. For when God commandeth the duty of inferiours towards ſuperiours, hee doth alſo of the contrary command the duties of ſuperiours towards inferiours: and when hee commandeth Parents to be honoured, he will withall, that both they be as Parents to us, and alſo behave themſelves as worthy of honour, that is, to doe the duty of Parents: and ſeeing he preſcribeth the duty of Parents, it muſt needs bee, that hee alſo injoyneth the duties of others who beare rule, whereas they are comprehended under the name of Parents. So alſo hee commandeth the duties of children, when hee commandeth them to honour their Parents; and therein alſo not onely the duties of children, but of all inferiours alſo, becauſe he will that all ſuperiours be honoured of the inferiours. Hence we eaſily anſwer that objection: Obiect. *God in this Commandement willeth only our Parents to be worſhipped, which is the duty of inferiours: Therefore he commandeth nothing here to ſuperiours.* Anſ. I deny the conſequence of this reaſon, and rather by retortion of the argument thus conclude: *Becauſe hee commandeth Parents to be honoured: Therefore he preſcribeth the duties of ſuperiours.* For when he giveth the names to the ſuperiours, he giveth them alſo the thing it ſelfe, or that from whence they have the name: and if God will have them to be honoured, hee will alſo have them to do thoſe things that are worthy of honour. And albeit ſometimes wicked men beare rule; and therefore are unworthy of honour, yet the *office* is to be diſtinguiſhed from the *perſons*: and whoſe *vice* we ought to deteſt, their *office* we muſt honour, becauſe it is Gods ordinance. Seeing then the ſuperiours are to be honoured in reſpect of their office, it is manifeſt, that ſo far forth onely wee muſt yeeld obedience to them, as they paſſe not the bounds of their office.

The promiſe is, *That thy daies may bee long in the land which the Lord thy God giveth thee:* This promiſe God annexed to this Commandement; 1. *That by ſo ſingular a benefit propoſed as a reward, hee might the more invite us to the obſerving and keeping hereof.* 2. *To ſignifie how greatly he eſteemeth that obedience, and how grievouſly he will*

puniſh

puniſh thoſe which doe againſt this obedience. 3. *To ſignifie how neceſſary this obedience is.* For this obedience towards Parents, is a preparing, and a motive cauſe to the whole obedience of the lawes which follow. Saint Paul alledging this promiſe, ſaith, *That this fifth Commandement is the firſt Commandement with promiſe*; that is, with ſpeciall promiſe, or of a certaine particular bleſſing, which God promiſeth to them that performe obedience. And the bleſſing or benefit which hee promiſeth, is long life. Object. *The firſt Table hath alſo a promiſe adjoyned: Therefore this Commandement is not the firſt with promiſe.* Anſ. This Commandement hath a ſpeciall promiſe, the firſt Table hath only a generall. Object. *But long life ſeemeth not to be any bleſſing or benefit, by reaſon of the miſery of this life: Therefore it is a fruitleſſe promiſe.* Anſ. This commeth but by an accident: For long life is a bleſſing by it ſelf, though it be joyned with miſery. Repl. 1. *A good thing joyned with great evils, is rather to be wiſhed away, than wiſhed for. But long life is joyned with many evils: Therefore that bleſſing, by reaſon of the accidents, ſeemeth rather worthy to be wiſhed away from us, than to be wiſhed to come unto us.* Anſ. A good thing is to be wiſhed away from us, if it have accompanying it greater evils. But God promiſeth unto the godly, together with long life, *a mitigation of calamities*, and, *a long fruition of Gods bleſſings* even in this life. Moreover, the worſhip and celebrating of God in this life is ſo great a good, that the calamities of this life ought not to enter the balance, or ſtand in compariſon with it. Repl. 2. *The wicked alſo and diſobedient are long lived: Therefore long life is not a benefit proper to the godly.* Anſw. 1. A generall rule is not overthrowne by the varying of a few examples. For the diſobedient for the moſt part periſh after an evill manner and untimely. *The eye that mocketh his Father, let the Ravens of the valley picke it out. He that curſeth his father or his mother, his light ſhall be put out in obſcure darknes.* Anſ. 2. Corporall benefits are beſtowed on the godly for their ſafety and ſalvation; & therefore are tokens and arguments to them of Gods good will towards them: but on the wicked ſuch are beſtowed, partly that they, being thereby called and invited to repentance, may become more excuſeleſſe in Gods judgement; partly, that the godly and elect, which are mingled among the wicked, may injoy theſe bleſſings. Repl. 3. *All godly and obedient children, are not long lived: yea, many of them die ſpeedily.* Anſ. 1. Againe, a generall rule is not overthrowne by the varying of a few examples. For the greateſt part of the godly are long lived. 2. Promiſes of corporall bleſſings are underſtood with an exception of chaſtiſement and of the Croſſe. 3. That croſſeth not this promiſe, becauſe unto them their tranſlating into a better life is a moſt ample and large recompence of long life.

Ephes. 6. 2.

Pro. 30. 17. Prov. 20. 20.

The parts of the obedience of this Commandement are three: 1. The proper vertues of ſuperiours. 2. The proper vertues of inferiours. 3. The vertues common to both.

Three parts of the obedience of this commandement.

The proper vertues and defects of ſuperiours diſtinguiſhed according to their duties and functions.

1. THe duties and functions of *Parents* are, 1. To cheriſh and nouriſh their children, 2. To defend and protect them from injuries. 3. To inſtruct, or commit them to bee inſtructed of others. 4. To rule and governe them by domeſticall diſcipline. The ſame duties belong unto *Tutors*, who ſucceed in the roome and place of Parents. The ſinnes therefore repugnant to the duties of Parents are: 1. Not to provide and miniſter neceſſary ſuſtenance unto the children; or to bring them up in riot. 2. Not to defend their children againſt injuries, or not to accuſtome them to patience and gentleneſſe; or to offend in a fooliſh over-tender love; for ſome ſmall or no injuries done unto them. 3. Not to inſtruct, or take care that their children be inſtructed, according to their owne, and their childrens ability; or to corrupt them by their evill inſtructions and examples. 4. To bring them up in idleneſſe and licentiouſneſſe of ſinning; not to chaſtiſe their children as neceſſity requireth, or to be too fierce and cruell unto them, beyond their duty, or the degree of the fault committed.

Foure duties of Parents. Matth. 7. 9. 1 Tim. 5. 8. Ephes. 6. 4. Deut. 4. 9. Prov. 13. 1. Prov. 19. 18. The oppoſite ſinne to thoſe former duties of Parents.

2. The

Two duties of Schoolemasters.

2. The duties of *Schoolemasters*, or *Teachers*, 1. To teach and instruct their Scholars faithfully; seeing they are in the place of Parents. 2. To rule and governe them by scholasticall discipline. Unto the Schoolemasters and Teachers instructions and discipline, the same vices are contrary, which are unto Parents.

Foure duties of Magistrates. Deut. 1.16. & 17.9.

3. The duties of *Magistrates* may be brought and reduced to these heads: 1. To command the observing and keeping of the Decalogue: to wit, that their subjects live according to both Tables of the Decalogue, that is, according to the whole Decalogue as concerning externall discipline. 2. To execute the Decalogue, or the commandements of the Decalogue; that is, to maintaine the obedience thereof by defending them who observe it, and by punishing them that transgresse against discipline, either in goods, or in name, or in body, or in life. 3. To enact some *positive lawes* for maintenance of Civill order, which otherwise would not stand. Now *Positive laws are a determining and defining of such circumstances as are necessary for maintenance of order and decency in the Common-wealth, and serve for the keeping or obedience of the Decalogue.* 4. To put also these their owne lawes in execution. Unto the Magistrates duty two extremes are opposed. 1. Slackneſse or slothfulneſse, which is, *either not to require of his subjects the discipline of the whole Decalogue*: or, *not to ordaine those things which are required to the preservation and order of civill societie*: or, *not to defend the innocent against injury*: or, *not to restraine*: or, *to punish lightly such as offend against the discipline of the Decalogue, or against the positive lawes.* 2. Tyrannie: which is, *either to command his subjects things that are unjust*: or, *to punish that which is no sin, and them who sinne not*: or, *to punish more grievously, than the degree of the fault doth deserve.*

What positive lawes are.

Two opposite extremes to those former duties.

1. Slackneſse or remissneſse.

What slacknes is.

2. Tyranny.

What tyranny is.

3. Duties of Lords and Masters. Ephes. 6.9. Siracid. 33.23.

3. The duties of *Masters* and *Lords* are, 1. *To command such things unto their family as are just and possible, to prescribe just and lawfull labours, not unlawfull, not unpossible, not too burdensome and unnecessary.* 2. *To afford them nourishment, and to give them their wages for their labours.* 3. *To governe them by domesticall discipline. The fodder, the whip, and the burden belong unto the Asse; and meat, correction, and worke unto the servant.*

4. Opposite vices to the three former duties.

4. The sins and faults of Lords & Masters are, 1. *To permit in their family idle slothfulneſse and licentiousneſse.* 2. *To command unjust things, and to lay on too grievous burdens.* 3. *To defraud their servants of their meat and wages.* 4. *To grieve and exasperate their family through too much rigour and severity.*

The duty of Elders. Their defects.

5. The duties of Elders and such as are superior in wisedome and authority is, to governe and further others by the example of their life, by their counsels and admonitions. These transgresse against their duty and calling, 1. *Through folly or corrupt counsels.* 2. *Through lightneſse of manners, and by their evill example.* 3. *By neglect of the yonger sort, or other inferiors, whom they see to offend, and might by their counsell and authority correct and amend, but doe not.*

The vertues proper to inferiors.

5. Parts of the duty of inferiors towards superiors. 1. Reverence.

THe proper duties of *inferiors* are expressed by the name of *Honour*. For, *Honour* signifieth and comprehendeth, 1. *The Reverence* of the inferiors towards the superiors; which is, 1. *An acknowledgement of Gods will*, who will have such an order to bee in the calling and degree of superiors, and doth ordaine the same, and adorne and furnish it with gifts necessary. 2. *An approbation of this order, and these gifts of God.* For if we doe not know and acknowledge this order to bee good; wee will not honour it. 3. *A subjection and submission unto this order*, even for the will and pleasure of God. 4. *An outward declaration of this their judgement and minde in words and deeds, and in ceremonies and gestures*, which differ according to places. *But reverence is also in the mind*; and doth not consist only in outward gestures. And *subjection* here comprehendeth such obedience as is not constrained, but ready and willing. Secondly, *Honour signifieth a Love* which wee must beare unto them, *in respect of their calling and office*; and this cannot bee severed from reverence. For whom wee love not, them we cannot reverence. Thirdly, *Honour signifieth obedience in all things.*

2. Love.

3. Obedience.

things lawfull and possible, which the superiors according to their office and calling, command: and this obedience must bee *voluntary*, even as children rejoyce to doe those things which are gratefull and most acceptable unto their Parents. Fourthly, *It signifieth thankefulnesse towards superiors*; which requireth that every one according to his calling, and ability, and as occasion serveth, aide and further them. Fiftly, *It signifieth lenity and equability towards superiors*; which is, to beare with those vices of Parents and superiors, which may bee borne-with and tolerated without any reproach unto Gods name, or which are not flat repugnant unto his Law. Hereby is easily gathered what duties are injoyned to inferiors, and what things agreeable to their duties and callings they owe to every sort and order of superiors. *The inferiors sinne and transgresse* against that honour which they owe unto their superiors, either *not accounting of them, as being in that place, where God hath placed them*; or, *yeelding more unto them than may agree unto men*: or, *hating them, especially for executing their office and duties*: or, *loving them more than God*: or, *denying obedience to their just and lawfull commandements*: or, *obeying them in shew, or when they command things unjust and impious*: or, *harming them with injuries*: or, *not ayding them in what things, & by what meanes they may*: or, *gratifying them flatteringly and unrighteously*: or, *exagitating their infirmities*: or, *by flattery commending their errours and vices*: or, *not advising them, according to their place, with due reverence, of enormous and pernicious faults committed by them.*

4 Thankfulnesse.

5. Lenity and tolerance in their small defects.

The vertues common to both superiors and inferiors.

THe common duties unto all, or those vertues, which are here prescribed unto all degrees both of superiors, and inferiors, and the contrary vices whereof are condemned, are: 1. *That generall justice*, which is, obedience according to all lawes that appertaine unto all, in respect of every ones vocation and calling. That this is here commanded, is manifest, because the superiors must require this of their inferiors, and incite them by their example to obey: and inferiors are commanded to obey all just ordinances and commandements. Unto this *generall justice* are opposed, 1. All neglects of such duty, as just lawes require of every one, either of superiors, or inferiors. 2. All stubbornesse, disobedience, and sedition. 3. Making shew and semblance of observing our duty, and eye-service, or hypocrisie.

I. Generall justice.

The contrary vices.
1
2
3

II. *Particular distributive justice*, which keepeth a proportion in distributing of offices, rewards, and punishments, or which is a vertue giving to every one his own. Now every mans owne is such an office, or honour, or reward, as is convenient and fit for him, and belongeth unto him: *Give to all men, their duty: tribute, to whom yee owe tribute; custome, to whom custome; feare, to whom feare; honour, to whom ye owe honour.* To this is opposed, 1. *Errour*, which taketh away an office from him to whom it is due, and giveth it another, who should not administer it, or to whom it doth not agree. 2. *Rashnesse*, or accepting of persons, or partiality in distributing offices, or in giving honours, or in bestowing rewards.

II. Particular justice.

Rom. 13. 17.

The contrary vices.
1
2

III. *Sedulity, (or diligence, or fidelity)* which is a vertue in a man well knowing and understanding those parts which belong properly unto his owne duty and office, examining them, and doing, according to Gods commandement, those things that belong to him, constantly, continually, studiously, willingly, and cheerfully: likewise, containing himself, with this endeavour of wel-doing, within the bounds of his own duty and calling, letting passe things that appertaine not to his vocation, and such as are unnecessary: and all to this end principally, as thereby to serve God, and his neighbour, and to doe those things which are pleasing to God, and profitable unto men. *Study to bee quiet, and to meddle with your owne businesse. Hee that ruleth, let him doe it with diligence. Serve as the servants of Christ, doing the will of God from the heart. All that thine hand shall finde to doe, doe it with all thy power.* But it is to bee observed, that this vertue is not onely to understand what are the parts of a mans duty, but also to examine and search, if yet there bee ought remaining which he knoweth not to belong unto his duty. For he that knoweth not, must seeke and search, otherwise

III. Sedulity.

1 Thes. 4. 11. Rom. 12. 8. Eph. 6. 6. Eccl. 9. 10.

therwise hee shall nevertheleſse render an account of neglecting his duty, becauſe his ignorance was purpoſed and voluntary, which excuſeth not. *Unto ſedulity* is oppoſed, 1. *Negligence or ſlothfulneſſe*, which either doth not looke after matters, or doth willingly let them paſſe, and performeth the parts of his duty either not willingly, or not entirely, or not diligently. 2. *A ſhew of diligence*, which doth his duty chiefely for his own glory and commodity ſake. 3. *Curioſity*, which intrudeth and inſinuateth himſelf into other mens duties. 4. *Arrogancy*, which giveth that unto himſelfe, which he hath not, or boaſteth of that which he hath.

The contrary vices. 1. Negligence. 2. A ſhew of diligence. 3. Curioſitie. 4 Arrogancy.

IV. *Love, or tender affection* towards our kindred and neere of bloud, as towards our Parents, Children, and other kinſfolkes. For when God willeth us to honour our Parents, he will alſo that wee love them, and that as our Parents: and when hee will have them Parents, hee will alſo have their children to bee loved of them; and that not ſonely as ſtrangers, but as their children. For, ſeeing God ordaineth the bonds of conjunction betweene men; hee alſo alloweth the degrees of love and duties. *If there bee any that provideth not for his owne, and namely, for them of his houſhold, hee denyeth the faith, and is worſe than an Infidel.* Unto *love* are repugnant, 1. *Unnaturalneſſe*, which either hateth, or doth not affect and love thoſe which are neere of bloud unto him; neither is carefull of their ſafety. 2. *Indulgency* or cockering; which, for the love of any, either winketh at their ſinnes being pernicious either to themſelves, or others, or doth gratifie them in things forbidden of God.

IV. Love of our kindred.

1 Tim. 5. 8. The contrary vices. 1. Unnaturalneſſe. 2. Indulgency.

V. *Thankefulneſſe*, which is a vertue conſiſting of truth and juſtice, acknowledging from whom, what, and how great benefits wee have received, and have a deſire or willingneſſe to performe and return for them mutuall labour, or mutuall duties, ſuch as are honeſt, and poſſible. *He that rewardeth evill for good, evill ſhall not depart from his houſe.* Unto *thankefulneſſe* are repugnant, 1. *Unthankefulneſſe*, which doth not acknowledge, or doth not confeſſe the author and greatneſſe of the benefit received, or doth not indeavour to performe mutuall duties. 2. *Unlawfull gratifying*, or parraſite-like flattering.

V. Thankfulneſſe.

Prov. 17. 13. The contrary vices. 1. Unthankfulnes. 2. Flattery.

VI. *Gravity, which is a vertue, that on knowledge of a mans calling, and degree, obſerveth that which becommeth a mans perſon, and ſheweth a conſtancy, and ſquarenſſe in words, deeds, and geſtures, that thereby wee may maintaine our good eſtimation or authority, that our calling bee not reproached.* For, becauſe God will have ſuperiors to bee honoured, hee will alſo that they themſelves maintaine their owne honour. *Now glory*, which is an approbation yeelded us both of our owne conſcience, and of the conſcience of others, judging aright (ſeeing it is a vertue neceſſary both for the glory of God, and for the ſafety and wel-fare of men) is without queſtion to bee deſired, ſo that theſe ends bee withall reſpected. *A good name is to be choſen above great riches. A good name is better than a good oyntment. Have regard to thy name, for that ſhall continue with thee above a thouſand treaſures of gold. Let every man prove his owne worke, and then ſhall hee have rejoycing in himſelfe onely, and not in another. Above all things, ſhew thy ſelfe an example of good workes, with uncorrupt doctrine, with gravity, integrity.* Unto gravity are contrary, 1. *Levity*, not obſerving ſeemelineſſe, or convenjency, or conſtancy in a mans words, deeds, and geſture, or not having a deſire of retaining his good name & eſtimation. 2. *Swelling or ambition*, which is to lift up himſelfe in reſpect of his owne calling or gifts, and to contemne and neglect others, and to be aſpiring to higher places, and to ſeeke the applauſe and approbation of man, not for any deſire of Gods glory, or of his neighbours ſafety, but onely for an ambitious humor and deſire of preeminence.

VI. Gravity.

Pro. 22. 1. Eccleſ. 7. 3. Sirac. 41. 12. Gal. 6. 4. Titus 2. 7.

VII. *Modeſty* is a vertue which hath neere affinity with gravity, whereby a man knoweth his owne imbecillity, and conſidering his place and office wherein hee is placed by God, keepeth a meane and conveniency of perſon in opinion and in ſpeech of himſelfe, and in actions, and in behaviour, to this end, that wee give no more to our ſelves than becommeth us, or defraud others of due reverence; that wee ſhew no more glitter or glorioufneſſe in our apparell, in our behaviour, in our talke, and life, than is needfull; that wee ſet not our ſelves before others, or oppreſſe others; but

VII. Modeſty.

but behave our selves according to our abilitie, and capacity, with an acknowledgement of Gods gifts in others, and of our owne defects. Now as it was said, *Modesty hath an affinitie with gravity.* For if gravity bee not joyned with modesty, it degenerateth into ambition and swelling. *If any seeme to himselfe that hee is somewhat, when he is nothing, hee deceiveth himselfe in his imagination.* Humility and modesty differ *in their end*: and modesty is towards men, acknowledging their own vices, and the gifts that are in others: Humility is towards God. Unto *modesty* are repugnant, 1. *Immodestly*, which retaineth not a seemely conveniencie (befitting both our owne person, and them with whom wee converse) in words, deeds, behaviour and apparell. 2. *Arrogancie*, which in opinion and speech challengeth more unto himselfe than his strength will beare, or doth either admire his owne gifts, or vaunt of them without need, or extoll them above measure. 3. *Shew of modesty*, which is in his admiration of himselfe, yet to extenuate and debase himselfe, and to be backward in receiving of honours or offices, which a man desireth, to hunt after his own praise, or an opinion of modesty.

Gal.6.3. The contrary vices. 1 Immodesty. 2. Arrogancy. 3. Counterfeit modesty.

VIII. *Equity*, which is a vertue mitigating upon good cause the rigour of strict justice in punishing and taxing others offences, patiently bearing with some such errours and defects, as doe not enormously harme the publike safety, or the private wel-fare of our neighbour, and covering & correcting such vices of others, or endeavouring to heale and cure them. For this, by reason of mens manifold infirmities, is so necessary both in superiors, and inferiors towards superiors, that without it, civill society cannot consist. *Be subject to your Masters with all feare; not onely to the good and curteous, but also to the froward.* Hither appertaines the example of the sonnes of Noah. Likewise the commandement of the moderation and gentlenesse of Parents towards their children in exercising correction and discipline. *Fathers provoke not your children to wrath, but bring them up in instruction and information of the Lord. Provoke not your children to anger, lest they be discouraged. Yee Masters, doe unto your servants that which is just and equall, knowing that yee also have a Master in heaven.* Unto equity are repugnant, 1. *Immoderate and unlawfull rigour*, in censuring of those that sinne through infirmity without any enormous harming either of their own safety, or others. 2. *Slackenesse*, not punishing or reprehending, according to his place, enormous faults. 3. *Flattery*, which for to curry favour, and for commodities sake, praiseth that which is not to be praised, or attributeth greater things to one, than are beseeming for him.

VIII. Equity. 1 Pet.2.18. Gen.9.23. Ephes.6.4. Col.3.21.& 4.1. The contrary vices. 1. Immoderate rigour. 2. Slacknesse. 3. Soothing.

Quest. 105. *What doth God exact in the sixt commandement?*

ON THE 40. SABBATH.

Ans. That neither in thought, nor in gesture, much lesse in deed, I reproach, hate, or harme, or kill my neighbour, either by my selfe, or by another [a]: but I cast away all desire of revenge [b]. Furthermore, that I hurt not my selfe, or cast my selfe wittingly into any danger [c]. Wherefore also that murthers might not be committed, he hath armed the Magistrate with the sword [d].

a Mat.5.21,22. & 16.52. Gen.9.6. b Ephes.4.26. Rom.12.19. Mat.5.25. and 18.35. c Rom.13.14. Colos.2.23. Sirac.3.27. Matth.4.7. d Gen.9.6. Exod.21.14. Matth.26.52. Rom.13.4.

Quest. 106. *But this commandement seemeth to forbid murther only.*

Ans. But in forbidding murther, God doth further teach that hee hateth the root and cause of murthers, to wit, [e] envie, [f] hatred, [g] and desire of revenge, and doth account them all for murther [h].

e Prov.14.30. Rom.1.29. f 1.John 2.11. g James 1.20. Gal.5.20. h 1 John 3.15.

Quest.

Quest. 107. *Is it enough that wee kill no man in such sort as hath been said?*

Answ. It is not enough. For when God condemneth anger, envy, hatred, hee requireth that wee love our neighbour as our selves [i]: and that wee use humanitie [k], lenitie, curtesie, patience [l], and mercie towards him [m], and turne away from him, asmuch as wee may, whatsoever may bee hurtfull unto him [n]: In a word, that wee may bee so affected in minde, as that wee sticke not to doe good also unto our enemies [o].

i Mat. 22.39. and 7.12. Rom.13.10.
k Ephes.4.2. Gal.6.1,2.
l Mat.5.5. Rom.12.18. 1 Luke 6.36. Mat.5.7.
m 1 Pet.3.8. Col.3.12. n Exod.23.5. o Mat.5.44,45. Rom.12.20.

The Explication.

THe scope or end of this commandement, is the preservation of the life and safety of mens bodies, and of the wel-fare both of our selves and others. Here therefore are commanded all things which make for the preservation of our owne life, and the life of others. Contrariwise, here are forbidden all those things which tend to the destruction of our life, or the life of others: that is, all wrongfull harming, all desire of doing harme; yea and all signes of this desire.

Why murther only is here named.

Now in this prohibition is named *murther*, not that God forbiddeth that alone, but thereby to take away together with the effect the proper causes thereof: and under the name of *murther*, are all sinnes which accompany it comprehended, that by signifying thus the hainousnesse and grievousnesse thereof, we may bee the more effectually withdrawn and deterred from committing them: according to that rule; *When any speciall vertue is commanded, or any speciall vice forbidden, the generall vertues and vices, the causes thereof, or whatsoever hath any affinity therewith, is commanded and forbidden.* Here is to bee proved, I. *That internall things are also commanded and forbidden by this commandement.* 2. *That the hurting either of our selves or others is forbidden.* 3. *That the defence of our neighbour is commanded.*

I. Why internall murther is forbidden in this commandement.

1 Internall things are commanded and forbidden, 1. *Because when the effect is commanded or forbidden, the*

2 *cause is also commanded or forbidden.* 2. *From the scope and end of the commandement:* God will not have us to hurt any: therefore hee forbiddeth the means also, whereby

3 we may hurt. 3. *By the interpretation of Christ: Whosoever is angry with his brother*

Mat.5.21. *unadvisedly, shall be culpable of judgement.* Therefore all unjust wronging of our neighbour, together with the outward slaughter of him, is forbidden; yea, and all the causes, occasions, and signes of this harming; as anger, envie, hatred, and desire of revenge.

II. Why hurting of our selves, or others is here also forbidden.

II. *The hurting, yea and neglect as well of our selves as of others, is forbidden,* because the causes why God commadeth us to have regard of anothers life, are the same in

1 us: 1. *The image of God in man, which by us may not be destroyed, neither in our selves,*

2 *nor in others.* 2. *The similitude and likenesse of nature, and our originall from our first Parents.* For as our neighbour is not to bee hurt and wronged by us, because hee is our flesh; so neither may wee violence or hurt our selves, because, No

3 man ever hated his owne flesh. 3. *The greatnesse of the price and ransome where-*

4 *with Christ purchased all the members of the Church.* 4. *The conjunction of Christs members.* And seeing these causes are found in our selves also, it followeth that by this law every one is forbidden to hurt or neglect his owne life or body.

III. Why the defence of our neighbour is here commanded.

III. *The defence of our neighbour is commanded.* For whereas the law not only commandeth us to avoyde sinnes, but also to imbrace and practise the contrary unto them; it is manifest that God here doth not only forbid us to endanger any mans life and safety, but farther also commandeth us, as far forth as we may, to defend and preserve it. Therefore this negative commandement, *Thou shalt doe no murther,* includeth the affirmative, *Thou shalt preserve the life of thy neighbour.*

The substance and summe of the commandement is, That wee neither harme by any externall

externall work, either our owne life, or the life of an other, or any mans ſafety and welfare of body, either by force, or by deceit, or by neglecting: neither wiſh in affection or will, an impairing thereof, or ſignifie by any tokens any ſuch affection or will; but of the contrary, endeavour to defend and preſerve the ſame to the utmoſt of our power. Wherefore, *Thou ſhalt doe no murther*, ſignifieth, 1. *Thou ſhalt not deſire to murther, either thy ſelfe or others.* For what God will have not to bee done of us, that doth he not grant to be wiſhed or deſired. 2. *Neither ſhalt thou intimate or ſignifie any deſire of murthering either thy ſelfe or others.* For, the deſire and wiſhing whereof God forbiddeth, hee forbiddeth alſo any inkling or ſignification thereof to be given either in words, or behaviour, or countenance. 3. *Neither ſhalt thou put this deſire in execution.* For, the deſire and ſignification whereof God forbiddeth, hee verily much more forbiddeth the practice and execution thereof. The contrary then is, Thou ſhalt love and helpe thy ſelfe and others, 1. *In heart and deſire.* 2. *In ſignification.* 3. *In practice and execution.* Hence ſpring & ariſe all the vertues of this commandement, and likewiſe the contrary vices unto them. The *vices* which are here forbidden, tend to the ruine and deſtruction of men: the *vertues* that are here commanded, tend to the preſervation of the life or ſafety of men. *And the ſafety of men is preſerved, either by not hurting, or by helping them.* Wherby are made two divers kinds of vertues of this commandement; the former whereof containeth the vertues which tend to the *not hurting of mens ſafety*: the other compriſeth the vertues which tend to the *helping and furthering of mens ſafety*. The vertues not hurting the ſafety of men are of three ſorts. For we are ſaid, *Not to hurt* three waies: to wit, either, *being not hurt* or provoked, or *being provoked*, or *both waies*. In the firſt manner of *not hurting*, conſiſteth *particular juſtice*, hurting no man: In the ſecond, *Mildneſſe and Equability*: In the third, *Peaceableneſſe*. Againe, the vertues helping and furthering mens ſafety are two-fold. For wee are ſaid *To help*, 1. *By repelling evils, dangers, and injuries.* 2. *By doing good, or benefitting our ſelves or others.* In the firſt manner of helping, conſiſteth *Commutative juſtice in puniſhments, Fortitude, and Indignation*: In the ſecond, *Humanity, Mercy, and Amity*.

The meaning of the commandement.

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Two kinds of vertues preſcribed in this commandement.

1. Not hurting vertues.

2. Helping vertues.

The vertues not hurting the ſafety of men.

I. *Particular Juſtice* not hurting any man, is a vertue which neither by endeavour, nor by neglect hurteth the life or body of any of whom we are not hurt, except God command it. Or, A vertue ſhunning all harmings which are done either by violence, or by deceit, or by neglect of our owne, and others ſafety. This is expreſſed in the words, *Thou ſhalt doe no murther*. Unto particular juſtice hurting no man, is oppoſed, 1. *All unlawfull harming* of our owne or any others life and body, whether of purpoſe, or of negligence. 2. *Remiſſnes*, when they are not hurt, who are to be hurt, by them unto whom the execution belongeth.

I. Particular juſtice.

II. *Mildneſſe*, or placability, or eaſineſſe in forgiving, which is a vertue moderatreſſe and governeſſe of anger, which neither is angry for no cauſe, neither upon a light cauſe: neither, where is cauſe of juſt anger wiſheth the deſtruction of the perſon that hurteth; but is diſpleaſed onely at the reproach of Gods name, or for unjuſtice, or for the hurt of our neighbour: and admitteth not in minde the deſire of revenging any injury bee it never ſo great, but heartily wiſheth the ſafety and good eſtate of enemies, and il-willers, and endeavoureth to maintaine the ſame according to our ability, and their neceſſity. Or, it is a vertue moderatreſſe and governeſſe of anger, which ſhunneth all unjuſt anger, and doth ſo moderate juſt anger, as that it is not angry beyond meaſure, or paſſeth the bounds and limits by God preſcribed, neither burneth with a deſire of revenge, but pardoneth offences and alſo grievous injuries, even to enemies: ſo that the anger conceived neither aimeth at, nor lighteth on the perſons, but on the vices of offenders; and that with this regard, that it wiſheth the ſafety of them, who moſt heinouſly offend. *Bleſſed are the meeke, for they ſhall inherit the earth.* Unto *Mildneſſe* is repugnant, 1. *Remiſſeneſſe*, when a man is not moved for grievous injuries, nor repreſſeth and puniſheth them, or is too ſlack

II. Mildneſſe.

Mat. 5. 5.

The contrary vices.

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in forbidding them. 2. *Unjuſt or immoderate anger.* 3. *Deſire of revenge*, grudging, hatred and ſpight.

III Equitie. III. *Equability* or equity, which is a vertue of neer affinity with mildneſſe, which is a moderatreſſe of ſtrict juſtice (which equalleth puniſhments with faults) upon good and reaſonable cauſe: as when in reſpect of the crime it ſelfe, or our owne dutie, or the publique ſafety, or the private ſafety of them which tranſgreſſe, or for the avoyding of offence, or for any other good cauſe, wee yeeld ſomewhat of our right, in puniſhing offences, or in puniſhing of injuries. *Brethren, if a man bee fallen, yee which are ſpirituall, reſtore ſuch a one with the ſpirit of meekeneſſe, conſidering thy ſelfe, leſt thou alſo be tempted. Let your patient mind be known unto all men.* Unto *equabilitie*, or equitie is repugnant, Firſt, *Immoderate rigour*, cruelty and unjuſt ſeverity, when there is had no regard of circumſtances: whereof it is ſaid; *Extreme right is extreme wrong.* Secondly, *Remiſſneſſe*, that is, not to bee moved at ſuch things, whereat wee ought to be moved: as, when God commandeth, &c. Thirdly, *Partiality*, and accepting of perſons.

Gal. 6. 1. Phil. 4. 5.

The contrary vices.
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IIII. Peaceableneſſe. IV. *Peaceableneſſe*, or a ſtudy of peace and concord, which is a diligence both in avoyding unneceſſary cauſes and occaſions of offences, diſcords, contentions, and hatreds; and alſo in reconciling thoſe which are offended either with us, or with others: and laſtly, in retaining and keeping of peace, for the retaining whereof not to refuſe troubles, and the diſſembling and forbearing of injuries whereby wee have beene harmed, ſo as it bee without the reproach of Gods name, and any grievous impairing either of our owne, or others ſafety. Unto *Peaceableneſſe* is oppoſed,

The contrary vices.
1. *Turbulency*, or quarrelſomeneſſe, giving or taking occaſion of ſtirres, whereunto belong all deſire and delight in contention, back-biting, ſlandering, whiſpering. Here therefore all contentious perſons, backbiters, ſlanderers, and whiſperers are condemned.
2. *Remiſſneſſe*, when as thou ſo coveteſt to keepe peace, that thou doſt not reſpect Gods glory, neither thine owne and thy neighbours ſafety. This is an unjuſt gratifying.

The Vertues helping and furthering mens ſafety.

V. Commutative juſtice. V. *Commutative juſtice in puniſhments*, is a vertue obſerving equality of offences and puniſhments, inflicting either equall puniſhments unto the faults, or leſſer, being induced thereto upon good cauſe, according to the reſpect and conſideration to bee had of circumſtances in civill judgement, for the maintenance of Gods glory, and for the preſervation of mens ſocietie. For when God forbiddeth the ſociety of men to bee harmed or impaired, and will have the Magiſtrate to bee the maintainer of diſcipline according to the whole Decalogue, hee will alſo have them with juſt puniſhments reſtrained, that make any grievous breach of this order. Wherefore a Magiſtrate may offend not onely in cruelty, or unjuſt ſeveritie, but alſo in lenity or remiſſneſſe, and in licencing men to hurt and injury others. *Becauſe thou haſt let goe out of thy hands a man, whom I appointed to die, thy life ſhall goe for his life, and thy people for his people. Hee that killeth any man, hee ſhall bee put to death. Yee ſhall take no recompence for the life of the murtherer, which is worthy to die: but hee ſhall bee put to death. Life for life, eye for eye, tooth for tooth. The Fathers ſhall not be put to death for the children, nor the children put to death for the Fathers, but every man ſhall be put to death for his owne ſin. Thou ſhalt make cities of refuge, that innocent bloud bee not ſhed within thy Land.* Here therefore is commanded, for the defence and ſafegard of mens ſafety, ſevere juſtice, which remitteth not puniſhment without good cauſe, and obſerveth equality of the offence and puniſhment. Whereof it is manifeſt, that this commandement doth not take away, but ordaine and eſtabliſh the office of the Magiſtrate in puniſhing tranſgreſſors. *Hee is the Miniſter of God, and beareth not the ſword for nought.* For when God commandeth a man to bee ſlaine, not men now, but God himſelfe putteth him to death by them, unto whom he giveth this in charge. And that the licenciouſneſſe of doing violence or outrage might not grow ſtrong and increaſe, hee would have tranſgreſſors

2 Kings 20. 42. Levit. 24. 17. Num. 35. 31. Exod. 21. 23. Deut. 24. 16. Deut. 19. Rom. 13. 4.

sors to bee curbed and kept short by punishments. Wherefore the revenge due to Magistrates is comprehended in that saying, *Vengeance is mine; I will repay saith the Lord.* And hereby is answer made unto this objection, *It is said here, thou shalt doe no murther: Therefore we must not at all put any man to death: and by consequent, this justice doth not appertaine to this commandement; as which cannot be kept, except many be put to death.* Unto which we answer: 1. *We must therefore put some to death, lest the society of men be destroyed by theeves and robbers.* 2. *It is said, Thou shalt do no murther,* that is, not thou that art but a private man, not according to thy owne pleasure and lust, without any warrant and speciall exception against this law. For God punisheth when the Magistrate punisheth. Unto Justice commutative in punishments, Unjustice is contrary, which either doth not at all punish, or doth unjustly punish: as, 1. Cruelty and over-great severity, or false pretending of strict justice. 2. Private revenge. 3. Remisseneſſe, when that is not punished which ought to bee punished. 4. Partiality, or accepting of persons. Rom. 12. 19. The contrary vices.

VI. *Fortitude* is a vertue, which adventureth dangers according to the rule of wel-informed reason, that is, such dangers as right and ruled reason willeth to adventure, and that for the glory of God, the safety of the Church and common-wealth, the defence and preservation either of our selves, or others, against grievous injuries. Now this fortitude of Gods Saints ariseth from faith, and hope, and the love of God and their neighbours. *But that heroicall fortitude,* which is a speciall gift of God, as in Joshua, Sampson, Gideon, David, is to bee distinguished from that *presentneſſe of minde and courage, which through a cogitation and thinking on Gods will ought to bee raised and stirred up in all,* especially in Governours. *Bee strong, and shew thy selfe a man.* Hither appertaineth the example of the spies of the Land of Canaan, and of the people being out of heart, and despairing for ever compassing and possessing of it. Like unto this vertue, is *warlike fortitude:* which is a defendresse of justice, and an undertaking of the just defence of our selves or others, albeit it bee not without perill and danger. *Warre* is either a necessary defence against those that exercise robbery, and outrages, or cruelty against the people; or a just punishment for grievous injuries sustained, which is undertaken of the ordinary power by force of armes. VI. Fortitude. Heroicall fortitude. 1 King. 2. 2. Num. 13. & 14. Warlike fortitude. Warre.

Unto *Fortitude* is opposed, 1. *Timerousneſſe,* and the betraying of anothers safety, when thou art able to undertake his defence: likewise a shunning of necessary dangers, and such as God hath commanded us to undergoe. 2. *Rashneſſe,* or foole-hardineſſe, which is to undertake things unnecessary and unprofitable. The contrary vices.

VII. *Indignation,* or zeale, is a vertue justly offended and wroth for the reproach of Gods name, the unjust hurting of our neighbour, and for some grievous injurie, which is done either against God or our innocent neighbour; having moreover a desire, as ability and strength affordeth, to repell and revenge the injury done against God or our neighbours, according to Gods commandement. Gideon sayd to Zebah, and Zalmunna. *The men that yee slew at Tabor, were my brethren, even my Mothers children: as the Lord liveth, if yee had saved their lives, I would not slay you.* And the Israelites wage warre against the Benjamites for the wickednesse committed against the Levites wife. As therefore unjust warres are forbidden by this commandement, so just warre is allowed in the fifth commandement, as a part of the Magistrates duty towards his subjects, and in this commandement as a defence both of his owne and others safety and life; and consisteth partly in justice not hurting and punishing, partly in fortitude and indignation. For either it is, as before was said, a necessary defence against those that exercise robbery and violence, or cruelty against the people, or a just punishment for grievous injuries, which is undertaken by ordinary authority with force of armes. *My Lord fighteth the battels of the Lord.* Hither also belongeth the defence of their owne life and their neighbours, which private men use against unjust force and violence when necessitie suffereth not the Magistrates ayd to bee required: for when the lawes and the Magistrate arme a private man against a robber, or adulterer, he useth then the sword, not unadvisedly taken, but justly delivered into his hand by the Magistrate, VII. Indignation. Judges 8. 9. Judges 20. 1 Sam. 25. 28.

as being the Magiſtrates deputy and Miniſter. So Moſes ſlew the Egyptian in defence of the Iſraelites. Unto *Indignation* are repugnant, 1. *Unjuſt anger.* 2. *Remiſſneſſe or ſlowneſſe, when there is no ſharpneſſe or earneſtneſſe ſhewed in being juſtly offended with injuries, and in revenging them.*

VIII. Humanity.

VIII. *Humanity, or the love of man,* is a true and ſincere good will both in minde, and will, and heart, towards others, and a declaration thereof in words, behaviour, and duties convenient, and poſſible. This ſelfe-ſame vertue in the Scriptures is called *the love of our neighbour,* which in Philoſophy is termed *Humanity:* for by this vertue all men performe that to others, which they would have to bee done unto themſelves. *Be affectioned to love one another with brotherly love. Let us doe good unto all men, but eſpecially unto them which are of the houſhold of faith.* Unto *Humanity* are oppoſed, 1. *Inhumanity,* or waywardneſſe: which either omitteth the proper duties of humanity, or committeth the contrary thereunto. 2. *Spightfulneſſe,* or envy, which is a repining at anothers good, and a deſire either to winne that good unto himſelfe, or avert it at leaſt from another. 3. *Self-love,* with a neglect of others. 4. *Unjuſt pleaſurings or gratifyings.*

Rom. 12. 10. Gal. 6. 10. The contrary vices.

IX. Mercy.

IX. *Mercy is a vertue, which hath a fellow-feeling, and taketh compaſſion of the calamities of good men,* or of thoſe who ſinne through ignorance or infirmity, and indeavoureth to take them away, or to aſſwage them as much as equity and Gods glory permitteth, neither rejoyceth at the calamities of the very enemies themſelves. Or *it is ſorrow for calamities of innocent men,* or ſuch as fall through ignorance or infirmity, and a deſire to aſſwage or take away their calamities by honeſt meanes. *Bleſſed are the mercifull, for they ſhall obtaine mercy.* Unto mercy are contrary, 1. In the defect, *unmercifulneſſe, cruelty, hard-heartedneſſe,* not to have compaſſion of thoſe of whom we are to have compaſſion. Likewiſe, *rejoycing at another mans harme, and uncompaſſionateneſſe void of all griefe.* 2. In the exceſſe, *Remiſſeneſſe,* when they are ſpared, whom God will not have ſpared, which is cruell pity, whereby the whole ſociety of men is hurt, yea, and he himſelfe alſo who is ſpared.

Math. 5. 7. The contrary vices.

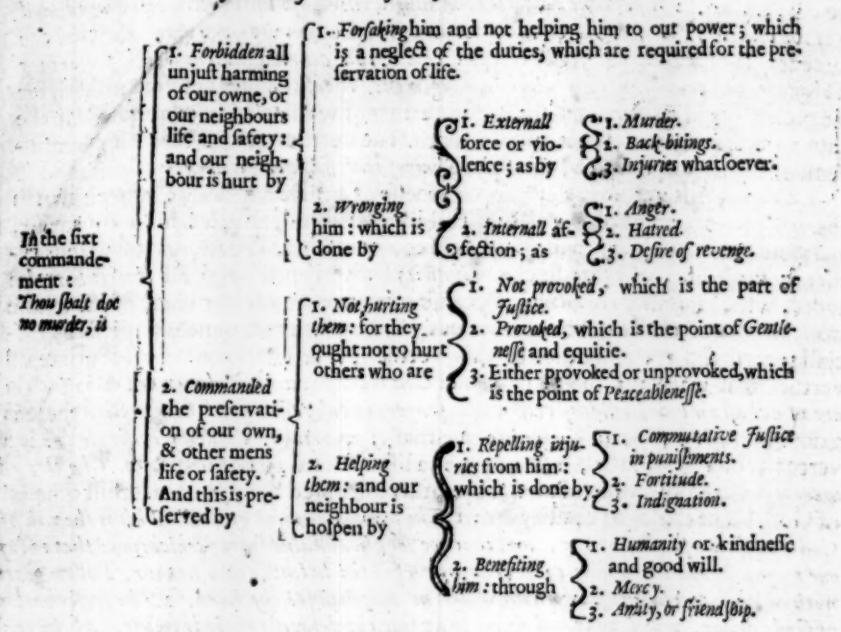
X. Amitie.

X. *Amity* is a vertue comprehended under *Humanity* as a ſpeciall under his generall, and it is a mutuall and ſincere good-will betweene good men, kindled by the mutuall knowledge of vertue each in other, by a communication, and other honeſt duties in both parties, performing mutuall duties, ſuch as are juſt and lawfull, and poſſible. *A man that hath friends ought to ſhew himſelfe friendly: for a friend is nearer than a brother.* It is different from *love,* in that love ſtretcheth both to the knowne and unknowne; but *amitie* or friendſhip extendeth onely to thoſe that are knowne one to another, and that for ſome vertues appearing in them. Unto *amitie* or friendſhip are oppoſed, 1. *Enmitie.* 2. *Neglect of friends.* 3. *Lightneſſe in joyning and looſing friendſhip.* 4. *Counterfeiting and diſſembling of friendſhip.* 5. *Flattery.* 6. *Unjuſt gratifying.*

Pro. 18. 24.

The contrary vices.

A ſummary Table of the ſixt Commandement.



Queſt. 108. *What is the meaning of the ſeventh commandement?*

On The 41. Sabbath.

Anſ. That God hath in execration all turpitude and filthineſſe [a], and therefore we alſo muſt utterly hate and deteſt it [b], and contrariwiſe live temperately, modeſtly, and chaſtly [c], whether wee live in holy wedlocke, or in ſingle life [d].

a Levit. 10.22.
b Jude 22.
c 1 Theſ. 4.3, 4, 5.
d Heb. 13.4. 1 Cor. 7.7.

Queſt. 109. *Forbiddeth God nothing elſe in this commandement, but adultery, and ſuch kinds of uncleanneſſe?*

Anſ. Seeing both our body and ſoule are the Temples of the holy Ghoſt, God will have us to poſſeſſe both, in purity and holineſſe. And therefore deeds, geſtures, words [e], thoughts, filthy luſts [f], and whatſoever enticeth a man unto theſe, all that he wholly forbiddeth [g].

e Eph. 5.3, 4. 1 Cor. 16.18, 19, 20.
f Mat. 5.27, 28.
g Epheſ. 5.18. 1 Cor. 15.33.

The Explication.

GOD in this commandement ratifieth or eſtabliſheth the preſervation of chaſtity and marriage, and farther authoriſeth marriage it ſelfe. For, whatſoever hee forbiddeth, the contrary thereof hee commandeth and willeth to bee kept. Now hee forbiddeth *Adultery* which is a breach of wedlocke. Now when God nameth adultery hee doth not forbid that onely, as being the moſt groſſe vice of all thoſe which are repugnant to chaſtitie, but alſo condemneth all wanton and wandring luſts in perſons married or unmarried, all vices that are contrary to chaſtitie, and ſuch as are of neere affinitie unto them; likewiſe their cauſes, occaſion, effects, antecedents, conſequents: and of the contrary, hee commandeth all things, which make for the preſervation of chaſtitie. The reaſons are theſe; 1. *By one ſpeciall, the reſt that are of affinity with that,*

What is meant when adultery is named.

are understood. Therefore when adultery is forbidden, other speciall vices or lusts are condemned. 2. *Where the cause is condemned, there also the effect is condemned, and so of the contrary.* So here are condemned or forbidden, as well the antecedents as the consequents of adultery. 3. *The end and scope of this commandement is, the preserving of chastity, and protecting of wedlocke among men.* Whatsoever therefore maketh for the preserving of chastity, and for the protecting of wedlocke, is commanded in the Law: and the contrary is withall forbidden. The vertues of the seventh commandement are in number three; *Chastity, Shamefastnesse, Temperancy.*

Three vertues of this commandement.

I. Chastity.

I. *Chastity* is a vertue preserving cleannesse of minde and body, agreeing with the will of God, and avoiding all lusts forbidden by God, all unlawfull companying, and inordinate copulation, and all the desires, occasions, effects, and suspicions eyther in single life, or in wedlocke. *Chastity* hath his first originall from a Greeke word, which signifieth *to adorne*; because it is an ornament not onely of the whole man, but also of all the rest of the vertues. Wherefore that name was given by speciall regard and preheminence to this vertue; because it is one of those principall vertues that make the image of God: *God is chaste, and will bee called on by such as are of a chaste minde, and suffereth chaste prayers to take effect with him.* Now there is a double *chastity*; one of *single life*: another *of marriage*. *Chastity of single life* is a vertue avoiding all lusts, remaining in a sole estate without marriage. *Chastity of marriage* is, to observe in marriage the order instituted by the wonderfull counsell of God. The causes of chastity are: 1. *The commandement of God. This is the will of God, even your sanctification, and that yee should abstaine from fornication: that every one of you should know how to possesse his vessell in holinesse and honour. Follow peace with all men, and holinesse, without which no man shall see the Lord.* 2. *The preservation of Gods image.* 3. *A study and desire to avoide the defacing of Gods image, and the conjunction that is between God and the Church. Flee fornication. Know yee not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an Harlot? God forbid.* 4. *Rewards and punishments.* The extremities of chastity are; counterfeit chastity, uncleane single life, whore-hunting, keeping of concubines, incest, adultery, and all wanton and unwieldy wicked lusts, their causes, occasions, and effects: all unlawfull conjunctions, all corrupted desires that violate, and hurt the conscience also in marriage.

Κάζω.

Twofold chastity. 1. Of single life. 2. Of marriage.

Foure causes. 1 Thes. 4. 3, 4.

Hebr. 12. 14. 1 Cor. 6. 15, 18.

The contrary vices.

Three kindes of lusts.

Now all sorts of lusts may be referred unto three severall kindes. *Of the first kinde are those which are contrary to nature,* and from the Divell; namely, such as are even against this our corrupt nature, not only because they corrupt it, and bereave it of that conformity with God, but also because this our corrupt nature abhorreth them. Of this kinde are those, which are recited by the Apostle, as confounding of kindes and sexes, likewise the unnaturall abusage of womankinde. These haynous sins and horrible trespasses are to be punished by the Magistrate with extraordinary punishments. *Incest* hath for a great part a repugnancy with this our nature, albeit there were examples of incest in our first Parents; because those were done of necessity, and by dispensation from God himselfe. Therefore this was an exception from the generall rule.

1

Rom. 1.

2

Of the second kinde are those, which proceed from this our corrupt nature; as fornications amongst those that are free from marriage, adulteries between persons that are both married, companying of married persons with others that are unmarried. If a married person have company with another married person, it is *a double adultery*: for he violateth both his owne wedlocke, and the others. If a married man have to doe with an unmarried woman, it is *simple adultery*. *Simple fornication* is of those that are unmarried. Magistrates are by duty bound severely to punish incests and adulteries. For they are much more haynous than thefts and robberies. God appointeth death for adulteries. Now although God did not ordaine that simple fornication also be punished with death, yet when he saith after: *Let there not be a whore amongst you*; hee signifieth, that it is to bee punished in his kinde. There are other things also, which are committed of this our corrupt nature with an evill conscience, as lust and evill desires, unto which we yeeld, or wherewith we are delighted, neither

Double adultery.

Simple adultery.

neither endeavour to avoide them. Such vicious and lewd deſires, and the like, although they be not puniſhed in the civill court, yet are they joyned with an evill conſcience, and are puniſhed of God.

Of the third kinde are corrupt inclinations, unto which yet good men do not yeeld, but withſtand them, and take away from them all occaſions: and their conſcience is not troubled, becauſe God is invocated and called upon, and the grace of reſiſtance is deſired, and there is remaining in their hearts a teſtimony of the remiſſion of their ſins. And for a remedy for theſe ſins, after the fall, was marriage appointed. Therefore againſt thoſe inclinations it is to be ſaid, *It is better to marry, than to burne*. But yet St. Paul nevertheleſſe by thoſe words doth not allow ſuch marriages as are untimely, hurtfull to the Common-wealth, entered into before a lawfull age, or unhoneſt, that is, againſt good orders and manners. 1 Cor. 7.9.

II. *Shamefaſtneſſe* is a vertue abhorring all filthineſſe, joyned with a ſhame, griefe, and ſadneſſe, either for ſome former uncleanneſſe, or for feare of falling into any hereafter, and having a purpoſe and deſire to flye not onely uncleanneſſe it ſelfe, but alſo the occaſion, and tokens and ſignes of uncleanneſſe. *Shamefaſtneſſe is required unto chaſtity*, as a furtherance and cauſe of chaſtity, and alſo an effect, conſequent, and ſigne thereof. *The extremities or vices contrary to ſhamefaſtneſſe are*: 1. *Shameleſneſſe or impudency*, which maketh light of uncleanneſſe. 2. *A rude and uplandiſh baſhfulneſſe, or an untivill and perverſe baſhfulneſſe*, when a man is aſhamed of that, whereof he ought not to be aſhamed; as of a thing which is good and honeſt, and requireth not any baſhfulneſſe to be ſhewed therein. 3. *Obſcenity, and ſcurrillity, or ribaldry*. II. Shamefaſtneſſe. The contrary vices.

III. *Temperancy* is a vertue, obſerving the meane agreeable to nature, honeſty, mediocrity, and order of perſons, places, and times, according to the law and rule of nature, in things concerning the body; as meate, and drink, and in the deſire of them. *Temperancy is required unto chaſtity*, as a cauſe without which we cannot be chaſte: and is the mother and nurſe of all other vertues. *Take heed unto your ſelves, leſt at any time your hearts be oppreſſed with ſurfeiting, and drunkenneſſe, and cares of this life.* Luke 21.34. *Be not drunke with wine, wherein is exceſſe: Walke honeſtly, as in the day: not in gluttony and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and envying. But put ye on the Lord Jeſus Chriſt, and take no thought for the fleſh, to fulfill the luſts of it.* Ephes. 5.18. Rom. 13.13, 14. III. Temperancy.

The extremities of temperancy are: 1. *Intemperancy* in meate, and quaffing of the drinke, gluttony, drunkenneſſe, even to the overture of our ſtomack and head-reeling. 2. *Luxury*, which is too much prodigality, and needleſſe ſuperfluity in meate, apparrell, houſhold-ſtuffe, &c. 3. *Hurtfull temperancy*, or too great abſtinency and hypocriticall, not agreeable to nature; ſuch as is the abſtinency of Eremites: Likewiſe ſuperſtitious faſts. The contrary vices.

OF MARRIAGE.

WHereas Marriage is authoriſed in this Commandement, wee are to conſider of it,

1. *What Marriage is.*
2. *What are the cauſes of the inſtitution of Marriage.*
3. *What Marriages are lawfull.*
4. *Whether it be a thing indifferent.*
5. *What are the duties of married perſons.*
6. *What things are contrary to Marriage.*

1. *What Marriage is.*

MArriage is a lawfull and indiſſoluble conjunction of one man and one woman, inſtituted by God, for the propagation and increaſe of mankinde, that wee might know him to be chaſte, and to deteſt all luſt, and that hee will gather unto himſelfe out of mankinde thus lawfully multiplied an everlaſting Church, whereof hee may bee knowne and worſhipped aright: Laſtly, that it might bee a ſociety and fellowſhip between man and wife of labours, cares, and prayer.

2. *What*

2. What are the causes of the institution of Marriage.

THe authour of Marriage is God himselfe. For marriage is no invention of man, but instituted by God in Paradise before the fall of man. Now the causes, for which marriage was instituted are, as we may learne out of the definition of marriage: 1. *The meanes of multiplying mankinde.* 2. *The gathering of the Church.* 3. *The image and resemblance of the conjunction between God and the Church.* 4. *That loose and wandring lusts might be avoided.* 5. *That there might bee a society and fellowship of labours and prayer.* That fellowship is more neere and strait; and therefore sendeth out more ardent and earnest praiers: because wee doe more ardently and earnestly helpe them by our prayers, unto whom wee are joyned in labour and affection. As, the Parents pray more earnestly for the children, than the children for their Parents; because as the Proverbe goeth, *Love doth descend, not ascend.*

3. What Marriages are lawfull.

Eight conditions of lawfull marriage.

THat Marriage may be a lawfull conjunction, these things are thereto required: 1. *That Matrimony bee contracted between persons fit to be joyned.* 2. *That it bee contracted by the consent of both parties.* 3. *That there be adjoyned also the consent of others, whose consent is required by law; as namely Parents, or those who are in the place of Parents.* 4. *That there be no errour committed in the persons.* 5. *That in the contract honest conditions, decency, and a lawfull course or processe bee observed.* 6. *That Matrimony be contracted between two persons only. They two shall be one flesh.* The Fathers indeed of the Old Testament had many wives: but wee are to judge according to lawes, and not according to examples. 7. *That it bee contracted in the Lord*, that is, between the faithfull, and with the invocation or calling on of God. 8. *That it bee not contracted between persons in such degrees of kindred as are forbidden of God and honest lawes.*

Genes. 2. 24. Matth. 19. 5.

Consanguinity. Affinity. A stocke. A line. A degree.

Kindred is either *consanguinity* or *affinity*: though some take *kindred* and *consanguinity* for one and the same thing. *Consanguinity* is between persons springing from one and the same stocke, and neerly allied in bloud. *Affinity* is alliance rising by marriage between the kinsfolkes of man and wife. *The stocke* is the person, from whom the rest are derived. Now kinsfolkes are distinguished by *line* and *degree*. *A line* is an order of kinsfolkes, descending or comming of one stocke. *A degree* is a distance between kinsfolkes on the fathers or mothers side, from the first stocke. Concerning those degrees this common rule is to bee observed: *How many persons there are from the stocke, so many degrees there are.* By Gods Law *the second degree*, and by laudable politicke lawes of men *the third degree* is forbidden. The *line* is eyther of *Ascendents*, or *Descendents*, or *Collaterals*. The *Ascendents* are all the Ancestors and Progenitors. The *Descendents* are all the Progeny. The *Collaterals* are they that are not borne one of another, but come all from the same two Parents. The line of *Collaterals* is either *Equall* or *Unequall*. It is *Equall*, when there is equall distance from the common stocke. *Unequall*, when the distance is unequall. The prohibitions of degrees of consanguinity from marriage are expressed and set down by God, Levit. 18. And *that they are Morall and Naturall*, it is proved; 1. Because the Gentiles are said through breach of those degrees to have committed abomination, and to have been cast out for them. But the Gentiles had not the ceremoniall or civill law of Moses. 2. Because for breach of these lawes, that is, for loose lusts, and incestuous marriages, God punished the world with a deluge. 3. From the end, because the end, that is, the prohibition of incest in reverence of bloud, was made universall, perpetuall, and morall. 4. Paul most sharply reprehendeth and commandeth the incestuous person to be excommunicated, which had married his fathers wife: and John the Baptist saith to Herod, *It is not lawfull for thee to have thy brothers wife.*

The division of a line in kindred. 1. Ascendents. 2. Descendents. 3. Collaterals.

Collaterals are, 1. Equall. 2. Unequall.

That the degrees prohibited, Levit. 18. are prohibited likewise by nature it selfe, proved by foure reasons.

1 Cor. 5.

Matth. 5. 31.

4. Whether

4. *Whether it be a thing indifferent.*

MArriage is licenced by God to all persons that are fit for it. It is a thing *indifferent*; that is, neither prescribed, nor forbidden of God, but left free *to them who have the gift of continency*. But whosoever are not indued with this gift of continency, unto all them marriage is not a thing indifferent, but commanded unto them, as necessary, from God himselfe, that they marry in the Lord. *It were good for a man not to touch a woman. Nevertheless, to avoide fornication, let every man have his wife. I say unto the unmarried, and unto the widowes; it is good for them to abide even as I doe. But if they cannot abstaine, let them marry: for it is better to marry, than to burne.* But a just and convenient time is to bee observed in first and second marriages; and we may not give passage to the flames of loose lusts, but as much as lyeth in us, coole and allay, and quite quench them by prayer, and by all diligent endeavour: and as we are not to runne on herein untill touch of conscience; so neither are we to proceed so farre as to the breach of civill honesty: which how highly it was respected by the ancient Romanes, and how heedfully regarded in their lawes, witnesse Plutarch, who in the life of King Numa thus writeth: *Women remained widowes ten moneths after the decease of their husbands, or else she that would marry within that time, was bound by Numa's order to sacrifice a Cow great with calfe.* For when a just and lawfull time of marriage is not observed, then is that thing a cause of many evils and troubles in civill and Ecclesiasticall affaires. But notwithstanding whosoever hath once lawfully and in the Lord contracted matrimony, it is never permitted, or lawfull for them to dissolve or loose the bond of matrimony once contracted, except it be for adultery.

Marriage granted to some: free unto others: & for others necessary.

1 Cor. 7. 1, 2, 8, 9.

5. *What are the duties of married persons.*

THE common and mutuall duties of married persons are: 1. *Mutuall Love.* 2. *Spousall faith and truth*, as each to love the other onely, continually, and constantly. 3. *Community of goods, and a sympathy and fellow-feeling in evils and calamities.* 4. *The bringing forth, and bringing up of children.* 5. *Bearing with infirmities, with a desire to cure them.* The proper duty of the husband is, 1. *To nourish his wife and children.* 2. *To governe them.* 3. *To defend them.* The proper duty of the wife is, 1. *To be a helper unto her husband, in maintaining and preserving their houshold substance.* 2. *To obey and reverence her husband.* When these thiugs are neglected, they grievously trespasse against the lawfull use of marriage.

Duties common to both parties.

The husbands proper duties. The wives.

6. *What things are contrary to Matrimony.*

UNto Mattimony the same vices are contrary, which are repugnant to chastity: 1. *Fornications and adulteries*, whereby spousall loyalty and chastity is broken of one or both parties. Likewise *incests, unlawfull copulation, and abuses of marriage.* 2. *Rash divorces*, which of ancient were common among the Romanes and Jewes, and are usuall at this day among barbarous Nations; divorces, I say, which are made not in case of adultery, eyther parties forsaking the other. But the person that is forsaken, or is follicited to admit a forsaking, doth not cause the divorce, but the other, 3. *Forbidding and reproving of marriage.*

Quest.

On the 42. Sabbath.

Quest. 110. *What doth God forbid in the eighth Commandement?*

Answ. Not only those thefts [a], and robberies [b], which the Magistrate punisheth; but by the name of theft hee comprehendeth whatsoever evill crafts, fetches, and devices, whereby we seeke after other mens goods, and endeavour by force, or with some shew of right, to conveigh them over unto our selves [c]: of which sort are, false weights, false elns, uneven measures [d], deceitfull merchandise, counterfeit coine, usury [e], or any other way or meanes of furthering our estate, which God hath forbidden. To these we may adde all covetousnesse [f], and the manifold waste and abusing of Gods gifts [g].

a 1 Cor. 6. 10.
b 1 Cor. 5. 10. Esay 33. 1.
c Luke 3. 14. 1 Thes. 4. 6.
d Prov. 11. 1. & 16. 11. Ezek. 45. 9, 10. Deut. 25. 13.
e Psal. 15. 6. Luke 6. 35.
f 1 Cor. 6. 10.
g Proverbes 5. 16. & 21. 20.

Quest. 111. *What are those things which God here commandeth?*

Answ. That to my power I helpe and further the commodities and profit of my neighbour: and that I so deale with him, as I would desire to bee dealt with my selfe [h]: and that I doe my owne worke painfully and faithfully; that I may thereby helpe others also who are distressed with any need or calamity [i].

h Matth. 7. 12.
i Ephes. 4. 28.

The Explication.

BY this Commandement is enacted and decreed a distinction of possessions. *For the end of this Commandement is, the preservation of goods & possessions,* which God giveth to every one for the maintenance of their life. For if we may not steale, then must every man possesse his owne. God therefore forbiddeth all deceit, evill crafts, fetches, and devices, whereby our neighbours wealth is impaired, diminished, and his possessions confounded, or his title or right in any thing wrongfully made litigious, and called into question. Contrariwise, hee commandeth all such vertues, as make for the maintenance and furtherance of our neighbours estate. *Thou shalt not steale,* that is, thou shalt not covet, or attempt by guile to conveigh thy neighbours goods unto thee. Therefore defend, preserve, increase them, and give thy neighbour his owne.

Why theft is here named.

Now *Theft* is onely named, as being the grosseſt kinde of defrauding, that by it the rest of the like quality might bee understood; and that for the same, as the scope or end, other vices or sinnes of like nature, and their antecedents and consequents might be prohibited and forbidden.

The vertues of this eighth Commandement, together with their extremes, or contrary vices.

1. Commutative justice.

1. *Commutative justice,* which is a vertue in purchasing of goods, not coveting after another mans goods, and keeping an equality by number in bargaines, and in the common trade of life, in the purchasing and exchanging of things according to just lawes, between the ware and the price, the desert and the reward, whether it be in purchase or buying, or in exchange of things. Of the *Dominion* and *Division of things,* Justinian the Romane Emperour thus entreateth: Some things are by the law of nature *common to all*; as the ayre, running waters, the sea, and seashore: Some are *publike or common to all under the same Empire and Regiment*; as rivers, havens, and the use of the bankes of rivers: Some are *common to a whole City*; as theatres, race-downes, &c. Some are *no mans*; as religious things, hallowed, and consecrated;

conſecrated: but the moſt or greateſt part of things in this world belong to ſome *private and ſingular man*, and are by him divers waies purchaſed. So that *all things either are no mans, or ſome mans.* Therefore thoſe things are tranſlated to another owner, which are either no mans, or are belonging to other men. *Thoſe things that are no mans*, become theirs who get them: and if thou ſeize upon that which is no mans, thou ſhalt injury no man. *Thoſe things that belong to another man*, are paſſed from him eyther *by violence*, the owner being unwilling thereto; or *by grant*, according to the owners will and liking. *Thoſe things are paſſed from the owner againſt his will*, which are eyther *by right of warre*, or by captivities taken away from an enemy. *Thoſe things are paſſed away with the owners liking*, which are paſſed to another eyther *by inheritance*, or *by contract* and bargaine. *By inheritance* things are paſſed over to another, eyther *by teſtament*, or *without any teſtament*. *A contract* or bargaine, is a conſent and agreement between any of paſſing over any things, or of the communicating or exchanging of them, according to juſt and honeſt lawes. All contracts are comprehended under commutative juſtice. Now there are *ten ſorts of contracts*: 1. *Buying and ſelling*, when a thing is paſſed from the buyer to the ſeller, ſo that the buyer pay the ſeller a juſt equivalent price for it. This is ſometimes eyther with a condition of *ſelling it againe*, or with a condition of *not ſelling it againe*, ſo that the buyer cannot ſell that which he bought unto others. Unto buying belongeth the *buying of revenues*: for that is no uſury; as neither is the ſetting out of ground to farme at a certaine rate, yeerly to be paid. 2. *Loane*, which is a contract, wherein the uſe of a thing is paſſed to another, ſo that there bee repaid as much againe. In loane a thing is given, not that the ſame thing ſhould be reſtored, but the like, or that which is of the ſame value. Ten ſorts of contracts.

3. There is another loane, which is called *Commodation*, when the uſe of a thing is granted a man for a certaine time, ſo that without any price or valuation the ſelfeſame thing bee preciſely reſtored whole and ſound. 4. *Donation*, or by deed of gift, when a thing is paſſed from the right owner, who hath the right of giving it, by free grant and will, to another, without any recompence conditioned. Object. *Juſtice requireth that we give like for like; but this is not done in donation: Therefore this is repugnant unto juſtice.* Anſw. Juſtice requireth it, if they bee given with that minde and purpoſe, as to have recompence. 5. *Exchange*, when a thing is changed by the right owners conſent, or when one thing of like value is given for another. 6. *A letting to hire*, which is a contract, whereby *the uſe, not the right* or poſſeſſion of a thing is paſſed by the right owners to another, upon a certaine price, and for a certaine time, ſo that the ſame thing be reſtored ſafe and ſound. 7. *Pledging or gaging*, when a thing is paſſed to another, as being bound to be his for uſe, onely till ſuch time as other things which are owed him, are repayed to him: or when a thing is delivered a man for a certaine time, that if in the meane ſeaſon it be not redeemed, the other may have the right uſing of it at his pleaſure. 8. *Committing on truſt*, when a thing is delivered to another to keep, ſo that neither *the uſe*, nor *the poſſeſſion*, but only *the keeping* and cuſtody of the thing is committed unto him. 9. *Partnerſhip*, which is a certaine contract uſed by them who trafficke together, wherein one imployeth his money, the other his worke or labour, with this condition, that part of the gaine and loſſe may come to each of them; and either of them either reape the whole gaine, or beare the whole loſſe. 10. *A certaine contract*, wherein the uſe of a ground, or the poſſeſſion of a ground to uſe is paſſed by the owner unto an husbandman, with a certaine condition; as namely, that hee till and labour the ground delivered to him, and bee bound to the Maſter to performe certaine duty, or ſome certaine ſervice. Theſe diverſe kindes of contracts are to bee obſerved, for better underſtanding of commutative juſtice. Ἐμφύτευσις.

The extremes or vices contrary *to commutative juſtice* are theſe: 1. Unto commutative juſtice are repugnant *all unlawfull conveiances of things*; which are done eyther *by violence*, as robberies: or *by guile and deceit*, as theft. The contrary vices.

Theft is the taking away of that which belongeth unto another, beſides the owners knowledge and will, with minde and purpoſe to deprive him thereof. *The ſpeciall ſorts of theft* are: 1. *Robbery of a common treaſure.* 2. *Sacriledge*, which is taking away What theft is, & how many kindes there are of it.

way of ſome conſecrated and hallowed thing. 3. *Counterfeiting of merchandize*, when one uſeth ſleights and guiles in contracts, couſenages, and all corruptions of contracts, among which uſury hath not the loweſt place. 4. *Uſury* is that which is taken above the principall, in regard of the loane only. *From uſury are exempted* juſt contracts, partnerſhip, buying, contracts of paying rents, juſt recompence of any dammage or loſſe. There are many queſtions of Uſury, concerning which wee may judge according to that ſaying: *Doe as thou wilt be done unto, and what thou wilt not have done unto thee, that doe not thou unto another.*

II. Contentednesse.

II. *Autarkey, or contentednesse*, which is a vertue, whereby wee are contented with thoſe things which we preſently injoy, and have juſtly gotten, and meekly ſuffer poverty and other diſcommodities, neither are broken through want and pennry, nor gape after other mens goods or ſubſtance, nor covet things needleſſe and unneceſſary. *The extremes* of this vertue, in the defect, are *theft* and *covetouſneſſe*: In the exceſſe, *a feigned refuſall*, when one maketh wiſe, as if hee were unwilling to receive ſuch things, which yet he could and gladly would receive. Likewiſe, *Inhumanity*: which is, to refuſe all things.

The contrary vices.

III. Faithfulneſs.

III. *Fidelity, or faithfulneſſe*, which is a vertue that heedeth anothers harmes, and endeavoureth to avert them, and gladly and diligently performeth all the parts of his calling; and doing his duty to this end, that God may be honoured, and wee ſuſtaine our life, and that there may be ſufficient of things neceſſary for us and ours, and alſo that we may yeeld ſuccour, and make ſupply of neceſſaries unto orhers. He that undergoeth not thoſe labours which he is able and ought to undergoe, committeth theft. Object. *There is mention made of fidelity in the fifth Commandement: Therefore it hath no place here.* Anſw. It is no abſurd thing, that one and the ſame vertue ſhould be placed in divers Commandements for divers ends and reſpects. For the ends of actions make the actions differ. *Fidelity is placed in this Commandement*, as it is a diligence and endeavour imployed in the withſtanding of others diſcommodities, and doing ſuch workes and labours, whereby we may get us food, raiment, and things neceſſary. *Fidelity is placed in the fifth Commandement*, as it is an obedience ſhewed in doing our duty. *The extremes* hereof are: 1. *Unfaithfulneſſe*, not reſpecting or heeding any harmes and dammages, neither diligently performing the duties of his calling and vocation. 2. *Retchleſneſſe and ſlothfulneſſe*, which only taketh part and fruition of publike commodities, but it ſelfe conferreth nothing to the common ſociety of men.

How this vertue is compriſed under the fifth Commandement, and how under this eighth Commandement.

The contrary vices.

IV. Liberality.

IV. *Liberality*, which is a vertue giving to them that want, according to the rule of upright reaſon, that is, which imparteth unto others his owne goods, not by any due bond or obligation, but according to the Law of God and nature, or for godlineſſe and charity ſake, with a liberall heart, according to his owne ability, and the neceſſity of others: as well knowing, *where, when, to whom, and how much* hee may give, and obſerving a mediocrity and meane between baſe niggardlineſſe, and riotous prodigality. *The extremes* hereof in the defect are; *Illiberality, Covetouſneſſe, Baſeneſſe. Covetouſneſſe* is a deſire of increaſing our ſubſtance by right and wrong, and a reſtraint of juſt and lawfull giving: or, which on diſtruſt of God, and truſt in the goods of fortune, is not content with ſuch things as God giveth by lawfull meanes: but deſireth ſtill more and more, and laboureth to pull and hale unto it by right and wrong whatſoever it affecteth, and giveth not where God will that we ſhould give. In the exceſſe, *Overlaſhing Prodigality*, which giveth beyond reaſon, and without need, with a rejoycing in ſuch exceſſive larges. Of this vice *it is* ſaid: *Sicke art thou, who takeſt delight in laviſhing.*

The contrary vices.

Ariſt. Eth. lib. 4. cap. 1.

V. Hoſpitality.

V. *Hoſpitality*, which is one kinde of liberality: namely, liberality and bountifulneſſe towards travellers and ſtrangers, eſpecially towards thoſe that are exiles for the profeſſion of the Goſpel, entertaining them with all duties of hoſpitality, and Chriſtian charity: or bountifulneſſe towards ſtrangers, eſpecially Chriſtians, who eyther ſuffer exile for Religion, or are forced to travell for the confeſſion of the truth. *The extremes* are, *Inhoſpitality and Prodigality towards ſtrangers*, ſo ſoaking and drawing dry as it were the fountaine of our bounty, that

The contrary vices.

we

we have not ſufficient neceſſaries for thoſe who are under our owne charge.

VI. *Parſimony*, which is a vertue eſchewing and ſhunning riot, and all unneceſſary expences of gifts, keeping thoſe things which are his owne and well gotten, and profitably imploying them to his own uſe, and theirs that belong unto him, neither ſpending more than he ſeeth to be needfull. *Liberality hath Parſimony accompanying it:* & they both are two meanes between the ſame extremes, that is, betweene Covetouſneſſe and Prodigality: becauſe Liberality without Parſimony degenerateth into Prodigality: and Parſimony without Liberality degenerateth into Covetouſneſſe and Baſeneſſe. And therefore he is not liberall, who is not ſparing: neither is he ſparing, who is not liberall. *Liberality* enlargeth our giving according to ruled reaſon. *Parſimony* reſtraineth the ſame according to ruled reaſon, and ſpareth ſo much, as is requiſite for neceſſary uſes. So then, theſe two vertues are exerciſed in the ſame matter, and between the ſame extremes, and therefore the ſame vices which are contrary to Liberality, are repugnant alſo to Parſimony.

VI. Parſimony.

The affinity between Liberality and Parſimony.

VII. *Frugality*, which is an œconomicall or houſhold vertue, diſpoſing of things well gotten, honeſtly, wiſely, and profitably, for matters profitable and neceſſary, or defraying charges upon ſuch things ever as are neceſſary and fruitfull. *This vertue is of neere affinity with Parſimony. Parſimony* conſiſteth in giving moderately: *Frugality or Thriftineſſe* conſiſteth & dependeth on a right beſtowing of that which is ours with diſcretion. Both are placed under this commandement, becauſe *Prodigality* or Overlaſhing, the contrary unto both, is here forbidden. *The extremes* are the ſame both of Frugality, and of Parſimony, to wit, *Prodigalitie, and Covetouſneſſe* or Niggardlineſſe.

VII. Frugalitie.

The difference between Parſimony and Frugality.

Certaine objections againſt the former diſtinction of Rights and Poſſeſſions.

OBject. 1. *In the Apoſtles time all things were common: Therefore now alſo all goods ought to be common. Anſ.* 1. There is a diſſimilitude and a farre different reaſon in theſe examples. For the community of goods was then both *eaſie* to bee compaſſed, and *neceſſary* to bee contrived. It was *eaſie*, becauſe they were few: It was *neceſſary*, becauſe they were in danger, leſt, if they ſold them not, they ſhould bee taken from them by force. Now there is neither that *eaſineſſe*, nor *neceſſitie*. Wherefore the Apoſtles were induced upon good cauſes, why they ſhould then bring in community of goods, which cauſes have long ſince ceaſed, and now are not. 2. *They did it not being inforced thereto by any law, but freely.* For their parting with their goods in common was voluntary, none was compelled unto it. And therefore Peter ſaith to Ananias, *Whiles it remained, appertained it not to thee? And after it was ſold, was it not in thine owne power?* 3. *This cuſtome was of force onely at that time.* For afterwards upon change of theſe cauſes, this cuſtome alſo ceaſed. 4. *This communitie of goods was not in all Churches:* becauſe in Macedony and in Achaia collection was made of almes, which were ſent to Jeruſalem. Object. 2. *Naturall things are unchangeable. Community of goods is naturall. Therefore community of goods is unchangeable, and therefore is now alſo to bee obſerved. Anſw.* Naturall things are unchangeable, in reſpect of the Morall Law, but not in reſpect of naturall profit and utility. Object. 3. *Chriſt ſaith unto the young man, If thou wilt bee perfect, ſell all, and give it to the poore. Anſ.* 1. The examples have a diverſe reaſon: Becauſe this was a ſpeciall calling of a Diſciple, belonging to an Apoſtleſhip. 2. Chriſt would thereby ſignifie, how far off he was from the perfection of the law, whereof he gloried. 3. Hee ſaith not: *Give it in common*, or put it in the common treaſurie: but, *Give it to the poore.* Object. 4. *All things are Chriſts, therefore all things are Chriſtians. Anſw.* All things are Chriſtians, or ours, as concerning *the right to* the thing, but not as concerning *the right in* the thing. All things are due unto us, but wee may not lay hands of any thing before the time. Object. 5. *All things between friends are common. Anſw.* All things between friends are common, *as touching the uſe of them, and as touching the duties and parts of honeſty and commodity*, or, *as touching neceſſary uſe being levelled by the rule of reaſon.* For we are to aske things of our friends, which

Acts 5. 4.

we would have them aske of us. *But all things among friends are not common as concerning the possession and right:* becauſe unto every one belongeth a diſtinct poſſeſsion and right of his owne goods. This poſſeſsion of goods, or diſtinction of rites is enacted (as wee have ſaid) by this commandement, becauſe if wee may not ſteale, wee muſt then poſſeſſe our own: and that for theſe cauſes: 1. *To maintaine our ſelves and ours honeſtly.* 2. *To yeeld ſomething for the maintenance of the miniſtery.* 3. *For the maintenance of the common-wealth.* 4. *For the maintenance of our friends, and reliefe of the poore according to our abilitie.*

On The 43. Sabbath.

Queſt. 112. *What doth the ninth commandement exact?*

Anſ. That I beare no falſe witneſſe againſt any man [a], neither falſifie any mans words [b], neither backbite or reproach any man [c], nor condemne any man raſhly or unheard [d]; but avoyd and ſhunne with all carefulnes all kind of lyes, and deceit, as the proper workes of the divell [e], except I meane to ſtir up againſt mee the moſt grievous wrath of God [f]: And that in judgements and other affaires I follow the truth, and freely and conſtantly profeſſe the matter as it indeed is [g]. And moreover defend and encreaſe, as much as in mee lyeth, the good name and eſtimation of others [h].

a Pro. 19.5,9. & 21.28.
b Pſalm. 15.3. & 50.19,20.
c Rom. 1.29,30.
d Matth. 7.1. Luke 6.37.
e John 8.44.
f Pro. 12.22. & 13.5.
g 1 Cor. 13.6. Eph. 4.25.
h 1 Pet. 4.8.

The Explication.

THe drift or end of this commandement is, *the ordinance and maintenance of the truth among men.* Neither is in this commandement only *bearing falſe witneſſe* forbidden, but all things which are of neere affinity therewith, the generall whereof is *lying. Thou ſhalt not beare falſe witneſſe of thy neighbour, or againſt thy neighbour.* In this negative commandement is comprehended an affirmative: which is, *Beare therefore true witneſs of, or for thy neighbour*; that is, bee true and deſirous of learning and knowing the truth. Wherefore the originall and generall head of thoſe vertues, which are here commanded is *truth*, or *trueneſſe* in our ſpeech, opinion, judgement, covenants, and in our doctrine. For the name of *Truth* here is taken for the agreement or correſpondence of our knowledge or ſpeech with the thing, whereof our ſpeech is. *True* wee terme the ſpeech it ſelfe agreeing with the thing. Contrariwiſe, the generall head of ſuch vices as are here condemned, is *falſehood* in any of the afore-alledged premiſſes.

The vertues of this ninth commandement, together with their vices.

I. Vertue. Truth.

THe chiefe and principall vertue, which is here commanded, is *truth*, 1. *Truth* or trueneſſe is a vertue, whereby wee love true opinions and ſpeeches, and ſeeke after them, and receive them, and gladly profeſſe and defend them, according as both our dutie, and perſons, places, times and other circumſtances require, unto the glorie of God, and the ſafety of our neighbour. This end maketh that the divell cannot bee ſaid to bee *true* although hee ſometimes ſpeake that which is true. For hee is *true*, who ſpeaketh and loveth the truth, and doth affection it for the glory of God and the ſafety of his neighbour. Of this vertue Ariſtotle briefely, but learnedly, diſputeth in his Moralls, and referreth *truth in bargaines* to juſtice. Hee calleth him properly *a true man*, who when it ſteedeth him nought at all, yet is true in his ſpeech and whole life, and is habitually ſuch a one. *Truth* may alſo bee defined on this wiſe: Truth is a firme election in the will, whereby wee conſtantly imbrace true ſentences and opinions, ſpeake that which is true, keepe covenants and

What truth is.

and promiſes, and avoyd all deceitfull diſſemblings both in ſpeech and outwad geſture. *True confeſſion is commanded both in this, and in the third commandement*: as oftentimes the ſame vertue is required to the obedience of divers commandements. *But in the third commandement true confeſſion is required*, as it is the honour and worſhip of God, immediately reſpecting God: *and here it is commanded*, as there is a will in us not to deceive our neighbour, but to wiſh his ſafety and wel-fare. Under the name of *truth*, wee compriſe *liberty of ſpeech*: which is a vertue, whereby, as much as the time, place, and neceſsity requireth, wee profeſſe the truth freely, and boldly, and are not with-drawne through the feare of dangers. Unto *Truth*, in the *defect*, are repugnant, 1. Lying, *unto which appertaine all guiles, diſſembling, lies of curteſie, ſlanders, back-bitings, evill ſpeakings*: which kindes of lying are repugnant alſo unto *faireneſſe of manners and conditions*. Likewiſe, Negligence *in underſtanding the truth of things, and ſearching true opinions*, and wilfull Ignorance, *which is a lying in the minde*. 2. Vanity or Levity, *which is a readineſſe to lying*. He is vaine *who lyeth much, often, and eaſily, and that without any ſhame*. A Lyer *is hee, who hath a deſire to lye*. Lying *is to ſpeake otherwiſe, or to ſignifie otherwiſe by outward geſtures, than thou thinkeſt, and than the thing it ſelfe is*. For, to Lie, *is as much as to goe againſt thine owne knowledge*. All lying, which doth expreſſely and plainely diſſemble the truth, is here condemned: neither are *officious lyes, or lyes of curteſie* excuſed, becauſe evill is not to bee done that good may come of it. And well ſaith Lactantius: *Wee muſt never lye, becauſe a lye alwaies either hurteth or deceiveth ſome man*. But a truth which is uttered by a figure is no lie, whether hee underſtand it or no with whom wee deale. This is to bee obſerved, *that we bee not rigorous in examining the actions of the Saints, and alſo that wee excuſe not thoſe things which have no need to bee excuſed*. Officious lyes are commonly defended by the example of the Egyptian Midwives, which lyed unto the King & were bleſſed of God. But God bleſſed them not therefore becauſe they lyed; but becauſe they feared God, and ſlew not the Infants of the Iſraelites. Object. *That which profiteth another, and hurteth no man, is not ſinne, and therefore may bee done. A dutifull lye is of ſuch qualitie. Therefore it is no ſinne, but may bee made. Anſ.* The Minor is falſe: becauſe that which God forbiddeth, alwaies harmeth; and if it profit at all, this is but by accident, through the goodneſſe of God. Unto *Truth*, in the *exceſſe*, is repugnant, 1. *Untimely profeſſing of the truth*: which is, *to caſt pearles to ſwine, and to give that which is holy unto dogs*, as Chriſt ſaith, who by theſe words doth wholly forbid unneceſſary and untimely profeſsing of the truth. For as the verſe hath it in the Poet; *Hee that warneth out of time doth harme*. 2. *Curioſity*, which is to ſearch after things unneceſſary or unpoſsible. Theſe things may ſuffice for this chiefe and principall vertue of the ninth commandement. The vertues which follow, wait upon truth, and they all are as it were of truths retinue.

How confeſion of truth here differeth from that which is required in the third commandement.

The contrary vices.

1. Lying.

2. Vanity.

A Vaine man.

A Lyer.

Lying.

To lye.

Mentiri, adverſus mentem ire.

Lies of curteſie.

In epit.

Truth uttered in a figure.

Exod. 1. 19, 20, 21.

See *Aug. li. de mend. ad Conſtn.*

The contrary vices.

II. *Faireneſſe of mind* is a vertue which taketh well things well or doubtfully ſpoken or done, and interpreteth them in the better part, to wit, as farre as there are any reaſonable cauſes to induce thereto, and doth not eaſily conceive ſuſpicions, neither ſticketh upon ſuſpicions: though they bee ſuch as are juſt, and have reaſonable cauſes, hee doth not ground thereon, neither directeth his actions accordingly, neither decreeth or determineth ought by them. Or, *Faireneſſe of minde* is a neighbour-vertue unto truth, allowing of others wils upon probable reaſon, and hating all evil-mindedneſſe, and drawing alſo ſome things that are doubtfull to the better part: and hoping indeed that which is good, but yet as touching mutable things, thinking that the wils of men may change, and that a man may erre concerning anothers will, ſeeing the infoldings and ſecret places of mans minde are not beheld. *The extremes* of this vertue, in the defect, are, *Slandering and Suſpicious-neſſe*. *Slandering* is not onely falſely to criminate and attach the innocent, but alſo to interpret things indifferently ſpoken in the worſer part, or alſo to enterlace and coyne ſome falſehood. *Suſpicious-neſſe*, is to take things well or ambiguouſly ſpoken, in the worſer part, to ſuſpect evill things, of thoſe that are good: or to ſuſpect without cauſe; or alſo to make too much of true ſuſpicions. It is lawful for us ſomtimes to ſuſpect

II. Vertue. Faireneſſe of minde.

The contrary vices.

I

What ſlandering is.

2

What ſuſpicious-neſſe is.

Mat.10.16,17. ſuſpect, except we will bee fooles. *Beware of men: be ye wiſe as ſerpents, and innocent as doves.* But it is one thing to conceive a ſuſpicion, and another to dwell on it, and

What ſuſpicion is. Foure ſorts of evill and good ſuſpicion. continually nouriſh it. Now *ſuſpicion* is an opinion of evill of ſome man for ſome probable cauſe, whether true or apparent. Suſpicion is two-fold: *Good* and *Evill*. 1. *Evill ſuſpicion* is, when it proceedeth from a cauſe either altogether falſe, or unſufficient; as when a cauſe is feigned where no cauſe is, or when our neighbour is innocent: *Good ſuſpicion* is, when we ſuſpect on good ground, or cauſe ſufficient. 2. *Evill ſuſpicion* is, when on bare ſuſpicion wee determine ſomething: *Good ſuſpicion*, when the matter is left in ſuſpence, as long as there are probable reaſons on both parts. 3. *Evil ſuſpicion* is, when on ſuſpicion we take counſel how to harm ſome man: *Good ſuſpicion* doth the contrary. 4. *Evill ſuſpicion* is, when on ſuſpicion wee conceive hatred: *Good ſuſpicion* doth the contrary. In the exceſſe, *fooliſh credulity, and fooliſh flattery. Credulity is* haſtily or unadviſedly to interpret any thing, or to aſſent to one without juſt and probable cauſe, or, to beleeve a thing of another, when there

What Credulitie is.

What Flattery is. are manifeſt and probable reaſons to the contrary. *Flattery or aſſentation* is to praiſe, or like things not to be praiſed, thereby to get either the goods or favour of another man. *Faireneſſe of minde* is an aſſiſtant or ſpeciall kinde of truth. Therefore it is alſo here together with truth commanded.

III. Vertue. Simplicity. III. *Simplicity*, which is open truth without wrinkles, or fetches and compaſſings: or, it is a vertue which doth properly and plainly ſpeak and do ſuch things as are true, right, and declared in arts and common life. Truth is tempered with ſimplicity and

The contrary vices. fairneſſe of mind or conditions. *The extremes of ſimplicity are, Fained ſimplicity, and doubleneſſe in manners and converſation.*

IV. Vertue. Conſtancy. IV. *Conſtancy*, which is a vertue not departing from the knowne truth, neither altering his purpoſe without good and neceſſary cauſes, but conſtantly ſpeaking and doing ſuch things as are true, juſt, and neceſſary. Or, it is a vertue perſiſting in the truth once found, knowne and approved, and in the like manner profeſſing and defending the ſame. Conſtancy is neceſſarie for the preſervation and maintenance of the truth. Therefore it is here alſo commanded. *The extremes hereof, in the defect, are, Vnconſtancy or Lightneſſe*, which is to alter true purpoſes and opinions

The contrary vices. without reaſon. *In the exceſſe the extremes are, Pertinacie or Stoicall ſtiffeneſſe and rigour*, which is a vice ariſing from a confidence in his owne wit, or from pride and oſtentation, refuſing to yeeld or depart from his opinion, albeit, it bee ſuch as hee ſeeth by ſtrong reaſons to be falſe, but perſiſting in falſe opinions, or unjuſt, or unprofitable actions.

V. Vertue. Docilitie. V. *Docility*, or a readineſſe to learne, which is a vertue ſearching after the reaſons of true opinions, eaſily beleeving, and yeelding to thoſe that teach or ſhew better things, and that upon certaine reaſon, and framing his will ready to aſſent unto true or probable reaſons, and to leave thoſe things which before hee held and imbraced.

The contrary vices. The ſame are the *extremes* of Docilitie which are of Conſtancy, whereunto alſo this Docility is neceſſary. For, *Conſtancy without Docility degenerateth into Pertinacie: and Docility without Conſtancie degenerateth into Levitie.* Now all theſe vertues which have bin numbred, agree and are linked very well one with another. For, *Truth muſt be tempered with Fairnes of mind & Simplicity, perceived and known by Docility, preſerved and maintained by Conſtancy.* And ſo theſe former vertues are required to the *beeing* of truth: the three vertues following are required to the *profitable beeing* of truth in the world.

VI. Vertue. Taciturnitie. VI. *Taciturnity or ſilentneſſe*, which is a vertue with-holding in ſilence things ſecret, and unneceſſary to bee ſpoken, where, when, and as farre as is needfull, and avoyding over-much babling and talkativeneſſe. Or, it is ſuch a manner of profeſſing the truth, whereby ſecret things, whether true or falſe, are kept cloſe, and ſpeeches unneceſſary and unprofitable are avoyded, eſpecially untimely & pernicious ſpeeches,

The contrary vices. 1. Pratling. 2. Fooliſh prating. 3. Treacherie. and ſuch as give offence. *The extremes hereof*, in the defect, are, *Pratling, Fooliſh prating, and Treacherie. Pratling*, is not to be able to keepe cloſe any thing, but revealeth all things, even mens very ſecrets. *Fooliſh prating*, or futility and folly of ſpeech, is to ſpeake unſeaſonably, immoderately, and fooliſhly. *Treacherie* is to

betray

betray honeſt attempts and enterpriſes to the hurt of them whoſe friend the tale-carier ſeemeth, or ought to be: or, not to defend one, nor reſpect his danger, when a man ought, and may ſo do: likewiſe, to relate and detect things unworthy the mentioning, and whoſe mentioning is harmfull to him to whom it is diſcloſed or diſcovered: or to informe one of things which muſt needs bee revealed, upon no good mind, and to no good end: Laſtly, to give information with perjury or a lie. In the exceſſe, *Hautines, Peeviſhnes,* and *diſſembling of the truth,* where are neceſſary or probable cauſes. *Peeviſhneſſe* or *moriſity,* is an overmuch ſilentneſſe, and a burying of the truth, where Gods glory and the ſafety of our neighbour, or our own, or others cauſe, or the love of our friend requireth us to ſpeake.

In exceſſe. 1. Peeviſhneſſe, or moroſitie. 2. Silentneſſe.

VII. *Affabilitie or readineſſe of ſpeaking:* which is a vertue gladly, and with ſignification of good will, hearing, anſwering, ſpeaking where neede is, upon a neceſſarie and probable cauſe; or it is a vertue eaſie entertaining the mutuall talks of others, and giving ſignification of good will in conferences, ſpeech, and geſtures. Or *gentleneſſe, facility, affability,* conſiſt in giving eare, and making anſwer to others, with ſome ſignification of good will. The ſame are the extremes of affability which are of taciturnitie, or ſilentneſſe: likewiſe levity, aſſentation, or affected and laboured affabilitie. *Silentneſſe without affabilitie becommeth moroſitie or peeviſhneſſe, and affabilitie without ſilentneſſe becommeth pratling and fooliſh prating, babling out things hurtfull, unneceſſary, vaine, or ſecret.* Therefore, *Taciturnity* and *affability* are vertues of neere affinity.

VII. Vertue, Affability. Vid. Ariſt. eth. 4. cap. 4. The contrary vices.

VIII. *Urbanity or pleaſantneſſe,* which is a vertue of ſpeaking the truth with a certaine grace and elegancy, to teach, comfort, exhilarate, and nip, or touch: or, it is a certaine ſauce of truth and ſpeech, to wit, the truth figuratively uttered, either to move, or delight others, without bitterneſſe, and keeping the circumſtances of place, time, and perſons. The extremes in the exceſſe are, 1. *Scurrility.* 2. *Dicacity,* 3. *Backbiting. Scurrilitie* is obſcene and homely jeſting, eſpecially in ſerious matters. *Scurra* (that is, a ſcurrulous perſon) is ſo called from the Greeke word σκῶρ, which ſignifieth *dung:* becauſe hee ſpeaketh filthineſſe and dung. *Dicacitie* or ſcoffing is a vice of jeſting bitterly; and of deriding, bourding, and exagitating others, but eſpecially ſuch as are miſerable. *Backbiting* is a vice which ſpreadeth falſe ſlanders of others, conſtrueth doubtfull ſpeeches in the worſe part with a deſire of revenge, and an endeavour to hurt, or raiſe envy. The extrems in the defect are, 1. *Stoliditie* or *fooliſhneſſe.* 2. *Sottiſhneſſe* or *unſavourineſſe. Fooliſhneſſe* is an untimely affectation of Urbanity. *Sottiſhneſſe* is an abſurd and unſavourie affectation of Urbanitie. Now, *Urbanitie* is an eſpeciall gift of the wit, but yet may be gotten by experience in matters.

VIII. Vertue. Urbanitie. The contrary vices. In exceſſe. 1. Scurrility. 2. Dicacity. 3. Backbiting. In defect. 1. Stolidity. 2. Sottiſhneſſe.

Queſt. 113. *What doth the tenth commandement forbid?*

ON THE 44. SABBATH.

Anſw. That our hearts bee not at any time moved, by the leaſt deſire, or cogitation, againſt any commandement of God: but that continually, and from our heart wee deteſt all ſinne, and contrarily delight in all righteouſneſſe [a].

a Rom. 7. 8.

The Explication.

THat the commandement touching Concupiſcence is *one* and not two, is manifeſt, 1. By Moſes divers rehearſall, or tranſpoſing & diſplacing ſome clauſes and members thereof in Exodus and Deuteronomy. 2. By Moſes conjoyning or comprehending of them both in one verſe in both places afore-named. 3. By the interpretation of S. Paul, who compriſeth that whole context, verſe, or ſentence of Moſes in one commandement: *I had not known luſt, except the law had ſaid; Thou ſhalt not luſt.* 4. By that that the Papiſts themſelves

That this commandement touching concupiſcence is but one commandement, proved againſt the Papiſts by foure reaſons. Exod. 20. 17. Deut. 5. 21.

ſelves and others are wont in their Commentaries to joyne the coveting of our neighbours houſe, and wife; becauſe indeed they ſee, that for one and the ſame cauſe the coveting of our neighbours houſe, wife, and all other things that are his, are forbidden. Whence it followeth, that eyther there is but one commandement touching concupiſcence; or ſo many muſt be reckoned, as there are things of our neighbours forbidden to be coveted. 5. By the authority of ancient both Jewes and Chriſtian Interpreters, whoſe names are alledged above in the diviſion of the Decalogue.

The end of this Commandement.

The ſcope and end of this tenth Commandement is, *a rightneſſe and inward obedience of all our affections towards God, and our neighbour, and his goods*, which muſt alſo be obſerved in the other Commandements. Here then ſome man may ſay: *This Commandement is ſuperfluous, ſeeing it requireth no new thing from the reſt.* Anſ. Nay, it is not ſuperfluous; becauſe it is added to the former Commandements, to be a declaration of them, and that univerſall, becauſe this is ſpoken of the whole in generall: and further, it is alſo added, to bee a rule and levell, according to which wee muſt take & meaſure the inward obedience of all the other Commandements. For in this Commandement is commanded, *Originall juſtice or righteouſneſſe* towards God and our neighbour, which is, *the true knowledge of God in our mind, and a power, inclination, and deſire in our will, and heart, and in all our parts to obey God, and his knowne will.* Likewiſe, in this Commandement *Concupiſcence* is forbidden: which is, *an inordinate appetite, or a corrupt inclination and proneneſſe in the minde, will, and heart, deſiring thoſe things that God forbiddeth in his Law.* Nevertheleſſe, properly *originall juſtice towards our neighbour* is here commanded, which is, *an inclination and deſire to performe unto our neighbour, for Gods ſake, all duties required, and to regard and maintaine his ſafety and welfare.* There are two extremes of this originall juſtice towards our neighbour here forbidden: 1. *Originall ſin towards our neighbour*, which is a deſire and wiſhing of thoſe things which hurt our neighbour. 2. In the excell, *Inordinate love of our neighbour*, when for his ſake we neglect God. Some take *concupiſcence* and *originall ſinne* to be all one. But they differ, as an effect differeth from a cauſe, or at leaſt as a part of any thing from the whole. For, *Concupiſcence is a propenſion to thoſe things which are forbidden by the Law: Originall ſinne is the guilt of all mankinde, the want of the knowledge and will of God.* We are here to obſerve, that not only *corrupt inclinations* are ſinnes, but alſo *the thinking of evill* is ſinne, to wit, as the thinking of evill is joyned with a deſire of purſuing, or doing it. Now that Concupiſcence is evill, and ſinne, albeit it be borne with us, there is no doubt. For we are not to judge according to *Nature*, but according to the *Law*, whether a thing be ſin, or no. For whatſoever is contrary to this is ſin, be it, or be it not borne with us.

What Orlginall juſtice towards God and our neighbour is.

What Concupiſcence is.

What originall juſtice towards our neighbour is.

What originall ſin towards our neighbour is.

How concupiſcence & originall ſin differ.

Concupiſcence is ſinne.

The Pelagians denied concupiſcence to be ſinne: but the Law ſaith the contrary; *Thou ſhalt not covet.* And Paul ſaith, *I knew not ſinne, but by the law: for I had not knowne concupiſcence (or luſt) except the law had ſaid; Thou ſhalt not luſt.* The Pelagians were condemned in many Councels ſummoned and gathered together for confutation of Pelagius and Celeſtius hereſies, about the yeere of our Lord, 420. and ſometime after, as in the Milevitane Councell, the fifth Councell of Carthage, and the Councell of Paleſtina in the Eaſt, &c. Their chiefe objections are theſe. Object. *Naturall things are not ſinne. Concupiſcence is a naturall thing: Therefore it is no ſinne.* Anſw. 1. There is a fallacy of the Accident in the Minor. For, inordinate concupiſcence was not before the fall, but happened unto our nature after the fall. So then it is *Naturall, not of it ſelfe, but by accident*, to wit, inaſmuch as ſince the fall *it is* borne and bred with us: or it is *Naturall*, that is, an evill accident inſeparably cleaving to a nature good in it ſelfe. 2. There are foure termes in the Syllogiſme, by reaſon of the ambiguity of the word *Naturall*: For in the Major it ſignifieth a good thing created of God in nature: to wit, mans appetite before the fall; which was not contrary to the law and will of God: In the Minor it ſignifieth a thing, which wee have not by creation, but which we have purchaſed unto us after the fall. Repl. *An affection or appetite, even in nature now corrupted, to deſire good things, and eſchew hurtfull things, is not ſinne: becauſe it is a thing made of God; and a motion good in it ſelfe. But ſuch is Concupiſcence: Therefore it is no ſinne.* Anſ. to the Major. The appetites and

Rom. 7. 7.

The Pelagians chiefe objections to prove concupiſcence to be no ſinne.

How concupiſcence is naturall unto us.

and motions of nature are good in themſelves, *as they are meerly motions*, not as they are inordinate motions, and are carried unto ſuch objects as God hath forbidden, as all motions and appetites of *corrupt nature* are; becauſe either they affect not ſuch objects as they ought, or affect them not in ſuch ſort, and to that end which they ought: and therefore are all vicious, & very ſins. *An evill tree cannot bring forth good fruit. To deſire the fruit of a tree*, was naturall: but, *To deſire it contrary to Gods expreſſe commandement*, as it was deſired of Eve, was a motion in its owne kinde and nature corrupt, and very ſinne. Matth. 7. 18. Object. 2. *That which is not in our power to cauſe either to be in us, or not to be in us, is no ſinne. Concupiſcence is ſo in us, that it is not in our power to ſhake and put it off: Therefore it is no ſinne.* Anſw. The Major is falſe. For ſinne is not to be eſteemed by the liberty or neceſſity and bondage of our nature, but by the will and law of God. Whatſoever diſagreeth herewith is ſinne, whether men have power to avoide it, or no: and God requiring of us impoſſible things, doth not injury us, becauſe he commanded them, when they were poſſible. Though we have now loſt our ability of performing, yet God hath not loſt his right of requiring that of us, which hee left with us. Object. 3. *Sinne maketh men obnoxious to the wrath of God. But Concupiſcence doth not make the regenerate obnoxious to Gods wrath: For there is no condemnation to them which are in Chriſt Jeſus: Therefore Concupiſcence at leaſt in the regenerate is no ſinne.* Rom. 8. 1. Anſw. There is a fallacy of accident in the Minor. For it is but by accident, that concupiſcence doth not make the regenerate obnoxious to the wrath of God, that is, by reaſon of the grace of God, not imputing it to the faithfull. But this commeth not thereof, as if concupiſcence were not ſinne. For neither doe other ſinnes condemne the regenerate, not becauſe they are no ſins, but becauſe they are remitted by Chriſt. Object. *In Baptiſme, originall ſinne is taken away: Therefore concupiſcence is not ſinne in thoſe that are baptiſed.* Anſw. to the Antecedent. Originall ſinne is taken away in Baptiſme, not ſimply, but as touching *the guilt* of it: but corruption, and an inclination to ſinne remaineth in them that are baptiſed. And this is it that the Schoolemen ſay: *The Formall of ſinne is taken away, and the Materiall remaineth.* Repl. *Where the Formall is taken away, there alſo the thing it ſelfe is taken away; becauſe the forme of every thing is the cauſe of the beeing of it. But in Baptiſme the formall of originall ſinne is taken away: Therefore originall ſinne in it ſelfe is taken away in Baptiſme.* Anſw. Here is a fallacy, taking that to bee generally meant of the whole, which is ſpoken but in part. The *Formall* of ſinne is taken away, not ſimply, but as touching the guilt of it. For there is a double *Formall* of ſin: 1. *A repugnancy with the law, and an inclination to ſin.* 2. *The guilt*, which is *the ordaining of it to puniſhment. The guilt* is taken away, but *the inclination* abideth. *I ſee another law in my members, rebelling againſt the law of my minde, and leading mee captive unto the law of ſinne, which is in my members.* Rom. 7. 23. A double formality of ſin.

Queſt. 114. *But can they, who are converted unto God, perfectly obſerve and keep theſe Commandements?*

Anſw. No: but even the holieſt men, as long as they live, have onely ſmall beginnings of this obedience [a]: yet ſo, that they begin with an earneſt and unfeigned deſire and endeavour to live, not according to ſome only, but according to all the commandements of God [b].

a 1 John 1. 8. Rom. 7. 14, 15. Eccleſ. 7. 22. 1 Cor. 13. 9.

b Rom. 7. 22. Pſal. 1. 2.

The

The Explication.

THe queſtion here is, *How the law is poſſible:* and, *Whether regenerate men may perfectly keep it:* which was the ſeventh queſtion propoſed to be conſidered of concerning the law. That this queſtion may be the better underſtood we are to diſtinguiſh the nature of man: 1. *As it was firſt entire & uncorrupt; and* 2. *Afterwards fallen; and* 3. *Againe reſtored.* 1. *Unto nature entire & uncorrupt,* the whole law, as touching all parts & degrees therof, is poſſible, as unto Angels. For man was created unto the image of God, in perfect holineſſe and righteouſneſſe. 2. *Unto nature corrupted after the fall,* the fulfilling of the law is ſo impoſſible, that it cannot ſo much as begin obedience acceptable to God; according to theſe Scriptures: *All the thoughts of man are only evill, continually, even from his youth. Can the Black-moore change his skinne? or the Leopard his ſpots? then may ye alſo be good, that are accuſtomed to doe evill. A corrupt tree cannot bring forth good fruit. Whatſoever is not of faith, is ſinne. Wee are dead in our ſins, by nature the ſonnes of wrath. We are not able of our ſelves to thinke any thing, as of our ſelves.* 3. *Unto the regenerate,* who have *nature reſtored againe,* the law is *poſſible,* 1. As concerning outward order and diſcipline. 2. As concerning the imputation of Chriſts righteouſneſſe, that is, by the benefit of juſtification and regeneration, both which benefits we obtaine by faith. 3. As touching the beginning of inward and outward obedience in this life. *This is the love of God, that wee keep his commandements, &c.* He that without the beginning of obedience, that is, without regeneration, glorieth that hee knoweth and worſhippeth God, is a lyar. But the law is *impoſſible* to the regenerate, *in reſpect of God,* that is, as touching the perfect inward and outward obedience of the law. *Enter not into judgement with thy ſervant, O Lord: for in thy ſight ſhall no man living be juſtified.* For, 1. They fulfill not the law perfectly, becauſe they doe many things contrary to the law. 2. And thoſe things alſo which they doe according to the law are imperfect. For in the regenerate are many ſins yet remaining, as originall ſin, many actuall ſins, ignorances, infirmities; which their ſins notwithſtanding themſelves acknowledge and bewaile. *Wee have all been as an uncleane thing, and all our righteouſneſſe is as filthy clouts.* Therefore regenerate ſinners differ much from unregenerate ſinners; and this difference is threefold: 1. There is a purpoſe in God himſelfe of ſaving the regenerate. 2. The certaine finall repentance of the regenerate. 3. Even in the very ſins of the regenerate there remaineth ſome beginning of true faith and converſion. But of the wicked and unregenerate, in whom nature is fallen, but not reſtored, neither hath God any ſuch purpoſe as to ſave them; neither is their finall converſion certaine, neither have they any beginning of true obedience, but ſinne with their whole heart and will, and ruſh againſt God, and at length periſh, unleſſe they be converted.

1. The law was poſſible to be fulfilled by man, his nature being uncorrupt.
2. It is impoſſible to corrupt nature.
Gen. 6. 5. & 8. 21.
Jerem. 13. 23.
Matth. 7. 18.
Rom. 14. 23.
Epheſ. 2. 1, 3.
2 Cor. 3. 5.
3. How far forth it is poſſible to reſtored nature.
1 John 5. 3.
How it is impoſſible to reſtored nature.
Pſal. 143. 2.
Eſay 64. 6.
A threefold difference between the regenerate & unregenerate ſinning.

Queſt. 115. *Why will God then have his law to be ſo exactly & ſeverely preached, ſeeing there is no man, in this life, who is able to keep it?*

Anſw. Firſt, that all our life time wee more and more acknowledge the great proneneſſe of our nature to ſin[a], and ſo much the more greedily deſire remiſsion of ſins and righteouſneſs in Chriſt[b]: Secondly, that wee (being doing of this alwayes, and alwayes thinking of that) implore and crave of the Father the grace of his holy Spirit, whereby we may daily more and more be renued to the image and likeneſſe of God, untill at length, after we are departed out of this life, we may joyfully attaine unto that perfection which is propoſed unto us[c].

a Rom. 3. 10. 1 John 1. 9. Pſal. 32. 5.
b Matth. 5. 6. Rom. 7. 24.
c 1 Cor. 9. 24. Phil. 3. 12, 13, 14

The Explication.

Hen queſtion is made concerning the uſe of Gods Law, we muſt re-call to minde the difference of each part thereof. The uſe of the *Ceremoniall* lawes of Moſes was; 1. *To ſerve as a Schoolemaſter to Chriſt and his Kingdome*, that is, to bee a ſignification of ſpirituall and heavenly things in Chriſts Kingdome; namely, the benefits of Chriſt towards his Church, and the duty of the Church towards God and Chriſt. *The Law was our Schoolemaſter to bring us unto Chriſt, that we might be made righteous by faith.* 2. *To be as viſible markes and eminent differences, to diſcerne and ſort out the Church of the Jewes* from other Nations. 3. *For exerciſe of our piety, and teſtification of our obedience toward the Morall Law.* For hee that doth willingly and diligently performe burdenſome and unpleaſant things, if hee know the ſame to be pleaſing unto God; hee then doth ſhew himſelfe to love God, and to obey him with a ready minde. Therefore, ſaith God to Abraham, being now ready to ſacrifice his ſon, *Now know I that thou feareſt God, ſeeing for my ſake thou haſt not ſpared thine onely ſon.* So the ceremoniall and judiciall ordinances of the Old Teſtament are called *a yoake* and *ſervitude.* 4. *For a confirmation of faith.* For there were of them certaine Sacraments or ſignes of the Covenant, and ſeales of Grace; as Circumciſion, and the Paſchall Lambe: which did ſignifie and teſtifie what benefits God would give by the Meſſias unto beleevers.

Foure uſes of the ceremoniall law.
1. A training of us unto Chriſt.
Galat. 3. 24.
2. A diſtinguiſhing of the Jewiſh Church from other Nations.
3. A teſtification of our obedience to the Morall law.
Acts 15. 10. Galat. 4. 3.
4. A confirmation of faith.
Gen. 17. 11. Rom. 4. 11. Exod. 3 & 17. Ezek. 20. 12.

The uſe of the *Judiciall* or Civill lawes was, inaſmuch as they were the very form of the Moſaicall Common-weale, 1. *To be as ſinewes for the ſuſtenance and preſervation of that regiment* and kingdome, untill the comming of the Meſſias. 2. *To be types of the government of the Church in the Kingdome of Chriſt:* ſeeing the Princes or Kings of that people did, no leſſe than the Prieſts, repreſent Chriſt the High Prieſt and King of the Church. Theſe uſes, together with the lawes themſelves, had their end, when the Ceremonies were fulfilled and abrogated by Chriſts comming, and Moſes policie or forme of government overthrowne by the Romans.

Two uſes of Moſes Judiciall lawes.
1. The continuance of that regiment.
2. The repreſentation of Chriſts Kingdome.

The uſes of the *Morall* law are diverſe according to the foure eſtates of men.

I. *In nature, being not as yet depraved or corrupted through ſinne*, as our nature was uncorrupt and undefiled before the fall, there were two eſpeciall uſes of Gods law: 1. *The whole and entire conformity of man with God.* For there did ſhine in the minde of man, not yet fallen, the perfect knowledge of Gods law; and the ſame did work the correſpondence and congruity of all our inclinations, motions, and actions with his divine order and will; that is, perfect juſtice and righteouſneſſe before God. 2. *A good conſcience, or a certaine perſwaſion of Gods favour, and a certaine hope of eternall life.* For when as the law both commandeth perfect obedience, and promiſeth eternall life to thoſe that performe it; therefore by order of Gods juſtice it worketh in nature uncorrupted, as perfect obedience, ſo alſo certaine expectation of reward: according as it is ſaid; *He that doth them, ſhall live in them. If thou wilt enter into life, keep the commandements.*

I.
Two uſes of the Morall law in our uncorrupt nature before the fall.
1. Full conformity of man with God.
2. A good conſcience.
Levit. 18. 5. Mat. 19. 17.

II. *In nature now corrupted*, and as yet not regenerated by the holy Ghoſt, there are alſo other two uſes of the law: 1. *The preſerving and maintaining of diſcipline both in the Church, and without alſo.* For the law, both being by God himſelfe ingraven in the mindes of all men, and ſpeaking by the voice of Teachers & Magiſtrates, doth by binding of the conſcience, and by denouncing and ordaining of puniſhments, and by ſhame, bridle and reſtraine the unregenerate alſo, ſo that they ſhunne open and manifeſt wickedneſſe, ſuch as are contrary to the judgement of that right reaſon, which is even in the unregenerate, and which muſt bee removed before regeneration. *When the Gentiles, which have not the law, doe by nature the things contained in the law, they having not the law, are a law unto themſelves. Which ſhew the effect of the law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing. The law is given to the lawleſſe and diſobedient.* 2. *The*

II.
Two uſes of the Morall law in corrupt nature.
1. Maintenance of diſcipline within and without the Church.
Rom. 2. 14, 15.
1 Tim. 1. 9.

Acknow-

2. Acknowledgement of sin.

acknowledgement of sinne. For the law accuseth, convinceth, and condemneth all the unregenerate, because they are unrighteous before God, and guilty of eternall damnation. *We know, that whatsoever the law saith, it saith it to them which are under the law, that every mouth may be stopped, and all the world bee culpable before God: Therefore by the workes of the law shall no flesh be justified in his sight: for by the law commeth the knowledge of sin. I knew not sin, but by the law: for I had not knowne lust, except the law had said; Thou shalt not lust.* This use of the law, to wit, the knowledge of sin, and of the judgement of God against sin, *of it selfe* ingendereth in the unregenerate *an hatred of God, and an increase of sin.* For so much the more doth nature, not yet regenerated, desire to commit and excuse sin, how much more the law urgeth and presseth the prohibition and condemnation of sin. *The law causeth wrath. Sinne took an occasion by the commandement, and wrought in mee all manner of concupiscence.* Moreover, if those unregenerate be also reprobate, then worketh it at length in them a despaire and blasphemy. Therefore it is called *the ministery of death.* But *by accident* the knowledge of sin is in the Elect *a preparing of them to conversion*, to wit, God by this means constraining and compelling them to acknowledge their own unrighteousnesse, despaire of any helpe from themselves, and by faith to seeke for righteousnesse, and life in Christ their Mediatour. *If there had been a law given, which could have given life, surely righteousnesse should have been by the law. But the Scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, should bee given to them which beleeve.*

Rom. 3.19, 20.

Rom. 7.7.

Rom. 4.15. & 7.8.

2 Cor. 3.7.

Gal. 3.21, 22.

What this knowledge of sin worketh by it selfe in the unregenerate and reprobate.

What it worketh by accident in the elect and regenerate.

III. Seven uses of the Morall law in nature restored.

III. *In nature restored by Christ*, or in the regenerate, the uses of the Morall law are many. 1. *Maintenance of discipline.* For although this use of the law doth chiefly belong unto the regenerate, who are not bridled by the law of God and righteousnesse (as hath been already shewed) but by the feare of punishment onely & shame not to make open profession of wickednesse, abstaine from sin, according to that of the Poet: *The wicked refuse to sin for feare of punishment:* yet hath it place also in the godly; because, for the weaknesse and corruption of the flesh prone to sin, it is profitable and necessary, that both the threatnings of the law, and examples of punishment should be set before them also, to keep them in good order. For God threatneth even to the Saints, if they run into grievous offences, grievous punishments: *If the righteous turne away from his righteousnesse, and commit iniquity, he shall dye for it.*

1. Maintenance of discipline.

Ezek. 18.24.

2. Acknowledgement of sin.

2. *Acknowledgement of sin.* For this use, though it principally belong to the unregenerate, yet it concerneth the regenerate also. For even to the regenerate the law is a glasse, wherein they may see the defects and imperfection of their nature, and it instructeth them continually with due contrition to humble themselves in the sight of God, and maketh them to profit and goe forward daily in true conversion unto God, and faith in God; and that as their renewing increaseth, so their prayer should increase, wherein they begge and crave to bee daily more and more conformable to God and his law. *I delight in the law of God concerning the inner man: but I see another law in my members rebelling against the law of my minde, &c. O wretched man that I am, who shall deliver mee from this body of death?* Concerning both these uses of the law, namely, the *maintenance of discipline, and acknowledgement of sin*, is that saying of Paul to be understood, *The law is our Schoolemaster unto Christ:* and that as well in the unregenerate elect, as in the regenerate. For to the former of these it is *a preparation to conversion*; to the latter *an increase of conversion*, seeing faith cannot be kindled in the heart, nor consist therein at all, except open and manifest transgressions be eschewed, and sins against the conscience avoided. *Let no man deceive you: He that committeth sin, is of the Divell.* 3. The third use of the Morall law is to be *a rule of Gods worship, and of* Christian conversion. *Thy word, O Lord, is a lanterne unto my feet, and a light unto my pathes. I will put my lawes in their inward parts, and write them in their hearts.* This use is proper to the regenerate. For although the law also be unto the unregenerate a rule of their actions before conversion; yet to them it is not a rule of worship and thankfulnesse towards God, as it is to the regenerate. 4. The Morall law delivered and expounded in the Church, *is a testimony of God, that there is a God, and likewise who and what he is.* 5. The voice of the law sounding in the Church,

Rom. 7.22, 23, 24.

Gal. 3.24.

1 John 3.7, 8.

3. Direction in Gods worship & Christian conversion.

Psal. 119. sect. 14. ver. 1.

Jerem. 31.33. Ezek. 11.19. & 36.26, 27.

4. Testimony of God, who, and what he is.

Church *is an evident teſtimony, ſhewing which is the true Church, and which is true Religion in the world.* For ſeeing in the Church alone the doctrine of the law hath bin, and now is, preſerved pure and uncorrupt, which all other ſects have, by aſſenting to manifeſt errours and impieties, diverſly corrupted: the voice then of the law, which ſoundeth in the Church, is an evident diſciphering and declaring which is the people of God, and which is true Religion in the world. 6. *It is a teſtimony of the excellency of mans nature, which was before the fall, and originall righteouſneſs loſt in Adam*; that is, it remembreth us of the Image of God in man, which was created in him, and which is reſtored in him by Chriſt. 7. *It is a teſtimony of eternall life to come*, wherein we ſhall againe perfectly fulfill the law. For the law was given to be obſerved by men. But in this life it is not fulfilled of us: Therefore there muſt needs bee yet another life remaining, wherein wee ſhall live according to the preſcript of the law, that ſo at length the law may be fulfilled of us.

5. Teſtimony of the true Church & true Religion.

6. Teſtimony of the excellency of mans nature before the fall.

7. Teſtimony of eternall life.

IV. *In nature perfectly reſtored and glorified after this life*, although the preaching of the law and the whole Miniſtery ſhall ceaſe and have an end, yet there ſhall remaine in the Elect a knowledge of the law, and there ſhall ſhine in them perfect obedience thereunto, and full conformity with God. Therefore then ſhall bee the ſame uſes of the law, which were in nature uncorrupt before the fall.

IV.

The Arguments of Antinomiſts, Libertines, and other ſuch like profane Heretikes, who maintaine, that the law is not to be taught in the Church of Chriſt.

Object. 1. *That which cannot be kept, ought not to bee taught; becauſe it profiteth nothing. The law cannot be kept: Therefore it ought not to be taught in Chriſtian Churches.* Anſw. 1. This is a fallacy, alledging a falſe cauſe. For the impoſſibility of perfect obedience of the law in this infirmity of our nature, is no ſufficient cauſe, why the preaching of the law in the Church ſhould be deemed unprofitable: whereas there may be, and indeed are, other cauſes, why it is not only profitable, but neceſſary alſo that the law ſhould be taught. For we have already ſhewed, that there are many uſes of the law, even in the regenerate: and therefore it is not neceſſary, that on the removall or taking away of one end and uſe, ſhould follow the taking away of the reſt. If it cannot be perfectly kept, yet at leaſt it is therefore to be taught, that we may acknowledge this imperfection and defect, to the end wee may the more earneſtly ſue for remiſſion of ſins, and righteouſneſſe in Chriſt, and may ſo much the more cheerfully ſtrive and endeavour to attaine to the marke ſet before us, even our perfection in Chriſt. Anſw. 2. Here is alſo a fallacy, taking that to be generally true, which is but in part true. For that the law may in ſome ſort bee kept of the regenerate, we have even now proved. Wherefore the Minor ſimply and generally underſtood is falſe.

Object. 2. *He that commandeth impoſſible things, commandeth unprofitable things. God in the law commandeth things impoſſible. Therefore God commandeth unprofitable things: Therefore the law is unprofitable.* Anſ. This argument is almoſt all one with the former; and we thus anſwer the Major: Hee commandeth unprofitable things, who commandeth impoſſible things; that is, 1. *If they be ſimply impoſſible.* 2. *If they be alwayes impoſſible.* 3. *If there bee no other uſes of this commandement, but that thoſe things be perfectly done which are commanded.* Now wee have heard before which are the ends of the law, for which ends of the law before declared, God will have both the law to be commanded, and us to be taught the ſame.

Object. 3. *What God will not give us in this life, and ſo what wee are not able to attaine unto, that wee may not deſire. God will not give us perfect fulfilling of the law in this life: Therefore we ought not to deſire perfectly to fulfill the law.* Anſ. Wee ought not to crave or deſire that which God will not give us; that is, except God will us to deſire it, and there be great cauſe why we ſhould deſire it. But God willeth us to crave in this life, and to deſire the perfect fulfilling of the law, 1. *Becauſe hee will at length effectuate it in thoſe that deſire it*: and therefore he will give it us after this life,

Why we are to deſire the perfect fulfilling of the law by us in this life.

life, if we deſire the ſame here truly and from our heart. 2. *That we may now goe forward in godlineſſe*, and that the ſtudy of living according to the preſcript of Gods law may be daily more and more kindled and confirmed in us. 3. *That by this deſire of fulfilling the law, God may exerciſe us in repentance and obedience.*

Object. 4. *Chriſt is not the law-giver*, as it is ſaid, *The law was given by Moſes; but grace and truth came by Chriſt: Therefore neither hee, nor the Miniſters of the Goſpel ſhould teach the law.* Anſw. Chriſt is not the law-giver, as concerning the chiefe and principall function and office of the Mediatour. For that is, to bring forth the Goſpel out of the boſome of his Father, to make requeſt and interceſſion, to be made a ſacrifice for us, and by the gift of the holy Ghoſt to reconcile us unto God. But a part notwithſtanding of this office is, to ſhew and take away thoſe errours, wherewith the law is corrupted, and to propound the pure doctrine thereof to this end, that the mindes of men may thereby bee prepared to heare the preaching of the Goſpel, which is proper unto the Meſſias, and that they being converted, may bee inſtructed what thankfulneſſe God requireth of them for the benefit of their redemption. *Chriſt then is the law-giver, as he is God, and the authour of the law* together with the Father: but as he is Mediatour, he is not indeed the law-giver, becauſe he publiſheth not the law; as it is ſaid, 1 John 2. But yet notwithſtanding hee is the purger, repairer, and reſtorer of the law from corruptions; and this not principally, but that hee might performe the principall function of the Mediatourſhip, to wit, our reconcilement and ſalvation. The ſame anſwer we make alſo *concerning the Miniſters of the Goſpel*; inaſmuch as they are to propound no other doctrine unto the Church, than Chriſt hath delivered.

Object. 5. *He that hath ſatisfied the law by puniſhment, is not bound to obedience; becauſe the law either bindeth to puniſhment or to obedience, but not unto both together. But we have ſatisfied the law by Chriſts puniſhment: Therefore we ſtand not bound to performe obedience.* Anſ. We diſtinguiſh the Major: 1. *He that hath ſuffered ſufficient puniſhment, is not bound to obedience*, to wit, not to the ſame obedience, for the omitting whereof he hath ſuffered puniſhment: but after the ſatisfaction hath bin made by puniſhment for ſin committed, hee is bound notwithſtanding hence-forward to obey the law, or to ſuffer new puniſhment, if through new diſobedience he breake the law. 2. He that hath ſatisfied not by his owne puniſhment, but by anothers, and is received into favour with God without his owne ſatisfaction, ought to obey the law, though not as thereby to ſatisfie for ſins, yet *to ſhew his thankefulneſſe*: that is, he ought to order and direct his life, according to his will by whom hee is redeemed, and of whom he is received into favour. For no man is therefore puniſhed for ſin committed, or delivered from the crime thereof, that hee ſhould perſiſt in it, but that hee ſhould leave off hence-forward to commit ſin any more, and to offend him unto whom hee is reconciled. Wherefore in like manner wee alſo, becauſe Chriſt hath ſatisfied for our ſins, ſtand bound to performe the obedience not of the time paſt, but of the time to come, and this alſo wee are bound to performe, not for any expiation or recompence of thoſe ſins, which eyther we have committed, or do commit, or hereafter ſhall commit, but for the ſhewing of our thankfulneſſe for the benefit of Chriſt, whereby wee are delivered from ſinne and death. This doth S. Paul teach: *He that is dead, is free from ſin.* Againe, *Likewiſe thinke yee alſo that yee are dead to ſin, but are alive to God, in Jeſus Chriſt our Lord. If one be dead for all, then were all dead. And he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe againe.*

Rom. 6. 7, 11. 2 Cor. 5. 14, 15.

Object. 6. *Chriſtians are not ruled by the law, but by the ſpirit of regeneration, according as it is ſaid; Ye are not under the law, but under grace. The law is not given unto the righteous man: Therefore it is not to be taught in the Church of Chriſt.* Anſ. Chriſtians are not ruled, that is, are not compelled and conſtrained by the law and feare of puniſhment unto whatſoever diſcipline or order, like as are the wicked: but yet they are taught and inſtructed by the law of God, what worſhip is pleaſing unto God: and the holy Ghoſt uſeth the voice of the law, to teach and incline them to an obedience not conſtrained, or hypocriticall, but true and voluntary, ſo that not only

1 Tim. 1. 9.

only the law commandeth them what to doe, but the ſpirit alſo of grace doth give them ability to obey. For this is, *not to be under the law, and the law not to be given unto the righteous*. So then *the bond* and *doctrine* remaineth, albeit the *condemnation* and *conſtraint* is taken away. For unto this are we bound, that our obedience be moſt free and voluntary. *We are debters, not to the fleſh, to live after the fleſh. The law is not given to the righteous man*; to wit, conſtraining and condemning him. Rom.8.12.

Object.7. *We are not under the law, but under grace: Therefore the law bindeth us not.* Anſ. This is a fallacy, miſ-interpreting the words alledged. For, *Not to bee under the law*, importeth as much as, *Not to bee held or bound to the obedience of the law*, but to be freed from the curſe or conſtraint of the law: as, *To be under grace*, is, To be juſtified and regenerated by the grace of Chriſt. Repl. *They who are bound to performe the law, and performe it not, are ſubject to condemnation: But wee are not ſubject to condemnation. For there is no condemnation to them that are in Chriſt Jeſus: Therefore wee are not bound to performe the law.* Anſ. The Major is true, but with theſe conditions: 1. If he that is bound to performe the law, be bound to performe it *in his owne perſon*: but we are bound to performe, and doe performe the law, not in our ſelves, but in Chriſt. 2. If hee be bound to performe it in himſelfe *alwaies*, or at all times *perfectly*: but we *in this life* are not bound to performe the law *perfectly* in our ſelves, but only *to begin obedience*, according to all the commandements thereof. Rom.6.14. Rom.8.1.

Object.8. *The law is The letter which killeth, and, The miniſtery of condemnation. But, There is no condemnation to them that are in Chriſt Jeſus: Therefore the law pertaineth not to them that are in Chriſt Jeſus, that is, Chriſtians.* Anſ. 1. Here is a fallacy of Accident. For the law is *The letter which killeth*, not of it ſelfe, but by the default of men, who the more they perceive and ſee a diſſimilitude between themſelves and the law, the more they deſpaire of ſalvation, and ſo are killed. 2. The law alone, without the Goſpel, is *The letter*, that is, a doctrine, teaching only, requiring obedience, denouncing Gods wrath and death to the diſobedient, and not working that ſpirituall obedience which it requireth. But being joyned with the Goſpel, which is *the ſpirit*, it alſo beginneth to become *the ſpirit*, that is, effectuall unto obedience in the godly: becauſe the regenerate begin of their own accord to obey the law. The law then is, *The letter*, to wit: 1. *Alone by it ſelf, & without the Goſpel.* 2. *In reſpect of unregenerate nature.* Contrariwiſe, the Goſpel is *The ſpirit*, that is, the miniſtery, wherby the holy Ghoſt, working in us ſpirituall obedience, is given: not that all who heare, forthwith receive the holy Ghoſt, and are regenerated; but becauſe by it faith is received, whereby our hearts are quickned, ſo that they begin obedience to the law. Wherefore hereof it followeth not, that the law is no longer to bee taught in the Church. For Chriſt ſaith of himſelfe: *I am not come to deſtroy the law, but to fulfill it. Through faith we eſtabliſh the law.* And Chriſt *in himſelf* fulfilled the law two waies: 1. *By doing.* 2. *By ſuffering.* For hee was juſt and righteous in himſelfe, and brake no tittle or jot of the law, and (for our ſakes) partly did thoſe things which he was not bound to doe, partly ſuſtained the puniſhment of the law. *In us* likewiſe he fulfilled it two waies: 1. *By teaching it us.* 2. *By giving us his holy ſpirit for aſſiſtance in the performance thereof in ſome meaſure*, as we have heretofore, in the doctrine touching the *Abrogation of the law*, more fully declared. 2 Cor.3.6. How the law is The letter: and how the Goſpel is The ſpirit. Matth.5.17. Rom.3.31. Chriſt in himſelfe fulfilled the law two waies: and in us two waies.

Object.9. *That which increaſeth ſin, is not to bee taught in the Church. The law increaſeth ſin: Therefore it is not to be taught in the Church.* Anſw. There is a fallacy of Accident in the Minor. The law increaſeth ſin *by an accident*, to wit, by reaſon of mans corruption, and that two waies: 1. Becauſe mans nature is ſo corrupt & wayward from God, that men doe not what they know to bee pleaſing unto God; and contrariwiſe, earneſtly deſire, and moſt wilfully commit, yea even with greedineſs, that which they know hee hath forbidden. Becauſe it ſheweth wrath; when men, the more they know by the law their ſins, and the puniſhments they have deſerved, the more they fret againſt God, hate, and deſpite him, and runne into deſperation. But *of it ſelfe* the law worketh righteouſneſſe, conformity with God, the love of God, &c. The law alſo *by it ſelfe increaſeth ſinne*, but the word *Increaſe* is then taken in another ſenſe: to wit, it ſheweth unto us, and forceth us to acknowledge the Rom.7.8. Two waies by which the law is ſaid to increaſe ſinne.

greatneſſe and multitude of our ſinnes: but it doth not ſo increaſe ſinne, as to make that ſinne, which is little in it ſelfe, more great and grievous. So then there are foure termes in the argument, by reaſon of the ambiguity of the middle terme therein; namely, the word *Increaſeth.*

Rom.7.4. Object.10. *Ye are dead to the law by the body of Chriſt, that ye ſhould be unto another, even unto him that is raiſed up from the dead, that ye ſhould bring forth fruit unto God.*

Gal.2.19. And, *I through the law, am dead to the law; and that I might live unto God, I am crucified with Chriſt. Thus I live: yet not I now, but Chriſt liveth in mee; and in that I now live in the fleſh, I live by the faith in the Son of God.* Hence they conclude: *If wee be dead to the law, and are Chriſts, who now liveth in us, then is not our life now ſchooled and ruled by the direction of the law, but by Chriſt only.* Anſw. But ſeeing the Apoſtle

Rom.3.31. himſelfe ſaith, *That the law is not made voide, but eſtabliſhed by faith*; this phraſe, *To die unto the law*, doth not ſignifie to be exempted from the obedience of the law, but to be freed from condemnation, and from the provokement of ſinne, which the law worketh in the unregenerate; whereas wee, being ingraffed into Chriſt, injoy in him both a full ſatisfaction for our ſins, for which the law condemned us, and the ſpirit of regeneration, bending and inclining our hearts, not to an hatred of the law, wherewith they firſt did burne; but to the ſtudy and deſire of obedience and righteouſneſſe. Therefore he addeth, *That yee ſhould be unto another, who is raiſed up from*

Rom.7.4. Rom.7.6. *the dead, that we ſhould bring forth fruit unto God.* Againe, *Wee are delivered from the law, being dead unto it, wherein we were holden, that we ſhould ſerve in newneſſe of ſpirit, and not in the oldneſſe of the letter.* In the other place, this is the Apoſtles meaning: *I through the law*, to wit, which accuſeth us of ſinne, and terrifieth the conſciences of men, *am dead to the law*, that is, ceaſe to ſeek for righteouſneſſe in the law, and begin to ſeek for it in Chriſt. For this is it which he addeth, *I am crucified with Chriſt*: namely, by the participation of Chriſts merit, and the mortification of ſinne, *that I might live to God*: according to the will of God expreſſed in the law. *For hee liveth to God*, who obeyeth God, and honoureth him through his obedience. But this the doctrine of the law doth not worke in nature now corrupted, except we paſſe from the law to Chriſt by faith, that he may live in us, and we in him; that is, that he may bee effectuall in us through the working of his holy ſpirit: firſt, *by ſuggeſting and ſpeaking comfort in our hearts, of the remiſſion of our ſins*; then, *by making us like unto himſelfe by regeneration*, that the law may no longer condemne us, and cauſe wrath: but, *we may delight in the law of God, concerning the inner man*, Rom.7. So then wee are delivered from the law, and die to the law; ſo Chriſt liveth in us, that we begin to delight in the law, and to order our life according to the preſcript thereof. For, Chriſt doth not reſtore any other righteouſneſſe, or any other image of God in us by his ſpirit, than which was created in our nature, darkned and eclipſed by ſin, and deſcribed in the law; neither is there another ſpirit, authour of Gods law, and worker of our conformity with God in our nature uncorrupted and reſtored.

Jerem.31.31. Object.11. *I will make a new covenant with the houſe of Iſrael, not according to the covenant that I made with their Fathers. Here they ſay, That God promiſeth not to renew the old covenant, which is the law, but to make a new, which is the Goſpel. Wherefore not the law, but the Goſpel only is to bee taught in the Church of Chriſt.* But it is manifeſt, that the *new covenant* is not diverſe from the old, as touching the *ſubſtantiall*, but only as touching the *accidentall* parts, or conditions, & circumſtances thereof. For although the old ſhadowes and darke types are taken away, and a moſt cleere doctrine, of the prophecies and figures fulfilled by Chriſt, hath ſucceeded; and the grace of the holy Ghoſt is ſhed more plentifully on men in the New Teſtament, than in the Old: yet notwithſtanding there was one and the ſame manner and way both of obtaining ſalvation, and of Gods ſpirituall worſhip, in times paſt, that now is.

Jerem.31.33. Unto this beare witneſſe the words themſelves of the Prophet Jeremy: *I will write in their hearts my law*; he ſaith not, another law, but the ſame which in times paſt I

Jerem.31.34. gave them: *I will be their God, and they ſhall be my people; I will forgive their iniquity, and will remember their ſins no more.* For theſe conditions of the covenant, are found as well in the Old, as in the New. The difference only is, that theſe are not the proper

per benefits of the law, but of the Goſpel: which two parts of the Old and New Teſtament, the Prophet here oppoſeth one to the other, calling *the law the old covenant*, and *the Goſpel the new covenant*, as being the principall part of the covenant: and therefore he aſcribeth theſe bleſſings to the new covenant; becauſe thereon dependeth whatſoever grace of Chriſt befell unto the old Church, and therein are thoſe bleſſings more fully manifeſted and exhibited by Chriſt, which were alſo promiſed and granted in the old for Chriſt. If then God will write the law, which was firſt written in tables of ſtone, in the hearts of men in his new covenant; he doth not aboliſh, but eſtabliſh the law by the preaching of the Goſpel, whereby the hearts of men are regenerated, that they may begin to obey the law: and therefore hee delivering here a difference between the law and the Goſpel, doth ſo ſubſtitute the new covenant to the old, as that he ſaith, that that part of the covenant, which is the Morall law, muſt be retained and written in our hearts. Now if they urge theſe words, which the Prophet addeth: *They ſhall teach no more every man his neighbour, for they ſhall all know mee* (That hereby they may conclude, *That men are not in the New Teſtament to be willed to know God, for that they ſhall of themſelves know & obey him*) they feet too groſly, going about to remove the inſtrumentall cauſe, by reaſon that the effect in the New Teſtament is greater and more plentifull. For, that men may know God, and of their owne accord obey him, the holy Ghoſt worketh by the doctrine of the law and the Goſpel. Neither doth it follow, *that they are not bound, neither are to be urged by incitements of exhortation, becauſe they doe their duty of themſelves*: For, binding and exhorting is a far other thing, than conſtraining. *Wherefore, in two reſpects hath the law place in inſtructing the regenerate*: namely, that they may learne of the law the will of God, and may alſo by the law be more and more incited willingly to obey God. Jerem. 31.34.

Object. 12. *The law is not neceſſary unto ſalvation: Therefore it is not to be taught in the Church.* Anſ. This reaſon is a fallacy, reaſoning that not to be ſimply ſo, which is not in ſome reſpect ſo. For, albeit the law is not neceſſary to this, that wee ſhould, *through our obedience to it*, be ſaved, yet it is neceſſary unto other things, as hath bin taught already in the doctrine concerning the uſe of the law.

Object. 13. *In Chriſt are hid all the treaſures of wiſedome and knowledge.* Againe, *Ye are complete in him. Of his fulneſſe have all we received: Therefore we muſt not go back from Chriſt to Moſes, & there is no need of the law in the Church of Chriſt.* Anſ. This reaſon deceiveth, by inferring a falſe conſequent, becauſe it proceedeth from the putting of the whole, to the deniall of a part. The whole wiſedome and knowledge, that is, the doctrine of Chriſt delivered by him unto us, is ſufficient and neceſſary for the Church: but a part of that doctrine is the Morall law alſo; becauſe Chriſt commandeth not *Faith* onely, but *Repentance* alſo and amendment of life to bee preached in his name: and hee himſelfe delivered and declared the law. The compleatneſſe therefore and perfection of our wiſedome and ſalvation, which we have in Chriſt, doth not exclude, but include rather and comprehendeth the doctrine of the law. Coloſ. 2.3, 10. John 1.16.

OF PRAYER.

Queſt. 116. *Wherefore is Prayer neceſſary for Chriſtians?* ON THE 45. SABBATH.

Anſw. Becauſe it is the chiefe part of that thankfulneſſe which God requireth of us [a]. And alſo becauſe God giveth them onely his grace and holy Spirit, who with unfeigned groanings begge them continually of him, and yeeld him thankes for them [b].

a Pſa. 50.14, 15. Mat. 17.7, 8.
b Luk. 11.9, 13. Matth. 3.11.

The Explication.

MAny queſtions may bee moved concerning *Prayer*; but the chiefe queſtions hereof are foure:

1. *What Prayer is, and how many ſorts there are of Prayer.*
2. *Why Prayer is neceſſary.*
3. *What is required to true Prayer.*
4. *What is the forme of Prayer preſcribed.*

1. *What Prayer is, and how many ſorts of Prayer there are.*

PRayer is the invocation of the true God, proceeding from an acknowledgement and ſenſe of our neceſſity and need, and from a deſire of Gods bounty, in true converſion of the heart, and in a confidence of the promiſe of grace for Chriſts ſake the Mediatour, begging at Gods hands neceſſary bleſſings, corporall and ſpirituall, or giving thankes unto him for the receit of theſe. The Generall of Prayer is *Invocation*, or, *Adoration*. But Adoration is oftentimes taken for *the whole worſhip of God*; becauſe, whom we worſhip, him we account for the true God. *Prayer* is a part of invocation. For *Invocation*, or, To invocate or call upon God, is, To crave of the true God any thing that is neceſſary, both for the ſoule and body, and to give thankes for benefits received of him. Hereof it is here uſed as the generall of prayer. Wherefore prayer compriſeth theſe two ſpecials or parts; namely, *Petition*, or Prayer in ſpeciall ſo called, and *Thanksgiving*. *Petition* is a prayer, craving of God bleſſings neceſſary both for the ſoule, and for the body. *Thanksgiving* is a prayer acknowledging and magnifying benefits received of God, and binding the thankfull party to thankfulneſſe, acceptable to God. *Thankefulneſſe* in generall is an acknowledgement or profeſsion of the quality and quantity of a benefit received, and a voluntary binding to the performance of duties mutuall, poſsible, and lawfull. Thankfulneſſe therefore containeth two things; to wit, *Truth* and *Juſtice*. Saint Paul maketh mention of foure ſorts of prayer: 1. *Deprecations* againſt evill things. 2. *Petitions* for good things. 3. *Interceſſions* and requeſts for others. 4. *Thanksgiving* for benefits received, and evils repelled or removed from us. Prayer alſo is diſtinguiſhed with reſpect unto the circumſtances of *perſon* and *place*, into *private* and *publike* prayer. *Private prayer* is the conference of a faithfull ſoule with God, craving apart for himſelfe or others, certaine bleſsings or benefits; or giving thankes for ſome received. This is not tyed to words and places. For oftentimes an anguiſhed & penſive heart, inſtead of words, powreth out ſighes and groanes only: and the Apoſtle commandeth, that *men pray every-where, lifting up pure hands*. *Publike prayer* is that which is uttered unto God, under a certaine forme of words by the whole Church, in their aſſemblies, the Miniſter ſaying before them, as in open congregations it is meet hee ſhould. To this is the uſe of our tougue required, and therefore Chriſt ſaid; *When yee pray*, ſay. For to this end was the tongue eſpecially made, that God might bee magnified by it: and, *Out of the abundance of the heart the mouth ſpeaketh*. Laſtly, hereby others alſo are to be invited to the lauding and prayſing of God.

Invocation the generall of praier.

Prayer hath two parts: 1. Petition. 2. Thankſgiving.

What Petition is.

What Thankſgiving is.

What Thankfulneſſe is.

Foure ſorts of Prayer. 1 Tim. 2. 1.

Private and publike prayer.

What private prayer is.

1 Tim. 2. 8.

What publike prayer is.

Luke 11. 2.

2. *Why Prayer is neceſſary for Chriſtians.*

THe cauſes for which Prayer is neceſſary, are theſe: 1. *The commandement of God:* becauſe God hath commanded, that we call upon him, and will this way chiefly and principally bee worſhipped and magnified by us. *Call upon mee in the day of trouble. Aske, and it ſhall be given you. When yee pray, ſay, Our Father, &c.* 2. *Our neceſſity and want:* For we receive not of God thoſe bleſsings which are neceſſary for our ſafety and ſalvation, except we aske them of him. For God hath promiſed them to

Pſal. 50. 15. Matth. 7. 7. Luke 11. 2.

to ſuch only as aske him. So that prayer is as neceſſary for us, as craving of almes is neceſſary for a beggar. Now what we ſpeake of the neceſſity of prayer, the ſame is alſo to be ſaid of the neceſsity of thankſgiving. For without giving thankes, we loſe thoſe things that are given, and receive not ſuch things as are to be given, and are neceſſary. The neceſsity of both will eaſily appeare, whether wee conſider the effects of faith, or the cauſe of faith, and ſo alſo faith it ſelfe. Faith is kindled or increaſed in no man, who doth not aske it; no man hath faith, who giveth not thanks for it: and they which are indued with true faith, aske the grace of God, and they who have taſted of Gods grace, ſhew themſelves thankfull unto God for it, and doe more and more crave and deſire it. *The love of God ſhed abroad in our hearts by the holy Ghoſt, which is given unto us.* And the holy Ghoſt himſelfe alſo is obtained by petition or prayers. For the holy Ghoſt is given to none, but to him that deſireth him. Object. 1. *But we ſee the wicked alſo to receive many gifts of the holy Ghoſt, who yet deſire him not: Therefore not only they that deſire him, receive him.* Anſ. The wicked verily receive many gifts, but not thoſe principall gifts, neither thoſe that are proper to the Elect, ſuch as are faith, repentance, and converſion, remiſsion of ſins, regeneration: and further, what gifts the wicked receive, thoſe are not availeable unto them, neither doe they receive them to ſalvation. Repl. *Infants crave not the holy Ghoſt: and yet they receive him.* Anſw. The holy Ghoſt is not given but to them that aske him, that is, to thoſe of yeeres and underſtanding, who are able to aske him. But even Infants alſo aske and crave the holy Ghoſt after this manner, having, to wit, in poſsibility an inclination to faith: and therefore potentially they aske the holy Ghoſt, or have an inclination to aske him. *Out of the mouth of very babes and ſucklings haſt thou ordained thy praiſe.* Object. 2. *The effect is not before his cauſe. But prayers are the effects of the holy Ghoſt, inaſmuch as no man can aske the holy Ghoſt, who hath not the holy Ghoſt, and he alone worketh prayer in us: Therefore the holy Ghoſt is not received by prayer, but is in us before prayer; and ſo by conſequent hee is not given to them onely that aske him.* Anſ. The effect is not before his cauſe, that is, in order and nature; but in time they are both together. So *the holy Ghoſt*, and *the asking of him* are both together at one time in us, though not in the ſame order and nature. For the holy Ghoſt is in us *according to nature* before prayer; becauſe we then firſt begin to deſire him, and to aske him of God, when hee is given unto us. But albeit the holy Ghoſt is *according to nature or order* firſt in us, yet hee is not firſt in us *according to time.* For as ſoone as the holy Ghoſt is given, we begin to deſire his preſence; and as ſoone as we deſire and aske him, he is given us: that is, in the ſame moment God worketh in us a deſire of the holy Ghoſt, and giveth him unto us. And indeed hee worketh a deſire of him in us, by commanding us to aske him; and working this deſire in us, he withall giveth him unto us, when we aske him. For God doth not ſo worke in us, as a ray of the Sunne lighteth on a veſſell, to wit, *in time*, but *in an inſtant.* For this gift is at once *given, taken, and deſired.* Wee might alſo put a diſtinction between *the beginning* and *the increaſe* of the ſpirit, becauſe wee cannot crave the latter, except we have the former. For no man deſireth him, but hee who hath in himſelfe the beginning of him: But the firſt ſolution and anſwer ſufficeth to ſatisfie this objection. Whereas then it is ſaid of Chriſt; *How much more ſhall your heavenly Father give the holy Ghoſt to them that deſire him?* this muſt not be underſtood of the *increaſe* only, but alſo of the *beginning* of his gifts and graces.

Rom. 5. 5.

Pſal. 8. 2.

Luke 11. 13.

Queſt. 117. *What is required unto that prayer, which ſhall pleaſe God, and bee heard of him?*

Anſw. That we aske of the onely true God, who hath manifeſted himſelfe in his word [a], all things, which hee hath commanded to bee asked of him [b], with a true affection and deſire of our heart [c], and, through an inward feeling of our need & miſery [d], caſt our ſelves downe proſtrate in the preſence of his divine Majeſty [e], and build our ſelves on this ſure foundation [f], that we, though unworthy, yet for Chriſts ſake, are certainly heard of God [g], even as he hath promiſed us in his word [h].

a Revel.2.9. John 4.22.
b Rom.8.26. 1 John 5.14. James 1.5.
c John 4.23,24. Pſal.145.18.
d 2 Chro.20.12
e Pſal.2.11. & 34.17. Eſay 66.2.
f Rom.10.14. & 8.15,16. James 1.6.
g John 14.13. & 15.16. & 16.23. Dan.9.17.
h Matth.7.7. Pſal.27.8. & 143.1.

Queſt. 118. *What are thoſe things which he commandeth us to aske of him?*

Anſw. All things neceſſary both for ſoule and body [i]; which our Lord Jeſus Chriſt hath compriſed in that prayer which himſelfe hath taught us.

i James 1.17. Matth.6.33.

The Explication.

Eight conditions of true prayer. 1. A direction of it to the true God.

THe condition and circumſtances of true prayer are: 1. *A direction of it unto the true God*, that wee make our prayer unto the true God manifeſted in the Church by his Propheticall and Apoſtolike word, and by his workes of Creation, Preſervation, and Redemption of the Church. And this true God is the eternall Father, Son, and holy Ghoſt. *As wee have received* (ſaith Baſil) *ſo are we baptiſed; and as we are baptiſed, ſo we beleeve, and as we beleeve, ſo we adore and worſhip the Father, the Son, and the holy Ghoſt.* 2. *The knowledge of Gods commandement.* For without Gods commandement we doubt of being heard. But the ſoule that looketh into Gods commandement, confidently reſolveth that his prayers are acceptable unto God; becauſe the worſhip, which God requireth of us in his word, cannot bee unwelcome or loathſome to him. Wherefore, when we pray, we ought thus to reſolve: *I call upon thee, becauſe thou haſt commanded mee.* 3. *The knowledge of thoſe things which are to be asked.* God will not have us direct idle and wandring deſires to him, uncertaine what we would aske. For even a Prince would thinke himſelfe ſcorned, if thou ſhouldeſt kneele before him, and knoweſt not what to aske: So God will have us conſider and know ſuch things as we are to aske of him, otherwiſe it is not praying, but mocking of God. Now we of our ſelves know not what to aske; and therefore hath Chriſt preſcribed a forme of prayer, out of which we may learne what things we are to aske of God. We are to aske (that I may ſummarily compriſe them) things both *certaine* and *allowed*, and permitted by God. Theſe are of two ſorts: *Spirituall* and *Corporall*. God will have us aske both of him: *Spirituall things*, becauſe they are neceſſary to ſalvation; *Corporall things*, 1. *That the deſire of them may be an exerciſe of our faith, and confirme our truſt and confidence of obtaining things ſpirituall and availeable to ſalvation.* The reaſon is, becauſe no man can looke for good and ſaving things at Gods hands, except he have God reconciled unto him. 2. *That we may conſider and profeſſe his providence*, knowing that neither theſe unneceſſary and corporall things befall us by chance or fortune. 4. *A true deſire of thoſe things which are to be asked.* God will not have our petition to be hypocriticall or feigned, nor bred in our mouth, but in our heart: he will have us pray with a true affection and deſire of the heart. For it is not the words of the mouth, but the groanes of the heart which make true prayer; as the Lord ſaith to Moſes: *Why doeſt thou cry unto mee?* when yet Moſes ſpake nothing. Therefore *an ardent deſire* is to bee made the *Generall* in the definition of all prayer. 5. *A*

2. The knowledge of Gods commandement.

3. The knowledge of the things we are to aske.

Things to be asked in prayer: 1. Spirituall. 2. Corporall.

Why ſpirituall, & why corporall things are to be asked.

4. A true deſire of the things we aske.

Exod.14.15.

ſenſe

ſenſe and feeling of our owne want. The acknowledgement and feeling of our owne want, is the fountaine from whence our deſire ariſeth. For what thou thinkeſt not thy ſelfe greatly to want, that doeſt thou not earneſtly deſire: *Pray; for all ſtand in need of God.* 5. A ſenſe and feeling of our owne want. *Hom. of pray. 2.*

6. *Humiliation*, that is, *true repentance.* We muſt needs have alſo true humility, true acknowledgement of our owne unworthineſſe, or true repentance & converſion; and ſo proſtrate our ſelves in ſuppliant maner before his divine Majeſty: 1. *Becauſe God oweth us nothing.* 2. *Becauſe we are his enemies before our converſion. God doth not heare ſinners*, that is, proud ſinners, ſuch as was that Phariſee. And, *how greatly true humiliation, repentance, or converſion is required to prayer*, even that doth ſufficiently ſhew, *in that the promiſes of God belong onely to ſuch as are converted.* Wherefore, without converſion no man can pray according to faith: And without faith no man can be aſſured that he ſhall be heard, neither receiveth he what he asketh. 7. *A confidence in the Mediatour*, that we may reſolve, that both our *perſon*, and our *prayers* pleaſe God, not for our owne worthineſſe, but for Chriſts ſake our Mediatour. So Daniel prayeth, that hee may bee heard *for the Lords ſake*: and Chriſt willeth us to pray unto his Father *in his Name.* Our prayers are to be put on our *Altar* Chriſt; ſo ſhall they be acceptable to God. 8. *Confidence of being heard.* In the former, *Faith* is required, whereby we with full confidence reſolve, that wee are through Chriſts merit juſt before God, and that God is reconciled unto us by Chriſt. Here *the faith of being heard* is required: which cannot ſtand without the former faith of being juſtified. *Becauſe yee are ſonnes, God hath ſent forth the ſpirit of his Sonne into your hearts, which crieth Abba, Father. He that commeth to God, muſt beleeve that God is, and that he is a rewarder of them that ſeeke him.* But here in this full perſwaſion of being heard, wee are to obſerve the difference of ſuch things as are to bee deſired. Some gifts are *neceſſary to ſalvation*, as *ſpirituall* gifts: Some are *corporall*, *without which we may be ſaved.* Spirituall bleſſings are *ſimply* to be deſired, with a truſt and full perſwaſion of being heard, even that we ſhall receive them as wee deſire, that is, in ſpeciall. *But gifts, which are not neceſſary to ſalvation, whether they be corporall, or elſe ſuch ſpirituall, as without which we may be ſaved*, theſe are to bee deſired verily, but with a condition of Gods will and pleaſure, that he will give them us, if they ſerve for his glory, and be profitable for us; or that hee will give us other of better quality, either at this, or ſome other time. Wee muſt follow, in asking theſe benefits, the Leper, which ſaid: *Lord, if thou wilt, thou canſt make mee cleane.* For neither doe the Elect, when they aske ſuch things, deſire ſimply to bee heard. For oftentimes we aske things, not knowing what, and what manner of things they be, and ſo neither know we whether the obtaining of them in ſpeciall (if we ſhould be heard in them) will profit us, or be pernicious and hurtfull to us. Object. *Hee that asketh doubtfully, asketh not according to faith, neither is heard. We aske corporall bleſſings doubtfully, becauſe we aske them with condition: Therefore not according to faith.* Anſw. 1. The Major is eyther particular, or falſe. For the nature of faith requireth that we be certaine, not of all corporall benefits, but onely of ſpirituall bleſſings, which are neceſſary to ſalvation: as, of remiſſion of ſinnes, and of life everlaſting. In corporall bleſſings it ſufficeth, if faith ſubmit it ſelfe to Gods word, and crave and looke for ſuch things as are avaleable to ſalvation. Anſw. 2. The Minor alſo may bee denied. For albeit we aske corporall bleſſings with a condition, yet doe wee not ſimply doubt of obtaining them. For we beleeve, that we ſhall receive thoſe corporall bleſſings which we aske of God, ſo that they be expedient for us unto ſalvation; and otherwiſe, if they are like to prove hurtfull unto us, we deſire not to be heard in that which we pray. Therefore, we nevertheleſſe aske in faith, while we ſubmit our ſelves to the word and will of God, and deſire to be heard according to his good pleaſure. For faith ſubmitteth it ſelfe to every word and will of God: and the will of God is this, That we aske ſpirituall things *ſimply*, and corporall *conditionally*; and that we reſolve with our ſelves, that we ſhall receive the former in ſpeciall; but the latter as far forth as they ſerve for Gods glory and our ſalvation. And thus if we pray, we doubt not to be heard.

6. Humiliation. Dan. 9. 17. Iohn 9. 31. Luke 18. 11.

7. Confidence in the Mediatour. Dan. 9. 17. Iohn 16. 23. Hebr. 13. 10.

8. Confidence of being heard.

A difference of things to be prayed for.

Matth. 8. 2.

9. A confidence in Gods promiſe. Pſalm. 50.15. Eſay 65.24.

9. *A confidence and truſt in Gods promiſe*, that wee know and thinke that God hath promiſed to heare as many as call upon him, with thoſe conditions before alledged. *Call upon me in the time of trouble: ſo will I heare thee, and thou ſhalt praiſe me. Before they call, I will anſwer: and whiles they ſpeake, I will heare.* Without this promiſe of hearing, there is no faith; without faith prayer is but vaine. Except wee give faith and credit to Gods promiſes, and think of them while we are praying, they availe us nothing, neither can wee deſire ought with good conſcience: but rather, when after this ſort we know not what we aske, doubting of Gods hearing of our petition, we doe not pray, but mock God. Now the confidence which we have of Gods promiſe in hearing us, breedeth in us a certainty of his hearing, and our ſalvation: and this certainty kindleth in us a ſtudy of invocation and of making ſupplications unto God. By theſe conditions and circumſtances of ſincere and true prayer it doth eaſily appeare, *how much the praying of the godly and the wicked differ. The godly* endeavour to obſerve all theſe conditions in their praying: *The wicked* contrarily, either omit and neglect them all, or keeping one or two conditions, erre in the reſt. *Some erre in the knowledge of the nature and will of God*, therein omitting the firſt condition: *ſome erre in the things which are to bee asked*, when they aske either evill things, or uncertaine, or not appproved by God. *Some aske theſe hypocritically*: ſome *without a feeling of their want*: ſome *not with a confidence in the Mediatour*: ſome *perſiſting in their wickedneſſe, thinke yet that God heareth them*: ſome *deſire things neceſſary to ſalvation, with a diſtruſt and diffidence*: ſome laſtly *aske, not thinking of Gods promiſe, and therefore not according to faith.*

A difference between the prayer of the godly and the wicked.

On The 46. Sabbath.

Queſt. 119. *What Prayer is that?*

Anſ. Our Father[a], which art in heaven: Hallowed be thy name: Thy kingdome come: Thy will be done in earth, as it is in heaven: Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us: And leade us not into temptation, but deliver us from evill: For thine is the kingdome, the power and the glory, for ever, and ever. Amen.

a Mat. 6.9,10, 11,12,13. Luk. 11.2,3,4.

The Explication.

THe forme of prayer preſcribed by Chriſt unto us is recited by the two Evangeliſts, Matthew & Luke. This queſtionleſſe is the beſt, moſt certaine, and moſt perfect form of prayer. For it was delivered by Chriſt, who is the *Wiſdom* of God, and his words his heavenly Father alwaies acknowledgeth and heareth. Moreover, it containeth moſt briefely all things that are to bee deſired, neceſſary for the ſoule and body. Laſtly, it is a rule whereby all our prayers muſt bee directed. Some demand, *Whether wee bee ſo tyed to this forme of prayer, that in praying wee may uſe no other. Anſw.* Chriſt delivered this forme unto us, not that we ſhould be tied to theſe words; but that we might know, 1. *What things to aske.* 2. *How to aske them.* For it is a generall forme of the *manner* whereby, & the *things* which we are to aske. Now it falleth out oftentimes that particular benefits are neceſſary for us, which wee muſt aske of God, according to thoſe ſayings of Scripture: *Whatſoever ye ſhall ask the Father in my name, he will give it you. If any of you lacke wiſdome, let him aske of God, and it ſhall be given him. Pray that your flight be not in the winter.* But theſe, as touching the wordes are not in this prayer. There are alſo many examples of prayer in the old and new Teſtament, which, as concerning the words, differ from this: as the prayers of Joſaphat, Salomon, Daniel, Chriſt himſelfe, the Apoſtles, and others, which nevertheleſſe were heard of God. Wherefore the forme of prayer delivered unto us by Chriſt, is wholly a thing indifferent. Object. *Wee may not bee wiſer than Chriſt: Therefore ſeeing hee hath appointed*

Two cauſes why Chriſt delivered unto us this form of prayer.

John 14.13. James 1.5. Mat. 24.20.

2 Chro. 20.6. 2 King. 8.15. Dan. 9.4. John 17.1. Acts 4.24.

pointed us a certaine form of prayer; we muſt hold us contented therewith: and therefore we doe amiſſe, when we uſe other formes of prayer. *Anſ.* We may not depart from that forme, if Chriſt will have us tyed unto it: but hee will not have us tyed to theſe words; *becauſe his purpoſe was,* when hee taught his Diſciples to pray, to deliver a briefe ſumme of thoſe things, which we are to aske of God. Rep. *That is to bee retained, than which no better can be invented. We cannot invent a better forme, and better words than are theſe of Chriſt himſelfe. Therefore we muſt retain alſo the form and words of Chriſt.* *Anſ.* We cannot invent better words, neither a better forme, to expreſſe this ſumme of ſuch things as are to be deſired, which is as it were the generall of all things that are to be deſired. Theſe generals of Gods benefits which Chriſt in this forme hath preſcribed unto us to be deſired, cannot bee propoſed in a better forme: but Chriſt will have us alſo to deſcend to ſpecials, and aske particular benefits according to our neceſſity. For that forme preſcribed by Chriſt, is nothing elſe but a ſet or courſe of certaine heads or generals, whereunto all benefits, as well corporall, as ſpirituall, may bee referred. And when Chriſt willeth us to deſire the generals, hee willeth us alſo to deſire the ſpecials. And further alſo thoſe which are here put in generall, we are in like manner for this cauſe to declare in ſpeciall, that we may bee led into a conſideration of our neceſsity, and to a deſire of making our petition to God to helpe our neceſſity. Now that we may doe this, we have need alſo of ſpeciall formes of praying. For to the explication of generals by their ſpecials, we have need of another form. But yet all other formes of prayer muſt agree with this form preſcribed by Chriſt. Hence Anguſtine teſtifieth, that *All the prayers of the Saints extant in Scripture are contained in the Lords prayer.* And he addeth farther, that *It is free for us to ſay the ſame things in other words, when we pray: but it is not free for us to ſay or mention other things* than are compriſed in this form of prayer. *Aug. ad Prob.*

Queſt. 120. *Why doth Chriſt teach us to call God our Father?*

Anſ. That preſently in the very entrance and beginning of the prayer, hee might ſtirre up in us ſuch a reverence and confidence in God, as is meete for the ſonnes of God; which muſt bee the ground and foundation of our prayer: to wit, that God through Chriſt is made our Father, and will much leſſe deny unto us thoſe things which we aske of him with a true faith, than our earthly Parents deny unto us earthly things[a]. a Mat. 7. 9, 10, 11 Lu. 11. 11, 12, 13.

The Explication.

THis prayer of Chriſt hath three parts; *a Proeme, Petitions, and a Concluſion.*

The Proeme is, *Our Father which art in heaven.* The proeme hath two parts, 1. A calling on the true God, in theſe words; *Our Father;* 2. A deſcription of him in theſe; *which art in heaven.* And the Lord uſed this kind of Proeme, becauſe he will bee called upon with due honour. This honour conſiſteth, 1. *In the true knowledge.* 2. *In true confidence.* 3. *In obedience.* Obedience compriſeth, 1. *True Love.* 2. *True Feare.* 3. *Hope.* 4. *Humiliation.* 5. *Patience.*

Our Father.] God is called *Our Father,* 1. In reſpect of our creation. *The ſonne of Adam, the ſonne of God.* 2. In reſpect of our redemption, and receiving into his favour by his Son our Mediatour. Chriſt is the onely begotten and naturall Sonne of God: we are not his ſons by our owne nature, but are for Chriſts ſake adopted to be ſons. 3. In reſpect of our ſanctification, or regeneration by the holy Ghoſt in Chriſt. Chriſt will have us to call *God, Father,* and ſo to invocate him, 1. *In regard of the true invocation of God, who is the Father of our Lord Jeſus Chriſt.* 2. *In regard of the true knowledge of him,* that we may know him to be our Father, who through and for his God is our Father in three reſpects. Luke 3. 38. Five cauſes why we here call God Father.

his Sonne the Mediatour hath adopted us to be his Sonnes, when otherwiſe we were
John 20.17. his enemies: *I goe unto my Father, and unto your Father:* and who farther alſo for his Sons ſake regenerateth us by the holy Ghoſt, and endoweth us with all gifts and graces neceſſary. 3. *In regard of reverence*; namely, that in us may bee ſtirred up and raiſed true reverence towards him: that ſeeing hee is our Father, wee therefore behave our ſelves as becommeth ſonnes, and bee affected with ſuch reverence towards him, as it becommeth children to be affected towards their Father, eſpecially being adopted children, and unworthy of Gods bleſſings and benefits. 4. *In regard of confidence*, that the ſame be raiſed in us, whereby we may be aſſured that wee ſhall bee heard, and that he will give us all things which pertaine to our ſalvation. For ſeeing
Rom.8.32. God is our Father, and even ſo loving a Father to us, *That hee hath given his onely begotten Sonne for us to death: how then ſhall he not give us together with him all things neceſſary to our ſalvation?* 5. *For a memoriall of our creation.* Now God will heare thoſe onely that ſo pray: becauſe in them hee obtaineth the end of his bleſſings and benefits. Object. 1. *We invocate the Father according to the preſcript of his owne Son: Therefore wee muſt not invocate the Sonne and the holy Ghoſt. Anſ.* The conſequence
The words God & Father, ſometimes taken eſſentially, ſometimes perſonally. of this reaſon is denyed; becauſe the conſequence holdeth not from the attributing of ſome proprietie unto one perſon of the God-head, to the removing of the ſame from another perſon of the God-head. Againe, the name *of Father* (as alſo the name of God) *when it is oppoſed to all the creatures, is taken eſſentially, not perſonally: but*
Why Father is here taken eſſentially. *when it is put with anothr perſon of the God-head, it is taken perſonally.* Wherefore in this place the name of *Father* is taken eſſentially: and the reaſons hereof are manifeſt: 1. *Becauſe the name of Father is not here put with another perſon of the God-head, but*
Eſay 6.9. *with the creature of whom hee is invocated.* So alſo by the Prophet Eſayah, Chriſt is called *The everlaſting Father.* 2. *The invocating of one perſon, doth not exclude the others when mention is made of their externall and outward workes.* 3. *Wee cannot conſider God the Father, but in the Son the Mediatour.* And the Son hath made us ſonnes
John 16.23. by the holy Ghoſt, who is therefore called *the ſpirit of adoption.* 4. *Chriſt teacheth us that we muſt invocate him alſo*, ſaying, *Verily, verily, I ſay unto you, whatſoever ye ſhall aske of the Father in my name, he ſhall give you.* 5. *Chriſt giveth the holy Ghoſt:* Therefore it is he himſelfe of whom we aske him. Object. 2. *Chriſt is called, and is our brother: therefore he is not our Father. Anſ.* He is our brother, in reſpect of his humane nature: But he is our Father, in reſpect of his divine nature. Object. 3. *If he be called the Father, who hath received us into favour for Chriſts ſake, then is not Chriſt underſtood by the name of Father,* becauſe hee that receiveth *us into favour for Chriſts ſake, as not Chriſt himſelfe. But the Father, whom we here ſo call, receiveth us into favour for Chriſts ſake: Wherefore he is not Chriſt. Anſ.* Hee that receiveth us into favour for Chriſts ſake, is not Chriſt himſelfe, that is, in the ſame ſenſe and reſpect. Chriſt as he is our Mediatour, is *he through whom we are received*; but as hee is God, he is *he that receiveth us.*

Two cauſes why we ſay Our Father. 1. Confidence. *Our.*] Chriſt willeth us to call God *our Father*, not my Father, 1. *Thereby to raiſe in us a confidence and full perſwaſion that we ſhall be heard.* For becauſe we pray not alone, but with us the whole Church doth with one conſent pray to him, he doth not reject her, but heareth her prayers, according to this promiſe of our Lord: *Where two or three are gathered, &c.* Object. *But oftentimes thou prayeſt at home, the Church not being privy thereunto. Anſw.* The godly, and the whole Church pray for themſelves and all the members, with an affection and deſire. Love and deſire is an habituall quality of the ſoule, remaining alſo when thou ſleepeſt; it is not a paſſion quickly fleeting or paſſing away. Therefore when thou prayeſt alone at home *in words*, the whole Church prayeth with thee *in affection.* And this alſo maketh much for the engendering of confidence in us; becauſe as hath beene ſaid, God doth not reject
2. Mutuall love. Two cauſes why Chriſt admoniſheth us of mutuall love. the whole Church. 2. *To admoniſh us of mutuall love*, wherewith Chriſtians being indued, muſt pray one for another. And therefore doth hee by this word, in the very Proeme and entrance of the prayer, admoniſh us of mutuall love wherewith wee muſt be affected towards our neighbour: 1. *Becauſe there is no praying without the*
1 John 4.20. *true love of our neighbour: neither can we be perſwaded that God heareth us.* For if we approach

approach unto God; not accounting the ſons of God for our brethren, neither will he then account us for his ſons. 2. *Becauſe without the love of our neighbour there is no true faith, and without faith there is no true prayer. For whatſoever is not of faith, is ſin.* Rom. 14. 23. Object. *It is the part of a Father to deny nothing to his children: but God denyeth many things to us: therefore he is not our Father.* *Anſ.* It is the part of a Father to deny nothing unto his children, that is, which is neceſſary and wholeſome for them: but it is the part of a Father, to deny to his children things unneceſſary, unprofitable, and harmefull. Thus God dealeth with us, giving us all ſpirituall and corporall bleſſings that are neceſſary, profitable, and wholſome for us.

Quæſt. 121. *Why is that added: Which art in heaven?*

Anſ. That we conceive not baſely or terrenely of Gods heavenly Majeſty [a]. And alſo that we look for, and expect from his omnipotency, whatſoever things are neceſſary for our ſoule and body [b].

a Jer. 23. 24. Act. 17. 24, 25, 27.
b Rom. 10. 12.

The Explication.

THe ſecond part of the Proeme is, *Which art in heaven*, that is, heavenly. *Heaven* here ſignifieth the habitation of God, and the holy Angels, and bleſſed men: whereof God ſaith, *heaven is my throne*: and Chriſt ſaith, *In my Fathers houſe are many manſions.* God indeed by his immenſe eſſence is every where: but hee is ſaid *To bee in heaven*, and, *To dwell there*; becauſe there God is more glorious than in this world, and doth alſo there immediately ſhew & manifeſt himſelfe. Now the Lord willeth us to call him, *our Father which is in heaven*: 1. *Thereby to ſhew the oppoſition and contrariety of earthly Fathers, and this Father*: that ſo we ſhould thinke that God reigneth in heavenly glory and majeſty, and is a Father, not earthly, but heavenly; even hee, 1. Who ſitteth in heaven. 2. Who ruleth every where with heavenly glory and majeſty, hath ſoveraignty over all things, and governeth by his providence the whole world by him created. 3. Who is voyd of all corruption and change. 4. Who alſo doth there eſpecially manifeſt himſelfe before the Angels: and doth there ſhew what a Father he is, how good, and how mighty, and rich. 2. *To raiſe up in us a confidence that God heareth us.* For if hee bee our Father, and one that is endued with exceeding goodneſſe, which hee eſpecially manifeſteth and declareth in heaven; then will hee alſo give us all things neceſſary to ſalvation: and if this our Father bee Lord in heaven, and ſo omnipotent, whereby hee is able to helpe us; then is hee able moſt eaſily to give us thoſe things which wee aske of him. 3. *To raiſe a reverence of him in us.* Seeing this our Father is ſo great a Lord, that is, heavenly, who reigneth every where, *who is able to caſt both body and ſoule into hell fire*: let us then reverence ſuch a Lord, and approach unto him with exceeding ſubmiſsion both of minde and body. 4. *That wee call on him in fervency of ſpirit.* 5. *That the minde of him that worſhippeth bee lifted up to heavenly things.* 6. *That hevenly things be deſired.* 7. *That the errour of Ethnicks might bee met withall, who thinke that they may adore and worſhip God in creatures.* 8. *To admoniſh us, that we are not to direct our prayers unto a certaine place, as in the old Teſtament.*

Eight cauſes why we are to call God, Our Father in heaven.
Eſay 66. 1. John 14. 2.
1. To diſtinguiſh him from earthly Fathers.
2. To worke in us confidence of being heard.
3. To work in us reverence of him.
4
5
6
7
8

Queſt.

On The 47. Sabbath.

Quest. 122. *What is the first petition?*

Ans. *Hallowed be thy name:* that is: Grant us first to know thee aright [a], and to worship, praise and magnifie thy almightinesse, goodnesse, justice, mercy, and truth shining in all thy workes [b]. And further also to direct our whole life, thoughts, wordes, and workes to this end, that thy most holy Name be not reproached for us, but rather be renowned with honour and praises [c].

a John 17.3. Jer.9.23,24. & 31.33,34. Mat.16.17. James 1.5. Psal.119.Sect. 14. vers.1. b Psal. 119. Sect.18.ver.1. Luke 1.46,47,68,69. Psal.145.8,9,17. Exod.34.6,7. Rom.11.33. c Psalm.71.8. & 115.1.

The Explication.

Why this petition is first in order

NOw followeth the second part of the Prayer, containing sixe Petitions. Amongst them this petition of hallowing Gods name is set in the first place, because it is *the end and scope* of all the other petitions. For the end of all our affaires, actions, and prayers must bee Gods glory. Now the end is the first thing which is intended, and the last thing which is performed and executed. First therefore the end of the other petitions is to be desired, if we will desire the rest aright, according to that commandement, *Seek ye first the kingdome of God and his righteousnesse, and all these things shall be ministred unto you.* We are here to consider, 1. *What is called the name of God.* 2. *What is holy, and what, To hallow or sanctifie.*

What the name of God signifieth. Psal.5.11. & 7.17. & 116.13. 1 Kings 5.5. Exo.15.4. & 34.14. 1 Sam.17.45. Mat.28.19. Act.21.13. & 2.38.

The name of God signifieth, 1. God himselfe: *They that love thy name shall be joyfull in thee. I will praise the name of the Lord. I will call upon the name of the Lord. He shall build a house unto my name.* 2. The properties & works of God: *His name is Jehovah. The Lord whose name is jealous.* 3. Gods commandement and charge, his divine will and authority: *I come to thee in the name of the Lord of hosts. Baptise them in the name of the Father, the Son, & the holy Ghost.* 4. The worship, trust, celebration, & confession of God: *I am ready to die for the name of the Lord Jesus. Be baptised every one of you in the name of Jesus Christ*: in which place, as also Mat. 28. *the name of God* signifieth both his authority, and the confession of him. Here it is used in the first and second signification, to wit, it is taken for God himselfe, and for the divine properties and workes, in which Gods majesty shineth.

What Holy signifieth. Esay 6.3.

Holy signifieth, 1. *God himselfe* most holy, and most pure; or, essentiall, uncreate holinesse, which is God himselfe. For all vertues and properties in God are his essentiall holinesse. So the Angels call God, *Holy, holy, holy, Lord God of hoasts.* 2. *That holinesse which is in creatures*; that is, their conformity with God, which is begunne in the godly, and is perfect in the Angels. 3. *The ordaining and appointing of things to holy uses.* In this sense that is called *holy*, which is destined to some holy use, as the Temple of Jerusalem, the Altar, the Vessels, and the Priests. The word *Hallowing*, is taken in these three senses: First, to hallow or sanctifie, is *to acknowledge, reverence, and magnifie that as holy, which indeed in it selfe is holy.* In this sense wee are said *to hallow and sanctifie God*, who is holinesse it selfe; 1. When wee acknowledge God to bee holy: or, when wee acknowledge God to bee such as hee hath declared himselfe in his word and workes; that is, when wee know, and think the same of Gods essence, of his will and workes, of his omnipotency, goodnesse, wisdome, and other his properties, which God in his word hath commanded and revealed that we should know and thinke of them. 2. When we not onely know God to be holy, but also confesse and magnifie him, and that in words and profession, and in deeds and integrity of life. 3. When wee referre the true doctrine, knowledge, and profession of Gods holinesse, and likewise of our prayers and actions, and even our whole life, unto that end whereunto we ought, and whither God hath commanded it to be referred; namely, to the glory and worship of God himselfe. Secondly, to hallow or sanctifie, is *to separate that from pollution, and make it holy, which in it selfe, is not holy, but polluted.* So the *Word* did sanctifie that masse or lumpe of flesh which hee

Hallowing signifieth, 1. To acknowledge that for holy which is holy. How we are said to sanctifie God.

2. To make that holy which in it selfe is not holy.

he tooke, even that nature, which in us is polluted, preſerving it in himſelfe from all contagion of ſin, and adorning it with perfect ſanctity. So God and Chriſt doe ſanctifie the Church; namely, by remitting us our ſins, and ſanctifying us by the holy Ghoſt, and by the continuing of both unto us. So we are commanded to ſanctifie our ſelves, that is, to keep our ſelves from all uncleanneſſe of the fleſh. *Be yee holy, for I am holy.* Thirdly, To ſanctifie, is *to ordaine and appoint that to an holy uſe or end, which it ſelfe is either holy, or indifferent.* So the Father ſanctified the Sonne, that is, ordained him to the office of the Mediatourſhip, and ſent him into the world. Thus God ſanctified the Sabbath day, the Temple, the Sacrifices, the Prieſts; and thus Chriſt ſanctified himſelfe for the Elect: that is, hee offered up himſelfe to his Father an holy ſacrifice for us. Thus is the meate we receive ſanctified by the word of God and prayer.

John 17.17, 19. Ephes 5.26. 2 Cor. 7.1. 2 Tim. 2 21. 1 John 3.3. 1 Pet. 1.16.

3. To appoint a thing in it ſelfe either holy or indifferent, to an holy uſe.

Of theſe three ſignifications of *Hallowing*, the firſt and ſecond pertaine to our preſent purpoſe. For, our petition to God is, that his name be hallowed not only *of us*, but *in us* alſo: that is, we deſire; 1. That God would inlighten us with the knowledge of his holineſſe, and moſt holy name; or (as the Catechiſme expoundeth it) *that we may know him aright, and worſhip, praiſe, and magnifie his almightineſſe, wiſedome, goodneſſe, juſtice, mercy, and truth, ſhining in all his workes.* 2. That hee would alſo ſanctifie his name in us, and more and more ſanctifie and regenerate us, ſo that in our whole life wee may avert and take away all reproach of his moſt holy name, and by all meanes advance it with all praiſe and honour. In a word we deſire; 1. That God would inlighten us with the true knowledge of his holineſſe. 2. That he would give us true faith & repentance, & regenerate us with his ſpirit, that we may be holy, as he is holy. 3. That he would give us a mind to profeſſe that holineſs of his divine name in words and deeds, to his own praiſe & glory; that he may be glorified of us by our true knowledge & profeſſion of him, & conformity of life with him, and ſo he be ſevered from all Idols and profane things. Object. *That which of it ſelfe is holy, cannot bee hallowed. Gods Name is of it ſelfe holy: Therefore it cannot bee hallowed.* Anſ. It cannot be hallowed in that ſecond ſenſe of hallowing before delivered, that is, That which *of it ſelfe is holy*, cannot be made holy: but it may bee ſanctified, as ſanctifying is uſed in the firſt and third ſignification; that is, That which *of it ſelfe is holy*, or *indifferent*, may bee acknowledged, praiſed, and magnified as holy. So wee deſire that Gods Name may be hallowed, that that which in it ſelfe is holy, may alſo be acknowledged and magnified as holy. God indeed ſanctifieth us, by making us holy of not holy. But wee ſanctifie God, not by making him holy, but by knowing and ſpeaking that of him, which hee will have us know and ſpeake of him. Object. *What belongeth to us to do, that ſhould we not deſire another to doe. But it belongeth to us to hallow and ſanctifie the Name of God: Therefore we need not to pray, that God himſelfe would hallow it; for herein wee doe as a ſcholler, who being commanded of his Maſter to apply his ſtudy diligently, beſeecheth his Maſter to do it for him.* Anſ. We diſtinguiſh the Major. What belongeth to us to doe, that ſhould we not deſire another to doe, if ſo we are able by our ſelves, and by our owne ſtrength to performe it: but what we are not able of our ſelves to effect, we juſtly crave of God, that he would miniſter ſtrength unto us to performe it. Now wee are utterly unable to hallow and ſanctifie Gods Name. Therefore we muſt deſire of God, that hee will give us ſtrength, whereby his divine Name may be of us hallowed and ſanctified, yea rather that himſelfe would ſanctifie in us his holy Name.

How we pray that Gods name be hallowed.

On The 48. Sabbath.

Queſt. 123. *What is the ſecond petition?*

Anſw. Let thy kingdome come: that is, Rule us by thy word and ſpirit, that we may humble and ſubmit our ſelves more and more unto thee [a]. Preſerve and increaſe the Church [b]: deſtroy the workes of the Divell, and all power that lifteth up it ſelfe againſt thy Majeſty: make all thoſe counſels fruſtrate & voide, which are taken againſt thy word [c], untill at length thou reigne fully and perfectly [d], when thou ſhalt bee all in all [e].

a Pſal. 119.5. & 143.10. Matth. 6.33.
b Pſal. 51.20. & 122.6,7.
c 1 John 3.8. Rom. 16.20.
d Revelat. 22. 17,20. Romans 8.22,23.
e 1 Cor. 15.28.

The Explication.

THy *Kingdome come*; that is, Let it by continuall increaſes flouriſh, and bee augmented, and alwaies by a new enlargement and acceſſion, let thy kingdome be extended and multiplied, which thou, O God, in thy Church doeſt hold and poſſeſſe.

The ſpeciall queſtions concerning the Kingdome of God.

1. *What the Kingdome of God is.*

A *Kingdome*, in generall, *is a certaine forme of civill government, wherein the ſoveraignty of rule belongeth to ſome one perſon, who is furniſhed with gifts and vertues above the reſt; and ruleth over all, according to juſt, honeſt, and certaine lawes, in requiring obedience, making lawes, defending the good, and puniſhing the bad.* The kingdome of God is that, in which God only reigneth, and exerciſeth ſoveraignty over all creatures, but eſpecially governeth and preſerveth his Church. This kingdome is *univerſall*. The *ſpeciall* kingdome of God, which he exerciſeth in the Church, *is the ſending of the Son from the Father, even from the beginning of the world, who ſhould ordaine and maintaine a Miniſtery, and ſhould by the ſame bee effectuall and forcible in working, ſhould gather a Church, by the word and holy Ghoſt, out of all mankinde; rule, preſerve, and defend the ſame againſt the enemies thereof; raiſe it from death; and at length, the enemies thereof being caſt into everlaſting paines, adorne it with heavenly glory, that ſo God may be all in all, and may be magnified by the Church of Angels and men for ever.*

Gods univerſall kingdome.
Gods ſpeciall kingdome.

The parts of Gods kingdome.

Out of this definition we may gather, and make theſe parts of the kingdome of God: 1. The ſending of the Son our Mediatour. 2. The ordaining and maintaining of the Miniſtery by Chriſt. 3. The gathering of the Church out of mankinde by the voice of the Goſpel, and the efficacy of the holy Ghoſt, beginning in us, the Elect, true faith and repentance. 4. The perpetuall government of the Church. 5. The preſervation thereof in this life, and protecting againſt her enemies. 6. The caſting away of her enemies into eternall paines. 7. The raiſing of the Church unto eternall life. 8. The glorifying of the Church in eternall life, when God ſhall be all in all. Of this kingdome it is ſaid: *I have ſet my King upon my holy hill of Sion. Be thou Ruler even amongſt the middeſt of thine enemies.* Hence it appeareth, that this kingdome, which we deſire may come, is not worldly, but *a ſpirituall* kingdome: which alſo the Lord himſelfe ſheweth by divers parables in the Evangeliſt, and unto Pilate hee anſwereth; *My kingdome is not of this world.* This kingdome we here pray for that it may come, and be inlarged and defended.

Pſal. 2.6. & 110.2.

John 18.36.

2. *How manifold the kingdome of God is.*

The kingdome of heaven is a kingdome.

THis kingdome of God is *but one* indeed, but it differeth *in the manner of governing and adminiſtration*. For it is diverſly adminiſtred here and in heaven. It is therefore

therefore commonly diſtinguiſhed into *the kingdome of grace*, and *the kingdome of glory*. This diſtinction is all one with theirs, who ſay, that the kingdome of heaven is twofold: *One, begun in this life; another conſummated after this life.* We deſire both in this petition, to wit, both the conſtitution of this kingdome of God in this life, and the conſummation thereof after this life. Howbeit, it is one and the ſame kingdome, diſtinct only in degrees & forme of adminiſtration. This kingdome on earth, which is but begun, hath need of meanes. In the conſummated and perfect kingdome of God, there ſhall be no need of any meanes or inſtruments, becauſe in that the Church ſhall bee perfectly glorified; ſo that it ſhall bee without evill both of crime and paine, and God ſhall be all in all.

1. Of grace, & begun in this life.
2. Of glory, and perfected in the next life.

Hereby is that queſtion aſſoiled out of the place of Paul; *Hee ſhall deliver up the kingdome to God, even the Father.* Wherefore, *as concerning the forme and manner of adminiſtration*, he ſhall deliver the kingdome after our glorification; that is, he ſhall ceaſe to diſcharge the office of the Mediatour. There ſhall be no need of converſion, of purging out of ſin, of protecting of us againſt our enemies, he ſhall not gather the Church, he ſhall not raiſe the dead, hee ſhall not glorifie nor perfect them; becauſe then they ſhall be perfect. He ſhall not teach them, becauſe they ſhall be all taught of God: Prophecies ſhall be aboliſhed, tongues ſhall ceaſe, & knowledge ſhall vaniſh away; becauſe, *When that which is perfect is come, then that which is in part ſhall be aboliſhed.* There ſhall be therefore no need of theſe inſtruments and means any longer, by which now the Church is gathered and ſaved. There ſhall no longer be any enemy, the Church ſhall glorioufly reigne with Chriſt, and God ſhall be all in all; that is, ſhall manifeſt himſelfe immediately unto the bleſſed Saints: *In that City* (which is that conſummate kingdome) *I ſaw no Temple: for the Lord Almighty and the Lambe are the temple of it. And the City hath no need of the Sun, neither of the Moone to ſhine in it: for the glory of God did light it, and the Lambe is the light of it.*

1 Cor. 15. 24.

1 Cor. 13. 9, 10.

Revel. 21. 22, 23.

3. *Who is King and Head in Gods Kingdome.*

THe Head or King of this kingdome is but one; becauſe the Father, the Son, and the holy Ghoſt, are but one God. *Now the Father is King*, and ruleth by the Son, and the holy Ghoſt. *Chriſt the Sonne is King and Head of this Kingdome after a ſingular maner:* 1. *Becauſe he ſitteth God at the right hand of God*, and ruleth with equall power with the Father. 2. *Becauſe he is Mediator*, that is, Becauſe he is the perſon, by which God worketh immediately, and giveth the holy Ghoſt. *I will ſend him unto you from the Father. He hath appointed him over all things to be the head to the Church.*

The whole three perſons.
Chriſt in a ſpeciall and particular manner.

John 15. 26.
Epheſ. 1. 22.

4. *Who are the Citizens or Subjects of Gods Kingdome.*

THe Citizens of this kingdome are: 1. *The Angels in heaven confirmed and eſtabliſhed in grace.* 2. *The bleſſed Saints in heaven, who are called the Church triumphant.* 3. *The godly, or converted in this life*, who have as yet certaine remaines of ſin, and are called the Church militant. 4. *Hypocrites*, namely, the called of the viſible Church only, but not elected. Theſe are counterfeit and apparent Citizens to the outward ſhew, who indeed are not the Citizens of Chriſts kingdome, but onely in name, but are in truth the bond-ſlaves of the Divell. Hypocrites notwithſtanding are called the Citizens of the kingdome, as the Jewes are termed by Chriſt *the ſons and children of the kingdome.* Of theſe it is ſaid, *The firſt ſhall bee laſt*: that is, they who will be accounted firſt, and yet are not, ſhall be laſt; that is, ſhall bee declared to be none of the kingdome of God.

Matth. 8. 12, & 22. 16.

5. *What are the lawes of this kingdome.*

THe lawes, whereby this kingdome is adminiſtred and governed, are, 1. *The word of God*, or the doctrine of the Law and Goſpel. 2. *The efficacy of the holy Ghoſt, working and reigning by the word in the hearts of the elect.*

6. What benefits are beſtowed on the ſubjects of this kingdome.

THere is no kingdome, which hath not regard to the commodities of the ſubjects. And Ariſtotle writeth to Alexander, *A kingdome is not injury, but bountifulneſſe.* Wherefore this kingdome hath alſo his proper goods and commodities. Theſe are the ſpirituall and eternall benefits of Chriſt, as true faith and converſion, remiſſion of ſinnes, righteouſneſſe, preſervation therein, and the continuance of the holy Ghoſt, glorification, and life everlaſting. *If the Sonne ſhall make you free, yee ſhall bee free indeed. The Kingdome of God is righteouſneſſe and peace, and joy in the holy Ghoſt. My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.*

John 8.38. Rom.14.17. John 14.27.

7. Who are the enemies and foes of this kingdome.

THe enemies of this kingdome are the Divels and wicked men. Now of wicked men, *ſome are in the Church*; as hypocrites, who challenge to themſelves the name and title of Citizens of the kingdome, when as they are nothing leſſe: *others are without the Church, and profeſſed enemies*; as Turkes, Jewes, Samoſatenians, Arrians, and whoſoever defend errours againſt the grounds and foundations of Religion.

8. In what place this kingdome is adminiſtred.

THis kingdome, *as concerning the beginning or gathering thereof*, is adminiſtred here on earth: yet ſo, that it is not in any one certaine place, Iland, Province, People, but is ſpread through the whole world. *I will that the men pray every-where. Where two or three are gathered together in my Name, there am I in the midſt of them.* Wee never goe out of this kingdome, if wee abide in true faith. This kingdome, *as touching the conſummation or perfection thereof*, is adminiſtred in heaven. *And although I goe to prepare a place for you, I will come againe, and receive you unto my ſelfe, that where I am, there may ye be alſo. Where I am, there ſhall alſo my ſervant be. Father, I will that they which thou haſt given mee, be with mee, even where I am. We ſhall be caught up to meet the Lord.*

1 Tim.2.8. Matth.18.20. John 14.3. & 12.26. & 17.24. 1 Thes.4.17.

9. What is the time of the durance and continuance of this kingdome.

THe beginning and gathering of this kingdome dureth from the worlds beginning to the end thereof; becauſe at all times there were, are, and ſhall be ſome members of the true Church, whether few, or many, to bee gathered out of this world to the kingdome of God. *The conſummation*, or perfection of this kingdome ſhall indure from the glorifying of the godly to all eternity. *Then ſhall be the end, when he hath delivered up the kingdome to God, even the Father:* which is to be underſtood (as was before obſerved) as touching this forme of adminiſtration of that kingdome.

1 Cor.15.24.

10. How this kingdome commeth.

It commeth foure waies.

THis kingdome commeth to us foure waies: 1. *By the preaching of the Goſpel*; whereby is revealed the light of the true and heavenly doctrine. 2. *By converſion*, when ſome are converted to God, and are indued of God with faith and repentance. 3. *By making progreſſe or increaſe*, when the godly receive increaſe, or when the proper gifts and bleſſings of the faithfull are augmented with perpetuall increaſe in the godly or converted. *He that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.* 4. *By conſummation* and full accompliſhment, when the godly ſhall be glorified in the ſecond comming of our Lord. *Even ſo come Lord Jeſus.*

Revel.22.11. Revel.22.20.

11. Why

13: *Why we are to desire that the kingdome of God come.*

WE ought to desire, that the kingdome of God (both that which is here begun, and that which is else-where to be perfected) come: 1. *For the glory of God, or in respect of the first petition*: because that wee may sanctifie and hallow his Name; it is required, that he rule us by his word and spirit. For except God erect in us this his kingdome, and deliver us out of the kingdome of the Divell, we shall never hallow and sanctifie his Name, but rather shall defile and pollute it. 2. *Because God will give his kingdome onely to those that aske it*, like as he giveth the holy Ghost unto them only that aske him. Out of these premisses we plainly perceive what it is which we aske him in this petition. *Here therefore wee desire*, that God will by his Son, our Mediatour, sent from the very beginning into the world; 1. Preserve the Ministery which hee hath ordained. 2. Gather his Church by the Ministery of his word, and the working of the holy Ghost. 3. Rule his Church gathered, and us the members thereof, with his holy Spirit, who may conforme us unto him, soften our hearts, regenerate our wils. 4. Defend us and his whole Church against our enemies and tyrants. 5. Cast away his and our enemies into eternall paines, wherewith hee may punish them for ever. 6. And at length deliver his Church from all evils, and glorifie it in the world to come with life everlasting. Object. *That which commeth neither sooner nor later for our prayers, is in vaine desired of us; and therefore we are not to desire it. But the kingdome of God, that is, the delivery of the Church from all evils and miseries, shall come neither sooner nor later for our prayers, than God hath decreed it: Therefore we are not to desire the delivery of the Church.* Ans. The Major is false. For so then might we conclude or reason of all Gods benefits, that they are not to be desired, seeing they all remain in the counsell and purpose of God. Repl. 1. *But God hath promised other benefits with this condition, that wee must aske and desire them.* Ans. So also shall full delivery from all evils befall them onely in that day, who in their afflictions and crosse wish for and desire that delivery, and pray that this delivery may come speedily, according to the decree of God, and that no one elect may be excluded. Repl. 2. *But we must not desire, that God would hasten the delivery of his Church: because that would be with losse of many of the elect, who are not as yet borne.* Ans. When we desire, that God would hasten the delivery of his Church, we desire also, that whosoever of the elect are as yet remaining, may be all speedily gathered, not one of them being excluded: and this we crave, 1. That the Church may speedily be delivered, that all the godly may rest from their labours. 2. That there may be a swift end of wickednesse and impieties, and the enemies may be cast into everlasting paines. 3. That the glory of God may soone be manifested in this perfect delivery of the Church, and finall abjection of the enemies thereof. This delivery therefore of us and of the whole Church, wee must crave of the Lord with daily praiers, if so wee will our selves at the length bee delivered with the Church. But they which desire not the Lords comming, to them he also shall not come. Seeing then we must desire, that his kingdome may come, and therefore must withall desire our full delivery; hereby it is evident, how impious a thing it is to be affraid of the judgement of God, and the last day of doome: because such as doe this, shew themselves not to be godly, neither to desire the full deliverance and glorifying. Ob. *But terrible will the day of judgement be: Therefore we are not to desire it.* Answ. It will be terrible, but to the wicked only. For unto the godly it is said; *Lift up your heads.* Therefore God will have them to rejoyce, and to wish for the approaching of that day. For what thou rejoycest in, that also thou wishest. *Come Lord Jesus.*

The summe of this petition.

Revel. 22. 20.

Why we desire the speedy comming of Christs Kingdome.

Luke 21. 28.

Revel. 22. 17.

On the 49. Sabbath.

Queſt. 124. *What is the third petition?*

Anſw. Thy will be done in earth as it is heaven: that is, Grant that we and all men, renouncing and forſaking our owne will [a], may readily, and without any grudging, obey thy will, which onely is holy [b]: and that ſo every of us may faithfully and cheerfully performe that duty and charge which thou haſt committed unto us [c], even as the bleſſed Angels doe in heaven [d].

a Mat. 16. 24. Tit. 2. 11, 12.
b Luke 22. 42. Epheſ. 5, 10. Rom. 12. 2.
c 1 Cor. 7. 24.
d Pſal. 103. 20, 21.

The Explication.

HEre we are to conſider: 1. *What the will of God is.* 2. *What wee here deſire, and how this petition differeth from the ſecond.* 3. *Why this petition is neceſſary.* 4. *Why that clauſe is inſerted,* As it is in heaven.

1. *What Gods will is.*

Pſal. 103. 21. 1 Theſ. 4. 3.

THe *Will* of God ſignifieth in Scripture, 1. The commmandement of God: *Ye his ſervants that doe his will. This is the will of God, even your ſanctification.* 2. It ſignifieth the *events,* or rather Gods *decree* concerning future events, in which that his decree is daily revealed: *Not as I will, but as thou wilt. My counſell ſhall ſtand, and I will doe whatſoever I will. Who hath reſiſted his will?*

Mat. 26. 39. Eſay 46. 10. Rom. 9. 19.

2. *What we here deſire, and how this petition differeth from the ſecond.*

THy will be done: that is, Cauſe and grant, that wee men may doe not our will, but thy will, which only is juſt and holy; and that we may obey thee. We deſire then, 1. *A deniall of our ſelves,* which conſiſteth of two parts: 1. That wee may be ready to renounce all our own affections, which are diſ-agreeing from the law of God. 2. That we may be ready alſo to undergoe our croſſe, and to aſcribe, and ſubmit our ſelves willingly unto God in all things. We therefore deſire, that God will give us his grace, whereby we may be able to deny our owne corrupt will, and forgoe all things, which are repugnant to the will of God. 2. Wee deſire *a right and ready execution of our duty,* that every man in his vocation may cheerfully ſerve God, & execute his will, as well in *common* and *generall* duties, as in his *proper* & ſpeciall duty. 1. Our *common duty* is, that which is required not of us only, but of all Chriſtians alſo, and compriſeth vertues neceſſary for all the godly; as faith, converſion, godlineſſe, charity, temperance, and ſuch like. 2. Our *proper duty* is, that which concerneth every mans proper calling. Wee aske the fulfilling of both duties in this petition, namely, that every one may abide in their proper and common calling committed unto them, and doe their duty. Unto God bee committed the care concerning the events: but let us care to doe thoſe labours, which properly belong unto us. 3. We deſire *events, ſuch as are not contrary to Gods will,* that is, that ſuch things may come to paſſe which pleaſe God. 4. We deſire a *bleſſing and proſpering of our actions and counſels.* For God will have us alſo to deſire of him, that he for his infinite goodneſſe will vouchſafe to proſper well our actions, counſels, ſtudies, labours, and endeavours; that he will for his exceeding goodneſſe ſo direct our labours, that no other events may follow them, but ſuch as himſelfe knoweth may moſt ſerve for his glory and our ſalvation. We in the meane ſeaſon muſt doe our duty diligently, and leave the events to God. The ſumme of all is: we pray that God would bury in us evill luſts and deſires; and that himſelfe alone will work perfectly in *us* by his ſpirit, that ſo we being furniſhed and upheld with his divine grace, may fulfill our duties, and be anſwerable to our calling. Object. *The former petition doth deſire alſo, that we may rightly performe our duty: Therefore this petition is ſuperfluous.* Anſ. We doe not crave here altogether the ſame thing, which in the former we pray for. For in the

1. The deniall of our ſelves, which is twofold.

2. A right and ready execution of our duty. Our duty is twofold: 1. Common. 2. Proper.

3. Events agreeable to Gods will. 4. A proſpering of our actions.

the former we desire, that God will begin his kingdome in us, by ruling us by his spirit, who regenerateth our will; that so henceforward, we, rightly performing our duty, may yeeld all obedience to our King. But in this petition wee desire, that in performing rightly and faithfully our duty, wee may execute the will of God. Or, There we crave, that the Church may be, and be preserved and glorified: Here we pray, that every man in the Church may performe his duty aright, as becommeth him.

We are to observe here by the way, what is the *coherence* and *difference* between these three former petitions. They are so linked together, that one consisteth not without the other: but like as the third petition serves for the second, so doth the second for the first. For the name of the Lord is not hallowed or sanctified, except those meanes be put, whereby it is advanced. And those meanes are the duties of every particular mans calling and vocation. Now these petitions differ on this wise: *In the first*, we desire sanctification, or the true knowledge and magnifying of God, and all his workes and counsels. *In the second*, the gathering, preservation, and government of the Church, that God would rule us by his spirit and word, defend and protect us, and deliver us from all evils both of crime and paine. *In the third*, that every one particularly in their vocation may obey God: that is, that every man bee with diligence occupied in his proper duty and function, and direct all things to the glory of God, and take well in worth whatsoever God sendeth on him.

The coherence of these three first petitions.

The differences between them.

3. *Why this petition is necessary.*

THis petition is necessary, 1. *That the Kingdome of God may come*, whereof wee spake in the second petition. For except God himselfe bring to passe, that every one in his calling & duty doe diligently his will, this kingdome cannot be settled, flourish, and be preserved. 2. *That wee may be in his kingdome.* For except wee doe the will of God, we cannot be Citizens of his kingdome. And wee are not able of our selves, by reason of the corruption of our nature, to doe his will, if God minister not strength unto us: and he giveth not us ability, except we desire it. Therefore we must desire of him, that we may doe it. Object. *That which is alwayes done, and shall certainly come to passe, though wee desire it not; the same is not to bee desired. The will of God is done alwaies, and shall certainly be done, though we desire it not: Therefore it is not to be desired that it be done.* Answ. There is a fallacy in the Major proposition, putting that for a cause, which is no cause: because *we doe not therefore desire, that Gods will be done, as if it should not bee done, if wee should not desire it:* but wee desire it for other causes; namely, that all events may bee good and prosperous unto us. For events shall not be good unto us, neither tending to our safety, except wee submit them to the will of God; so that wee desire that only to be done which hee hath decreed, and will have done. The Minor also of this reason wee deny. For it is false, 1. *As concerning the calling and vocation of every man*; because they that desire not, that they be able in their vocation to doe their duty rightly, faithfully, and happily, the same shall never doe it. 3. It is false also, *as concerning Gods decree:* because God hath decreed many events, but yet so, as that he hath also decreed the meanes of comming thereunto. Repl. *The decree of God is unchangeable: Therefore what God hath decreed, shall be done even without our prayers.* Answ. The decrees of God, not onely as touching the *events or ends*, but also as touching the *meanes*, is unchangeable. He hath decreed to give the end, but by the meane; which is of this condition, that we desire it, and pray for it.

4. *Why that clause is inserted, As it is in heaven.*

CHrist addeth here this clause, *As it is in heaven*, for two causes: 1. To describe and draw us a patterne and example of perfection, whereunto wee must strive. 2. That by this desire of perfection we may be assured, that God will give us here the

Two causes hereof.

Luke 8.18. Of whom Gods will is done in heaven. Pſal. 40.10. John 6.38.

the beginning, and the perfection in the life to come. *To him that hath it ſhall bee given.* The reaſon of both is, becauſe in heaven the will of God is moſt perfectly done. Of whom ſay you? 1. Of the Son himſelfe, who doth all the will of his Father. *Loe, I come, O God, to fulfill thy will. Not to doe mine owne will, but his will which hath ſent me.* 2. Of the holy Angels and bleſſed men. Of the Angels the will of God is ſo done in heaven, as that every Angel ſtandeth in the preſence of God, being ready to do whatſoever God commandeth. They doe both his *generall* and his *ſpeciall* will moſt readily: no one of them ſlacketh in his function, none ſeiſeth upon that which belongeth to another, none is aſhamed to ſerve us; though wee annoy them with the noyſome

Hebr. 1.14. ſavour of our ſinnes, and offend God. *For they are miniſtring ſpirits.* So then we deſire, that we may alſo obey God, that we may execute his will, as the holy Angels fulfill it in heaven.

Object. *Unpoſſible things are not to be deſired: for hee that deſireth things unpoſſible, deſireth in vaine. But to deſire that Gods will bee done in earth, as it is in heaven, or that we may doe our duty, like as doe the Angels in heaven; is, to deſire a thing unpoſſible: yea, it is, to deſire that which is contrary to Gods decree. Therefore that is not to be deſired, ſeeing God will have this to be our ſtate in the life to come, not in this life. Anſ.* 1. The Major is to be diſtinguiſhed. Unpoſſible things are not to be deſired, except God will at length grant them to thoſe that deſire them: but God will give the performance of this will to thoſe that deſire it; and that in this life, *as concerning the beginning* thereof; and in the life to come, *as concerning the conſummation* and full accompliſhment. Wherefore this *conſummation* is to be deſired; and the *impoſſibility* is patiently to be ſuffered in this life. And the *conſummation* is therefore to be deſired in this life, that we may at length obtaine it: becauſe he that doth not now deſire it, ſhall doubtleſſe at no time obtaine it. It is one thing, *Not to be able to attain unto this conſummation*, and another thing, *Not to deſire it.* 2. We deny the Minor, wherein is a fallacy, putting that for a cauſe, which is no cauſe. For neither doe we deſire that in this life the conſúmation or perfection of our obedience towards God may be accompliſhed, but that here may be wrought *the beginning, and continuance, and increaſe* thereof, and after this life our obedience being here augmented with continuall increaſes, may be at length perfected and conſummated, that ſo wee then may no leſſe doe the will of God, than it is alwaies done of the Angels in heaven. When therefore we pray, *That Gods will be done in earth, as it is in heaven*, this particle *(as)* doth not betoken the degree, but the kind of doing it, which is the beginning of performing Gods will. And to crave and obtaine this at Gods hands is not againſt Gods decree. And as touching our conſummation, it is our part to pray every moment that we may bee altogether freed from ſin. For God will that we wiſh it, though hee will not performe it unto us in this life. For it belongeth nothing at all unto us to ſearch what things God hath decreed; ſeeing we have this preſcribed us for a rule, that wee pray for things on condition of Gods will. We muſt therefore ſubmit our ſelves unto Gods will, and deſire what God willeth us to deſire, whether God hath decreed it or no. God will have our Parents to die, and yet will hee not have us to wiſh their death: God will have his Church to be under the croſſe, and yet hee will not have us to deſire her croſſe, but to pray for her delivery, and patiently to beare it, if it afflict her. In like manner, God will not in this life give us perfect deliverance from ſin, and yet will he have us to wiſh it, and every moment to deſire that wee may bee wholly delivered from ſinne. Wherefore, ſome things are to be deſired, which God will not doe: and ſome things which he will do, are not to be deſired, but patiently to be ſuffered. And yet hereof it followeth not that we aske contrary to the will of God; becauſe in our prayers we alway ſubmit our ſelves to Gods will.

Queſt.

On the 50. Sabbath.

Queſt. 125. *What is the fourth Petition?*

Anſ. Give us this day our daily bread: that is, give unto us all things, which are needfull for this life [a], that by them wee may acknowledge and confeſſe thee to bee the onely fountaine, from whence all good things flow [b]; and all our care and induſtry, and even thine owne gifts to bee unfortunate and noyſome unto us, except thou bleſſe them [c]. Wherefore, grant that turning our truſt away from all creatures, wee place and repoſe it in thee alone [d].

a Pſal. 145. 15, 16. & 104. 27, 28 Mat. 6. 26.
b James 1. 17. Acts 17. 28. & 14. 17.
c 1 Cor. 15. 58. Deut. 8. 3. Pſal. 37. 16. & 127. 1, 2.
d Pſ. 55. 23. & 62. 11. & 146. 3. Jer. 17. 5, 7.

The Explication.

THis petition concerning *our daily bread*, ſhould (it ſeemeth) have beene placed after the petition following touching remiſſion of ſinnes. For the greater and more excellent benefits are firſt to bee prayed for, and the leſſe and leſſe worth at laſt to bee ſought for. But Chriſt reſpecting our infirmity, allotted to this petition of our daily bread, the fourth, & as it were middle place, that ſo we might both begin and ſhut up our prayer with petition of ſpirituall bleſsings, as the moſt principall; and that the obtaining of corporall benefits might more and more confirme in us a confidence of obtaining ſpirituall graces. In this petition we deſire corporall bleſsings, concerning which wee are to obſerve theſe queſtions; The reaſon of the order and place of this petition.

1. *Why corporall bleſſings are to be deſired.*
2. *How they are to be deſired.*
3. *Why Chriſt compriſeth corporall bleſſings under the name of bread.*
4. *Why he calleth it, Our bread.*
5. *Why he calleth it, Daily bread.*
6. *Why he addeth, This day.*
7. *Whether it be lawfull to deſire riches.*
8. *Whether it be lawfull to treaſure up any thing for the time to come.*

1. *Why we are to deſire corporall bleſſings.*

WEe muſt deſire *corporall bleſſings at Gods hands as well as ſpirituall:* 1. *In reſpect of Gods commandement*, which may ſuffice us, albeit there were no other cauſe. And we have a commandement hereof from God, both generall and ſpeciall. For Chriſt ſaith in generall, *Aske and ye ſhall receive.* And a ſpeciall commandement he ſetteth downe before this forme of prayer which himſelfe preſcribeth unto us. *After this manner therefore pray yee*; by which commandement Chriſt alſo willeth us to deſire *bread*, or corporall bleſſings of God. Now, whereas Chriſt ſaith: *Seeke firſt the kingdome of God and the righteouſneſſe thereof, and all things ſhall be miniſtred unto you:* And againe, *Take no thought what ye ſhall eate:* he doth not therein forbid us to deſire our daily bread, even corporall bleſsings, but he forbiddeth this diſtruſtfulneſſe. 2. *In reſpect of Gods promiſe:* becauſe God hath promiſed that he will give us things neceſſary for our life: and he promiſed theſe to no other end, than that we ſhould deſire them of him: and hee promiſed them, that wee ſhould thereby have a ſpirituall, not a fleſhly ſecurity of obtaining them. *Your Father knoweth what yee have need of.* 3. *In reſpect of Gods glory:* that namely there may be a knowledge and profeſsion of Gods providence, eſpecially towards his Church. God will have us to aſcribe this praiſe unto him, becauſe he is the fountaine of all bleſsings and benefits, and that wee may not deeme theſe things to come by chance to us. 4. *For our comfort:* that theſe corporall bleſsings may bee tokens to us of Gods fatherly good will towards us; ſeeing wholſome bleſsings and benefits are promiſed and given to the children of God onely. Wherefore when they are beſtowed on us, wee muſt be perſwaded that wee are of the number of them, to whom God hath promiſed to

1. Gods commandement. 1. Generall. Matth. 7. 7. 2. Speciall. Matth. 6. 9. Mat. 6. 32, 33. 2. Gods promiſe. Mat. 6. 32. 3. Gods glory. 4. Our comfort. For the care God hath over each of us.

give

5. Exercise of our faith in the promise of grace.

give them. 5. *Because the desiring and expecting of these blessings, is the exercise of our confidence in the promise of grace: or it is the exercise of our invocation, faith, and hope.* For wee cannot promise unto our selves corporall blessings, nor desire them, except we resolve that wee bee in favour, and except wee bee assured of spirituall blessings, and of Gods good-will towards us.

6. Our necessity. Psal. 115. 18.

6. *For our necessity, that wee may doe the will of God here on earth:* which without daily bread we cannot here doe. *The dead praise not thee, O Lord.*

7. Expectation of all goodnesse from God.

7. *That the desire of these blessings may be a confirmation in our mindes, and a profession before the world, that God is he who giveth even the least benefits.*

8. Our comfort of Gods continuall care over the whole Church.

8. *For this our comfort:* that we may know that the Church on earth shall ever be preserved, seeing God heareth us, and will give us our daily bread according to his promise.

2. *How corporall blessings are to be desired.*

1. With confidence of Gods favour.

CORporall blessings as well as other blessings, promised in the Gospel, are to be desired, 1. *With a confidence and full perswasion of Gods favour:* because otherwise wee are not heard, neither are these blessings good and wholsome for us; and God may answer, that wee are not of them unto whom hee hath promised these things.

2. With a condition of Gods will.

2. *With a condition of Gods will and pleasure:* that is, with a submitting of our will to Gods will, that God would give us what wee aske, if it please him; and as hee knoweth they may make for our good, and his glory: because God hath promised these blessings not with any determined or definite circumstances. For God hath not defined in his word, what corporall blessings hee will give us: but as touching spirituall, hee hath promised expresly that hee will give them to every one that asketh them.

3. With faith of being heard.

3. *With faith and beliefe of Gods hearing us,* so that wee certainely beleeve that God will give us so much as sufficeth.

4. To serve God & our neighbour.

4. *To this end, as thereby to serve God and our neighbour;* not to satisfie our luxurious desires, nor for ostentation. They who desire them not after this sort, are not heard, that is, such things are not given them, as may tend to their safety: and albeit they receive that which they desire, yet are they not indeede heard of God, because those things which they receive, are not good and profitable unto their salvation. We are here to observe, that *the Lord commandeth us in generall to pray for corporall blessings, neither hath defined in his word, what corporall blessings hee will give us, and hath with this condition promised to give them us, namely, as the safety and salvation of every one, and the manifestation of his glory requireth.*

Two causes why corporal blessings are conditionally to be craved.

The reasons hereof are these: 1. *Because wee oftentimes know not what we aske, and what is expedient for us.* And often we aske things neither profitable to us, nor serving for Gods glory, or the salvation of others. But God knoweth best, what is convenient & meet for us for the manifesting of his glory, and for the furthering of our owne salvation. Seeing then wee often erre in desiring corporall blessings, God giveth none other unto us, than such as hee knoweth to bee meete and profitable for us. *But spirituall blessings God hath promised not in generall onely, but both specially, and simply without any condition annexed.* For they are simply profitable unto us, and God himselfe hath prescribed the manner and way which we are to follow in them: so that in desiring them we cannot erre. For, what things God hath simply promised us, the same we ought simply to desire: and what things he hath specially and absolutely promised us, the same must wee in like manner absolutely aske and desire. So must wee simply desire the holy Ghost, because God hath simply and expresly promised that hee will give the holy Ghost to every one that desireth him. 2. *That wee may learne to bee content with those things which wee have received of the Lord, and submit alwaies our will to his pleasure and purpose.* So God also for this cause hath commanded us in generall to desire corporall blessings, that such a desiring of those blessings may be an exercise of our faith, and of the subjection and submitting of our will to the will of God.

3. *Why*

3. *Why Christ comprised corporall blessings under the name of bread.*

Under the name of bread, by a Synecdoche, which is an usuall figure of speech to the Hebrewes, *Christ comprised all corporall blessings, and such as are necessary for this life,* as are all food, victualls, raiment, health, civill peace. This is apparent by the end and scope of the petition. For wee desire bread for our necessity. But many other things are necessary for us. Therefore wee desire them also under the name of *bread.* And this Hebrew Synecdoche is found often in the sacred Bible: as, *In the sweat of thy face shalt thou eate bread. Hee which did eate of my bread hath lifted up the heele against mee.* Furthermore, Christ did not onely comprise things necessary themselves under the name of *bread,* but also the profitable use of them. For, bread without the blessing of it, is no better than a stone. And therefore comprehended hee all these things under the name of *Bread,* 1. *To bridle and reane our desires,* and to teach us that wee should aske bread onely; that is, onely things necessary, for us to sustaine our life, and to serve God and our neighbour both in our common, and proper vocation and calling. 2. *To teach us to pray that this bread might bee profitable unto our salvation*; that is, that those corporall blessings might tend to our salvation, or that the use of those corporall blessings might bee good and saving unto us. For bread, without this good and saving us, is a stone. Now bread is made good and saving unto us, 1. *If wee receive it with faith, and with that minde, and after that manner, and to that end which God requireth,* to wit, if wee sticke not in the creatures, but pierce with our mind to God himselfe the Creatour of all things, and the fountaine of all benefits or gifts. 2. *If wee desire that hee will give to the bread obtained and received from him, a force and vertue of nourishing and sustaining our bodies*; that is, if we aske not onely the bread, but the blessing also of the bread at Gods hands. For unlesse he blesse, all our cares and labours are but vaine, and the very gifts of God become unprofitable, yea hurtfull unto us, according to that his commination, *I will break the staffe of bread.* Hereby now it is plainly cleere, what we desire, when we desire bread: namely, 1. *Not great riches, but onely things necessary.* 2. *That they be bread to us:* that is, that they may be good and saving to us through Gods benediction and blessing, wherewith if they be not accompanied, the *bread* shall not be bread, but it shall be as a stone or poyson to us. For hee that giveth bread, that it may be to him that receiveth it no better than a stone, giveth a stone, not bread. And such are the blessings which the wicked receive of God, and snatch as it were unto themselves.

Bread signifieth, 1. All nourishment.

Gen. 3. 19. Psal. 41. 9.

2. The blessing of them, even our wholsome use.

The reasons of this Synecdoche.

Levit. 26. 26.

4. *Wherefore Christ calleth it our Bread,*

Christ willeth us to desire our *Bread,* not mine, thine, or any other mans Bread. 1. *That we should desire those things which God giveth us.* For the bread is made ours, which is given us of God necessary for the sustenance of our life. *Therefore give us our bread,* signifieth, Give us bread, O God, assigned unto us by thee, which thou wilt have to bee ours. God as an house-holder doth distribute to every one his portion, which wee desire for our selves of him. 2. *That we should desire things necessary, gotten of us by lawfull labour, in a kinde and trade of life pleasing to God, and honest, and profitable to the common societie,* that is, which wee may receive through ordinary meanes, and by lawfull waies, the hand of God from heaven reaching them out unto us. *He that will not worke, let him not eate.* 3. *That wee may use them with a good conscience and thankesgiving.* For God will have us assured, that when hee giveth us these blessings, hee giveth us with them the power of enjoying them: yet so that hee will not have us use his gifts as ravenous robbers, but freely and with thanksgiving.

2 Thes. 3. 19.

5. *Where-*

5. *Wherefore Christ calleth it daily bread.*

CHrist calleth the *bread*, which we must desire of God, *daily*: 1. Because he will have us daily to desire as much as may for every day suffice us. 2. Because he will bridle our raging and endlesse lusts and desires. *Your Father knoweth what yee have need of. A small thing unto the just man is better, than great riches to the wicked and mighty. Nothing wanteth to them that feare the Lord*, that is, no profitable and necessary thing. Therefore *give us daily bread*, that is, give us bread sufficient, give us so much of things necessary for our life, as shall be needfull for every of us in his vocation and calling to serve God and our neighbour.

Mat. 6. 31. Psal. 37. 16. and 34. 9.

6. *Why Christ addeth, This day.*

CHrist addeth it, 1. To meet with our distrustfulnesse and covetousnes, and to reclaime us from these vices. 2. That wee should depend on him onely, as yesterday, so this day, and to morrow: that namely, wee alwaies looke for the necessaries of this life at the hands of God, that wee know them to bee given us of God, not to bee gotten by our own hands, or labours, or diligence: that also wee know that they being received, profit not our body, except Gods blessing do accompany them. 3. That the exercise of faith & prayer may alwaies be continued in us. For as long as it is said, *This day*, so long will he have prayer to be continued, that so wee may yeeld due obedience to that commandement, *Pray alwaies*.

1 Thes. 5. 17.

7. *Whether it be lawfull to desire riches.*

THis question, together with the next ensuing, ariseth out of the former questions. For when we are willed to desire onely *daily bread*, and that *this day*, it seemeth at the first sight, that it is not lawfull either to desire riches, or to put up any thing for the morrow. *But it is verily lawfull to desire riches*, if, taking away all ambiguitie and doubtfulnesse of the word, wee understand by the name of riches, things necessary for the sustenance of life: As the Epicure defined *riches, to be a poverty agreeable to the law of Nature*. This definition is good. For they are to be accounted truly rich, who have things necessary sufficient to maintaine life, and who live content here-with. And if we so take the name of riches, riches are doubtlesse to be desired of God; in as much as wee ought to desire such things as are necessary for nature, and our place and function whereunto God hath called us. The reason hereof is, *because these necessary things or riches, are the daily bread which wee ought to desire*. They are also otherwise defined, *To be an abundance and plenty over and above things necessary*. So Crassus (surnamed the Rich) said, that *no man was rich, but he who was able to maintaine an Army with his revennes*.

What Epicurus took riches to be.

If wee take riches in this sense, riches are not at all to bee desired of God. For this wee are not to aske our daily bread. And Salomon in the person of all the godly saith, *Give mee not povertie, nor riches*: by which wordes the Spirit of God also by Salomon teacheth us to pray against riches, that is, abundance above things necessary. Hither belongeth also that of Paul, *They which will bee rich fall into tentations, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction*: for which causes riches are called *Thornes* by Christ, which cannot bee handled without danger of pricking. But contrariwise, *godlinesse is great gaine, if a man be content with that he hath*. But notwithstanding, if God hath given us any thing, beside those things which are necessary for us, let us doe our diligence to use them well, or reserve them to good uses. For Christ commanded his Disciples *to gather up the broken meate which remained, that nothing bee lost*. And famous and notable is the example of Joseph, who by the forewarning of the Oracle, gathered and layd up foode in the time of plenty, for the yeares of dearth to come. But here wee must take heede, 1. *That wee repose not our confidence in them.*

Pro. 30. 8.

1 Tim. 6. 9.

1 Tim. 6. 6.

John 6. 12. Gen. 41.

2. *Wee*

2. *We muſt avoide luxury and all abuſe of them.* 3. *Wee muſt conſider that wee are Gods ſtewards*, who hath committed theſe riches unto us, to imploy and beſtow well, and that by this meanes he hath laid a burthen upon us; and therefore ſhall wee one day render an account to God of our ſtewardſhip and adminiſtration. Three things to be weighed in our treaſuring up of riches.

8. Whether it be lawfull to put up any thing for hereafter.

IT *is doubtleſſe lawfull to put up ſomething for the time to come*, according to this commandement of Chriſt; *Gather up the broken meate which remaineth, that nothing be loſt.* This is alſo included in the word *Our*. For wee are commanded to ſuccour and helpe the Common-wealth when need is, and beſtow ſomething on the poore. Therefore wee muſt lay up ſomething, whereby to doe this, and wee muſt lay up of our owne. Hither belong alſo ſuch precepts and commandements, as ſpeake of parſimony and frugality, which vertues are buſied in keeping, and well and profitably diſpoſing of things well gotten, to a mans owne uſe, and the uſe of his friends, avoiding all ſumptuouſneſſe, prodigality, and luxury, and laviſhing or miſ-ſpending the gifts of God. The Apoſtle teacheth, that it is the duty of Parents, to lay up ſomething for their children, when he ſaith: *The children ought not to lay up for their fathers.* 1 Cor 12.14. Yet here wee are to obſerve theſe three things: 1. *That thoſe things which are ſtored up be lawfully gotten, purchaſed by lawfull and honeſt labour and induſtry.* 2. *That we repoſe no confidence in them.* 3. *That they may be imployed on lawfull and neceſſary uſes both of our owne and others:* as, to the honeſt maintenance eyther of our life and family, or our friends. Likewiſe to the preſervation of the Church, to aide the common-wealth when need ſhall require, and beſtow ſomewhat on the poore, and our needy brethren. Hereof ſaith David: *Truſt not in wrong and robbery, give not your ſelves unto vanity. If riches increaſe, ſet not your hearts upon them.* Pſal. 91.10. And Paul: *Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands the thing which is good, that he may have to give to him which needeth.* Ephe. 4.28.

Now ſhall anſwer eaſily bee made to ſuch objections as may bee oppoſed againſt this petition. Object. 1. *That which is ours, we need not deſire. Bread is ours: wherefore we need not to deſire bread.* Anſ. There is a diverſe ſignification in the word *Ours*. For in the Major propoſition it ſignifieth *a thing which we have in our own power:* in the Minor, *a thing which is made ours by Gods gift*, or, which by praier we obtain of God, as hath been before declared. Object. 2. *That which is not gotten by labour, but by prayer, that we need not labour for. Our daily bread is not gotten by labour, but by prayer: Therefore we need not labour, but pray only.* Anſw. Here is a fallacy, taking that for ſimply true, which is true but in part. Such things as ſimply are not, or cannot be gotten by labour, neither as *a cauſe*, nor as a meane, for theſe indeed in vaine we labour. But, though our labours be not neceſſary, *as the whole and principall efficient cauſes*, whereby corporall bleſſings are gotten, yet they are neceſſary *as means ordained by God:* according to theſe Scriptures; *In the ſweat of thy face thou ſhalt eate bread. He that will not worke, let him not eate.* Genes. 3.19. 2 Theſ. 3.10. God indeed giveth all things freely, and yet not without our labour and prayers: as is well ſignified by that proverbiall Verſe:

The path to vertue which doth lead,
With toileſome labour men muſt tread.

Das Deus omne bonum, ſed non per cornua taurum. Virtutem poſuere Dij non ante laborem.

Object. 3. *Chriſt willeth us to deſire daily bread: Therefore it is not lawfull to put up any thing againſt the Morrow, but we are to care onely for the preſent day.* Againe, *hee willeth us not to deſire bread againſt the Morrow, but to deſire bread for this day: Why then ſaith Saint Paul, that the Fathers ought to lay up for their children?* Anſ. This is a fallacy, putting that for a cauſe, which is no cauſe. Chriſt willeth us to deſire daily bread, and this day; and therefore wee muſt alſo deſire of him things neceſſary for our life for every day, this day, to morrow, and ſo long as we live: but he meaneth 1 Cor. 12.14.

not hereby, as if he would not have us labour for the morrow, or not to put up any thing for the morrow, or to cast away those blessings which he hath already given us, sufficing for the morrow; but hee endeavoureth to take from amongst us all distrust, covetousnesse, wrongfull gaining or purchasing, and disobedience. Christ indeed other-where commandeth, *That we care not for the morrow:* but there hee forbiddeth us to thinke of the morrow with mistrustfulnesse, as if God would give nothing to morrow; or with a purpose of not praying to morrow: but he forbiddeth not praiers and labours. Wherefore the Lord will not that we put up any thing for hereafter, but first, *that wee be content with things present*, all distrust and covetousnesse, unlawfull getting and disobedience being set apart and banished. 2. *That wee place not our trust in things necessary given us of God:* but know and certainly perswade our selves, that those benefits which have been and are given, come from the hand of God, and that they are not otherwise good and profitable unto us, except his blessing come to them. 3. *That wee consider our selves alwaies to stand in need of Gods blessings.* And we must withall beware, that we prescribe not to God, what hee is to give us.

Matth. 6. 34.

On The 51. Sabbath.

Quest. 126. *What is the fifth petition?*

Answ. Forgive us our trespasses, as we forgive them that trespasse against us: that is, Even for the bloud of Christ doe not impute unto us most miserable and wretched sinners all our offences, neither that corruption, which still cleaveth unto us[a]: even as we also feele this testimony of thy grace in our hearts, that wee stedfastly purpose unfeinedly from our heart to pardon and forgive all those, who have offended us[b].

a Psal. 51. 1. & 143. 2. 1 John 2. 1, 2. Rom. 8. 1.

b Mat. 6. 14, 15.

The Explication.

OF the order and argument of this fifth Petition Saint Cyprian doth learnedly and religiously informe us in these words: *After our supplication to God for supply of food and sustenance, we pray for pardon of our sinnes and offences, that hee which is fed of God, may live in God: and we regard not only this present and temporall life, but wee respect eternall life, to which he shall come, or into which hee shall bee received, whose sinnes are forgiven.* And this petition is (as the same Father noteth) a notable and ingenuous confession of the Church, wherein she acknowledgeth and bewaileth her sinnes: and it is withall a consolation, that the Church shall receive remission of sinnes, according to Christs promise. Also a binding of us to a mutuall forgiving of our neighbour. Now then, Christ in this petition will, 1. *That wee acknowledge our sinnes.* 2. *That we thirst after remission of our sinnes*, because it is granted to them only that desire it, and who doe not tread under foote the bloud of the Son of God. 3. *That our faith be exercised:* because this petition confirmeth our faith; and again, this petition floweth from faith. For, faith is the cause of praier, and praier is the cause of faith, *as concerning the increasing of faith.*

The speciall questions.

1. *What Christ here calleth debts.*
2. *What is remission of sinnes.*
3. *Why are we to desire remission of sins.*
4. *How sins are remitted unto us: or what that clause meaneth, As wee forgive them that trespasse against us.*

1. *What*

1. *What Christ here calleth debts.*

CHrist calleth all our sins *debts*, both originall and actuall, of ignorance, of fact, and omission: as himselfe in Saint Lukes Gospel interpreteth himselfe, saying; *Forgive us our sins: for even we forgive every man that is indebted to us.* And they are called debts, becaufe they make us debtors to God, both of the neglect of obedience, and of punishment which we are to pay. For when we sinne, we doe not give nor performe unto God what wee owe unto him; and as long as wee give not this unto him, so long wee remaine debtors, and are bound to satisfie by punishment: *Cursed is every one that continueth not in all that are written in the booke of the law, to doe them.* From this we could not at all be delivered, unlesse God did forgive us our sins. Luke 11.4. Why our sins are called debts. Deut. 27.26.

2. *What is remission of sinnes.*

THe Creditor is said to *Remit* the Debtor, when hee never requireth the debt of him; but, as if it were paid, crosseth it out of his bookes of accounts, and punisheth him not: as wee may reade in the parable of the King which forgave his servant, who besought him, the debt of 10000. talents. So God forgiveth us our sinnes, when hee imputeth them not unto us, nor punisheth us for them; and that therefore, because he hath punished them in his Sonne our Mediatour. Wherefore *Remission of sinnes*, is, that God will not impute any sinne unto us, but doth receive us into favour, pronounceth us just and righteous, and accounteth us for his sonnes, of his meere and free mercy for Christs satisfaction performed by him for us, imputed unto us, and apprehended of us by faith: and that therefore hee will not punish us for our sinne, but endoweth us with justice, and everlasting life; because the remission of sinne taketh away the punishment thereof. For sinne and punishment are correlatives: put sinne, and you put punishment; take away sinne, and punishment is also taken away. Object. *To remit sinne, is, Not to impute, nor to be willing to punish sinne in us. But this is contrary to Gods justice: Therefore when wee desire that God will remit our sinnes, we desire that God will invert the order of his justice.* Answ. The consequence of this reason is false: because to remit sinne, is then contrary to Gods justice, when remission is given without all satisfaction whatsoever. But we desire remission of sins, for the satisfaction of Christ, for which they are remitted unto us; and therefore our sins are not remitted us with any breach of Gods justice: because they are remitted us with recompence made for them. Mat. 18.27.

Repl. *If they be remitted with recompence made for them, then God doth not remit us our sins freely.* Anf. They are remitted with recompence; and therefore *not freely* in respect of Christ: but they are remitted *freely* in respect of us; because he receiveth not satisfaction of us, but of Christ, who hath fully satisfied him for us.

Repl. *Then this is not freely, because we have merited it in Christ.* Anf. That merit is not our merit, but Christs; because the Father gave us his Sonne freely, who meriteth without any merit of ours comming between: and that merit of Christ is imputed to us through grace; therefore freely for that merit are our sins remitted us: whereupon also it is truly and well added, that for Christs satisfaction our sinnes are not imputed to us. For we desire not, that God would doe contrary to his justice, and would not account us in minde for sinners; but that hee would impute unto us anothers righteousnesse, that is, the righteousnesse of Christ, wherewith we being clothed, our sins also may be covered. The summe of all is; God forgiveth us our sinnes freely: 1. Because hee requireth not any satisfaction at our hands. 2. Because hee freely giveth us his Sonne, himselfe therein satisfying himselfe. 3. Because hee freely giveth and imputeth his Sonnes satisfaction to the faithfull.

3. *Why we are to desire remission of sins.*

WE are to desire remission of sinnes, 1. *That wee may bee saved*; because *without remission of sinnes wee cannot bee saved.* And this benefit God giveth not, but onely to those that desire it. 2. *That wee may bee put in minde of the remnants of sinnes which are even in the holiest men: and that to this end, that repentance may evermore increase.* Wherefore wee are daily also to begge and desire remission of sinnes. 3. *That wee may desire and receive the former blessings*, because without remission of sinnes those blessings either are at all not given, or are given to our destruction. So the wicked doe indeed often receive them, but not for their salvation, as turning rather to their condemnation. Object. *What wee have, that wee need not desire. But the godly have remission of sinnes: Therefore the godly have no need to desire it.* Answ. The godly indeed have remission, but *not wholly*, neither also as concerning *continuance*, but onely as touching the *beginning* thereof. This remission must verily bee continued; because sinne is daily continued even in the regenerate: and God also doth continue it to them, unto whom hee remitteth their sinnes in his Sonne: yet with this condition, that they daily pray for, and desire that continuance. Although then God hath remitted unto us our sinnes, yet he will that we aske and desire pardon for them: and therefore we desire, that, what sinnes we commit, or shall commit, the same God would remit unto us.

4. *How our sinnes are remitted unto us.*

The meaning of the clause, As we forgive them that trespasse against us.

OUr sinnes are so remitted unto us, as wee forgive and remit our debtors. And this Christ added, 1. *That wee may rightly desire remission of sinnes*, and so that wee may come to pray with true faith and repentance, a signe and token whereof is the love of our neighbour. 2. *That when wee finde in our selves true faith and repentance, wee may so have a certaine argument and comfort in us, that wee are of the number of them, unto whom remission is promised, and that therefore wee shall doubtlesse obtaine remission of sinnes:* when as wee may be certainly assured by this, that wee our selves remit unto others from our heart their trespasses against us, that wee please God, albeit many remnants of sinne are dwelling as yet within us. Object. 1. *Hee that remitteth not, is not remitted. Wee remit not: Therefore wee are not remitted.* Answ. Hee that remitteth not fully and perfectly, is notwithstanding remitted, so that he remit truly and sincerely. Wee therefore shall be forgiven, if wee forgive truly and sincerely. Object. 2. *Christ willed us to desire, that God will so remit us our sinnes, as wee remit our debtors. But wee doe not perfectly remit our debtors: Therefore hee willed us to desire, that God will not perfectly remit us our sinne, and this is to pray for our owne perdition and destruction, sith God condemneth even the least sinnes.* Answ. This is a fallacy of speech, deceiving by mis-construing a word. For, the particle *(As)* in this petition doth not signifie *the degree* of remission, or *a comparison* of our remission with that remission, wherewith God remitteth us our sinnes; but it signifieth *the kinde* of remission; namely, the truth and sincerity of our remission, whereby we forgive others from our heart, and with a ready will of forgiving them: or (to speake shorter) here is not made a comparison according *to degrees*, but according *to the truth* of the thing, or according to the truth and will of remission: so that the meaning is, so perfectly God remitteth us our sinnes, as wee truly and certainly remit and forgive our neighbour: or, forgive us our debts, because we forgive our debtors. Repl. *Then is our remission of others the cause why God remitteth us.* Answ. This is a fallacy, putting that for a cause which is no cause. For, our remission, wherewith wee forgive others, though not perfectly, yet sincerely, is only an argument and testimony unto us, that God will remit us our sinnes. For our remission and forgiving of others cannot merit: 1. *Because it is imperfect.* 2. *Albeit it were perfect, yet should it not merit; because what we now performe, that we owe unto God.*

Luke 11. 4.

God. For, were it ſo, that we did not performe perfect obedience to God, yet were we bound of duty to performe it. Repl. *But nevertheleſſe, yet here is betokened an equality of remiſſion in us and God.* Anſw. Not an equality, but a likeneſſe and ſimilitude of the kinde of remiſſion. Object. 3. *Hee that remembreth injuries, and is deſirous of revenge, doth not truly remit and forgive. But wee all remember injuries, and are deſirous of revenge: Therefore we doe not truly remit and forgive.* Anſw. They that remember injuries, that is, without a reſiſtance and diſlike of this remembrance, or with a yeelding thereto, doe not truly remit. If then wee withſtand and reſiſt the remnants of ſinnes, which as yet cleave faſt to us, and doe not yeeld to them, nothing hindereth why wee may not be ſaid to remit others truly, and from our heart, and ſo alſo to attaine to that, in regard whereof this particle (*As*) was added of Chriſt, to wit (which before alſo wee mentioned) to deſire and pray rightly. Now wee rightly pray, and deſire in *faith* and *repentance*; both which this petition confirmeth. *Faith* is confirmed and ſtrengthened by this petition, becauſe when we truly remit our neighbour, we may and ought certainly to reſolve, that our ſinnes are alſo remitted us, and ſo have we a good conſcience, and are aſſured, that we are heard; according to this promiſe of Chriſt: *If yee doe forgive men their treſpaſſes, your heavenly Father will alſo forgive you.* Mat. 6. 14

True repentance alſo is confirmed and increaſed in us by this petition. For by this clauſe, *As we, &c.* we are provoked & incited to true repentance, the chiefe part whereof is the love of our neighbour. For if wee will be forgiven, wee muſt forgive others. Both cauſes are contained in the words of Chriſt before alledged out of Matthew; as alſo in the reſt which are preſently added in the ſame place in Matthew, by way of oppoſition. *If ye doe forgive men their treſpaſſes, your heavenly Father will alſo forgive you,* that is, aſſure your ſelves alſo, that your heavenly Father heareth you: in which words is comprehended the confirmation of our faith. *But if yee [illegible] not forgive men their treſpaſſes, no more will your Father forgive you your treſpaſſes.* In theſe words is added a ſpurre to repentance.

Object. 4. *Paul obtained remiſſion, neither did hee yet forgive all men their treſpaſſes, becauſe he ſaith, Alexander the Copper-ſmith hath done mee much evill: the Lord reward him according to his workes: Therefore it is not neceſſary that wee ſhould forgive.* 1 Tim. 4. 14.

Anſw. There is a threefold remiſſion or forgiving: 1. *Of revenge.* This belongeth to all men, becauſe all men ought to remit, and forgive revenge. Hereof ſpeaketh this petition: and this, Paul did forgive Alexander. 2. *Of puniſhment.* This, as all cannot inflict: ſo neither can all remit; but neither the Magiſtrates alſo (unto whom yet the ſame otherwiſe is committed) ought alwaies to remit this, but only for certain cauſes. For, God will have the execution of his juſtice and law. But Paul forgave Alexander the puniſhment alſo, as much as concerned himſelfe, yet he will notwithſtanding have him puniſhed of God, but with a condition, that is, if he perſiſt in ſin. 3. *Of judgement.* This is not alwaies to be remitted. For God, who forbiddeth lying, will not have us judge of knaves, that they are honeſt men: but hee will have us diſcerne the good from the bad. This alſo Chriſt commandeth, ſaying: *Give not that which is holy to dogges, neither caſt pearles before ſwine.* And againe: *Bee yee ſimple as doves, and wiſe as ſerpents.* Therefore Paul ſinned not in retaining his judgement and opinion of Alexander, as of a wicked man, as long as he repented not.

Remiſſion is threefold: 1. Of revenge. 2. Of puniſhment. 3. Of judgement. Mat. 7. 6. & 10. 16

On the 52. Sabbath.

Quest. 127. *What is the sixth petition?*

Answ. *Leade us not into temptation, but deliver us from evill:* that is, Because we our selves are so feeble and weake by nature, that we cannot stand so much as one moment or instant [a], and our most deadly enemies, Sathan [b], the world [c], and our owne flesh [d], doe instantly oppugne & assault us; uphold thou us, and establish and strengthen us by the might of thy spirit, that we may not in this spirituall combate yeeld as vanquished, but may so long stoutly withstand them, untill at length we get full and perfect victory [e].

a Joh. 15.5. Psal. 103.14.
b 1 Pet. 5.8. Ephes. 6.12.
c Joh. 15.19.
d Rom. 7.23. Gal. 5.17.
e Mat. 26.41. Marke 13.33.
f 1 Thessal. 3.13. & 5.23.

The Explication.

HEre some make one, some two petitions, but we are not to strive, so that nothing of the doctrine be taken away, but that this bee made full and plaine. Now they are rather two parts of one petition. *Leade us not into temptation*, is a petition of delivery from future evill: *Deliver us from evill*, is a petition of delivery from present evill.

The speciall questions.

1. *What Temptation is.*

Two kinds of tempting. 1. Gods tempting. Gen. 22.1. Psal. 139.1. Deut. 13.3. 1 Pet. 1.6. & 4.12.

THere are two causes of temptation: The one is from God; the other from the Divel and the Flesh. The temptation, whereby God tempteth us, is a triall of our faith, godlinesse, repentance, and obedience, by whatsoever encombrances, which are by God opposed to every one: as, by all evils, by the divell, the flesh, lusts, the world, afflictions, calamities, the crosse, &c. that our faith, patience, and constancy may bee manifested and made knowne both to our selves and others. So God is said to have tempted Abraham, Joseph, Job, David. *Lord, thou hast proved mee.* So God is said to tempt his people by false Prophets, and to try us by the crosse. *The temptation whereby the Divell, and our flesh, and the wicked also tempt us*, is every soliciting to sinne, which soliciting it selfe also is sin. So the Divell tempted Job, that he might seduce and withdraw him from God, whom he had before loved and served: albeit the matter fell out otherwise than the Divell would have it. Object. *But God tempteth no man.* Answ. *God tempteth no man*, that is, by solliciting him to sinne, or evill: *but he* tempteth by proving and trying us. *The Divels, the World, our Flesh, tempt us*, that is, solicite us to evils, and withdraw us from God. But God so tempteth no man: and yet he is said to have tempted Abraham, Job, David, that is, to have tried their faith and constancy by afflictions and the crosse: so by the same hee trieth our faith, hope, patience, love, invocation, constancy, whether wee will or no worship and serve him also in affliction.

2. The Divels temptation. Job 1, & 2.

James 1.13.

Hereby we easily understand, seeing temptation is attributed unto *the Divell*, and *to the corrupt lusts and inclinations of men*, in what sense God may be said *to tempt*, or *not to tempt men. For Sathan tempteth*, both offering occasions of sinning without, & instigating within to sin, thereby to draw men headlong into destruction, and to reproach God. *Corrupt inclinations tempt*; because they bend, and are prone to actions by God forbidden. *But God tempteth*, not to destroy us, nor to cause us to sin, but to try and exercise us, when either he sendeth calamity upon us, or permitteth the Divell, or men, or our flesh to provoke or invite us to sin, hiding for a while his grace and efficacy in preserving and ruling us, that our faith and constancy may bee more knowne and apparent, not verily unto God himselfe (as who from everlasting knoweth

eth what and how much it is, and how much alſo hereafter it ſhall be by his favour and bleſſing) but to our ſelves and others, that ſo alſo a truſt and full perſwaſion of Gods preſence and protection may bee confirmed in us by the examples of deliverance, and in others a deſire of following our example may be kindled, through the beholding of our perſeverance, and that in all of us may be raiſed and ſtirred up true gratitude and thankfulneſſe towards God, who delivereth his out of temptations. So *God tempteth Abraham, commanding him to ſacrifice his ſon Iſaac.* He is ſaid to have *tempted the people with want of water.* He cõmandeth Manna to be gathered, as much as was ſufficient for every day, *that he might tempt or prove the people, whether they would walke according to his law or no.* He is ſaid *to tempt the people by falſe Prophets, that he might know, whether they loved him with all their heart, and with all their ſoule.* In the embaſſage of the Princes of Babel, God left Hezekiah *to tempt or try him, and to know all that was in his heart.* Wherefore this praier, which Chriſt taught us, *Lead us not into temptation, but deliver us from evill,* ſpeaketh not ſimply of triall and manifeſtation of our faith and godlineſſe; unto which alſo David offereth himſelfe of his owne accord, ſaying: *Prove mee, O Lord, and try mee: examine my reines, and mine heart.* And Saint James ſpeaketh not of our triall, but of our incitement to ſin. *Let no man ſay when he is tempted, I am tempted of God: for God cannot bee tempted with evill, neither tempteth he any man. But every man is tempted, when he is drawne away by his owne concupiſcence, and is entiſed. Then when luſt hath conceived, it bringeth forth ſinne: and ſinne, when it is finiſhed, bringeth forth death.*

Geneſ. 22. Exod. 15 25. & 16. 4. Deut. 13. 3. 2 Chron. 32 31. Pſal. 139. 23. James 1. 13.

It is alſo hereby manifeſt, *how God puniſheth the wicked, or chaſtiſeth or tempteth the godly by evill ſpirits, neither yet is hee the cauſe or partaker of thoſe ſinnes, which the Divels commit.* For, that by the wicked the wicked are puniſhed, or the good chaſtiſed or exerciſed, it is the righteous and holy worke of Gods divine will: but that the wicked execute the judgement of God by ſinning, that commeth not ſo to paſſe by any fault of God himſelfe; but through the proper corruption of the wicked, and ſuch as themſelves have purchaſed, God neither willing, nor allowing, nor working, nor furthering their ſinne, but in his moſt juſt judgement only permitting it, when, executing and accompliſhing by them his owne worke and counſell, either hee revealeth not at all his will to them, or moveth not their will, to have his revealed will as the end and levell of their action. This difference of the workes of God, and the Divell, and even Gods working of his juſt worke by the Divell, but permitting only the ſinne of the Divell, is evidently confirmed by the ſtory of Job: Where God purpoſeth to try Job, but the Divell to deſtroy him. The ſame is likewiſe confirmed by the ſtory of Achab; and by that prophecy of the Apoſtle concerning Antichriſt, where the Divell ſeduceth men to deſtroy them, and God will have them to be ſeduced thereby to puniſh them, and ſuffereth the Divell by ſinning to execute and fulfill his will.

Job 1. & 2. 1 Kings 22. 2 Theſ. 2.

2. *What is, to leade into temptation.*

When God is ſaid to leade us into temptation, it is meant, that God, according to his moſt juſt will and judgement trieth us. Now, *to leade us into temptation, wherewith the Divell tempteth us,* is, that God permitteth the Divell to ſolicite us. Now we here in this petition pray againſt both (which alſo we briefly touched before) namely, our triall, and allurement, or ſoliciting to ſinne. For we deſire, 1. That God will not tempt us to try us, but yet with a condition of his will and pleaſure; and if he do tempt us, yet that he will not tempt us above our ſtrength: and that alſo he will give us ſtrength. 2. We deſire that he will not ſuffer the Divell, or the world, or our owne fleſh to ſolicite us to ſin: or if hee ſuffer them, that yet himſelfe will be preſent with us; that we fall not wholly into ſins. The meaning then is, *Leade us not into temptation,* that is, ſuffer us not to be tempted above our power, neither ſuffer the Divell ſo to tempt us, that either we ſin, or wholly revolt from thee. Ob. *Temptations which are good in reſpect of God, are evill in reſpect of the Divell, and yet notwithſtanding into them doth God leade us: Therefore God is the cauſe of ſin.* Anſ. This reaſon containeth

What here we pray againſt.

containeth a fallacy of the accident. They are ſinnes in reſpect of the Divell, becauſe hee will thereby allure us to ſinnes: in reſpect of God they are not ſinnes, becauſe they are a triall, and a reclaiming of us from ſinnes; as alſo, becauſe they are a confirmation and ſtrengthening of our faith. Wherefore, as temptations are trialls, chaſtiſements, martyrdomes, they are ſent of God: but as they are evill, and ſinnes, God will them not (to wit, as, To will them, is to approve and worke them;) but onely permitteth them.

3. *What is, To deliver us from evill.*

BY the name of *Evill* ſome underſtand here the Divell, ſome ſinne, ſome death: but the beſt is to comprehend in it all evils both of crime and paine, whether they bee preſent, or to come, yea and the Divell himſelfe, the author, and Grand-complotter, or Arch-contriver of all miſchiefes, who is called *that wicked one* by a ſignificant propriety of ſpeech. *I write unto you young men, becauſe yee have overcome the wicked. Whatſoever is more than theſe, commeth of Evill.* Cyprian underſtandeth this petition of evils, that is, of all adverſities and afflictions, which the enemie attempteth againſt us, from which wee can have no ſure guard, except God protect and deliver us. When as then wee deſire that God will deliver us from evill, wee deſire, 1. *That hee will ſend no evill on us,* but deliver us from all evils preſent and to come, both of crime and paine. 2. *That if he ſend on us any evils, that he would mitigate them in this life, and turne them unto our ſalvation, that they may be good and profitable unto us.* 3. *That hee will at length in the life to come fulfill and perfectly deliver us, and wipe away every teare from our eyes.*

ὁ πονηρὸς 1. John 2.14. Mat.5.37.

What here we pray for.

4. *Why this petition is neceſſary.*

THis petition is neceſſary, 1. *In reſpect of the multitude and power of our enemies, and the greatneſſe of evils, and our owne weakeneſſe and infirmity.* 2. *In reſpect of the former petition, for the obtaining thereof:* becauſe our ſinnes are not remitted, except wee perſiſt in faith and repentance. If then wee will that God remit and pardon us our ſinnes, wee muſt ſtand ſtedfaſt in faith and repentance: but ſtedfaſt wee ſhall not ſtand, if wee be tempted above our ſtrength, if wee fall into ſinnes, if laſtly wee revolt from God himſelfe. Object. *Wee are not to pray againſt ſuch things as are good, and profitable for us: The temptations of God, as trialls, diſeaſes, poverty, ſending of falſe Prophets, are good things and profitable unto us: We are not therefore to pray againſt the temptations of God.* *Anſ.* The Minor containeth a fallacy of the accident. Wee are not to pray againſt ſuch things as are good and profitable, that is, which are by themſelves profitable or good. But afflictions, trialls, croſſes, and other temptations are by themſelves evill and unprofitable, and not good. But yet they are good, and profit us only by an accident: which accident is the mercy of God accompanying them, without which they are not onely not profitable, but alſo a part of death, and a moſt preſent way to death, both temporall and eternall. *Wherefore as afflictions and croſſes are evill by themſelves, and deſtroy nature, ſo far forth wee pray againſt them: but as they are good and profitable unto us that beleeve, ſo wee pray not againſt them:* or, wee pray not againſt that good which concurreth with afflictions, and the croſſe: but againſt the croſſe it ſelfe, and afflictions, which are by themſelves evill, becauſe they deſtroy nature. So alſo wee pray againſt death, as being evill by it ſelfe: and Chriſt himſelfe alſo prayed againſt it. *Let this cup paſſe from me:* As then death was a deſtruction, a torment, and evill, ſo Chriſt prayed againſt it, and would it not: yea, neither would the Father himſelfe it, as it is ſo conſidered. But as Chriſts death on the Croſſe was a ranſome for the ſins of the elect, ſo both Chriſt, and the Father would the ſame. *Neverthelеſſe, not as I will, but as thou wilt.*

Mat.26.39.

Object. 2. *What things God will, thoſe things ought wee not to refuſe. But God will our temptations, Therefore wee may not refuſe them.* *Anſw.* What things God will, thoſe

thoſe we ought not to refuſe, that is, in ſuch reſpect, as he will that we ſuffer them, with a ſubmitting of our will unto his divine will; or ſuch things as he ſimply will. But God will not ſimply temptations, neither in this reſpect, as they are a deſtruction, but as they are exerciſes of faith and prayer, or martyrdomes, or a tryall of our conſtancy: and in this reſpect, and ſo far, we ought alſo to wiſh them, but not ſimply. And that we are not ſimply to will or wiſh temptations or afflictions, it hereby eaſily appeareth, becauſe it is patience to ſuffer them: which it ſhould not be, but rather our duty, if wee ought ſimply to wiſh them, neither might wee pray againſt them. God wil not therefore that we wiſh for evils as evils: but as evils are good, ſo will he have us to bear them patiently.

Object. 3. *What thou ſhalt not obtaine, that thou deſireſt in vaine. But wee ſhall not obtaine, never to fall into temptation. Wherefore in vaine do we deſire it. For all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.* 2.Tim.3.12. *Anſ.* This is a fallacy, putting that for a cauſe which is no cauſe. For therefore deſire we that we be not led into temptation, not becauſe we are wholly to bee delivered; but, 1. *Becauſe wee are delivered from many things, in which wee ſhould periſh, if we ſhould not requeſt deliverance.* This is a cauſe ſufficient. 2. *That thoſe evils alſo into which we fall, may be good and profitable unto us.* And to thoſe which deſire in generall deliverance, will God grant theſe two ſo great bleſſings. But yet notwithſtanding by reaſon of the remaines of ſin in us, he will have this benefit to be imperfect: which nevertheleſſe we are to aske wholly, with ſubmitting of our will unto the will of God, and with full perſwaſion, that in the life to come we ſhall wholly attaine unto it.

The uſe of this petition is, 1. *A confeſſion of our infirmity* in ſuſtaining or bearing the very leaſt temptations, that no man inſolently and proudly lift up himſelfe, as Peter did, when hee profeſſed that hee would die with Chriſt: nor account the glory of his confeſſion and ſufferings for his owne, ſeeing the Lord himſelfe teacheth us humility, ſaying: *Watch and pray, that yee enter not into temptation. Hee that thinketh he ſtandeth, let him take heed leſt he fall.* 2. *A declaration of the miſeries of this life,* leſt wee ſhould wexe ſecure, and love and cleave to the world. 3. *A confeſſion of Gods providence, whereby* (as Cyprian teſtifieth) *is ſhewed, that the Divell can effect nothing againſt us, except God firſt permit him: that ſo our whole feare and reverence might bend to God-wards, ſeeing in our temptations that wicked one can doe nothing, except power bee given him of God. Now the Divell hath power over us, according as our ſinnes reigne in us: as it is ſaid; Who gave Jacob for a ſpoile, and Iſrael to the robbers? did not the Lord, becauſe wee have ſinned againſt him? For they would not walke in his wayes, neither be obedient unto his law. And this power indeed is given him to a double end: either to our puniſhment when we offend; or to our glory when we are tried, &c.* Thus far Cyprian.

The uſes of this petition
1, Confeſſion of our infirmity. Mat.26.41.
1 Cor 10.12.
2. A declaration of the miſeries of this life.
3. A confeſſion of Gods providence.
Eſay 42.24.

Now we are to obſerve the order and coherence of theſe petitions. 1. The Lord commandeth us to deſire the true knowledge of God and his promiſe, which is the cauſe of all other his bleſsings. 2. Hee willeth us to deſire, that God would governe us by his ſpirit, and ſo continually preſerve and confirme us in this knowledge. 3. That every of us may doe and fulfill thereby his duty in his vocation and calling. 4. That hee would give us thoſe things whereby every one may doe his dutie, namely, corporall bleſsings. The fourth petition then agreeth with the former: becauſe if wee muſt at all be in our owne vocation and calling, wee muſt live and have things neceſſary for the maintenance of our life. 5. Hee adjoyneth next after the petition of ſpirituall and corporall bleſsings, a very fit objection of our unworthineſſe: That thou maieſt give us ſpirituall and corporall bleſsings, forgive us our debts. Wherefore the fifth petition is the ground and foundation of the reſt, which being overthrowne, the reſt fall to ground. For if thou reſolve not, that thou haſt God gracious and favourable unto thee, how ſhalt thou have him to bee mercifull? How ſhalt thou continue in that knowledge which thou haſt not? How ſhalt thou doe thy dutie, and the wil of God, ſeeing thou art his enemy, and endeavoureſt the contrary? How ſhalt thou aſcribe all things to God? How ſhall they turne to thy ſalvation?

The order and coherence of the petitions.

ſalvation? 6. *After the petition of ſpirituall and corporall bleſſings, there followeth laſtly the petition of our deliverance from evils both preſent and to come. And from this laſt petition, we returne againe to the firſt: Deliver us from all evils both of crime and paine, both preſent and to come, that we may know thee to be our perfect Saviour, and ſo thy name may be hallowed and ſanctified of us.*

Queſt. 128. *How concludeſt thou this Prayer?*

Anſw. For thine is the kingdome, the power, and the glory for ever: that is, wee aske and crave all things of thee; becauſe, ſeeing both thou art our King, and almighty, thou art both willing and able to give them all unto us[a]. And theſe things we therefore aske, that out of them, not to us, but unto thy holy Name all glory may redound[b].

a Rom.10. 11,12. 2 Pet.2.9.
b. John 14.15. Jerem.33.8,9. Pſalme 115.1.

The Explication.

THis laſt part of prayer ſerveth to confirm our faith and beliefe, or confidence of being heard and obtaining our deſire, to wit, that God will, and is able to give us thoſe things which we deſire.

Thine is the kingdome.

Thine is the kingdome.] This firſt reaſon is drawne *from the duty of a King*, which is, to heare his ſubjects, to defend, and preſerve them. Therefore thou, O God, ſeeing thou art our King, mightier than all our enemies, having all things in thy power, good and evill (evill, ſo that thou art able to repreſſe them: good, ſo that there is no good ſo great, which thou canſt not give, as is agreeing and ſtanding with thy nature) and ſeeing wee are thy ſubjects, be preſent and aſſiſt us with thy power, and ſave us, as who art loving unto thy ſubjects, and thy protection and ſafeguard is alone ſaving and preſerving. *He is called a King, 1. Becauſe he hath power over all creatures. 2. Becauſe he is the peculiar King of the Church.*

The power.

And the power.] The ſecond reaſon is drawne from the power of God. Heare us, O God, and give us what we deſire: becauſe thou art mightier than all our enemies, thou art able to give us all things, and thou onely art able, in thee alone reſteth this power, joyned with exceeding goodneſſe.

The glory.

And the glory.] The third reaſon is taken *from the end or finall cauſe*. Wee deſire theſe things for thy glory. From thee alone, the true God and ſoveraigne King, we deſire and expect all good things, and profeſſe thee to bee the Author and fountaine of all good things. And verily becauſe this glory is due unto thee, therefore alſo do we deſire them of thee. Heare us therefore for thy glory. For this petition and expectation of all good things from thee, is nothing elſe but the attributing and yeelding unto thee thy due glory & honour: and eſpecially, becauſe thou wilt alſo for thy glory ſake give us thoſe things which we deſire. For what things ſerve for thy glory, the ſame wilt thou performe and doe: but thoſe things which wee deſire, ſerve for thy glory: therefore thou wilt give them us. Give us therefore theſe things that we deſire, and the glory ſhall returne and redound unto thee, if thou deliver us. For ſo ſhall thy kingdome, and power, and glory be manifeſted.

Object. *Wee ſeeme to bring perſwaſive and moving arguments unto God, whereby wee may move him to doe what we deſire. But in vain are reaſons uſed to him who is unchangeable: God is unchangeable. Therefore in vaine uſe we theſe reaſons unto him. Anſ.* This is a fallacy, putting that for a cauſe, which is no cauſe. For, we grant this argument in reſpect of God, but not in reſpect of us. For we doe not, when we thus ſpeak, uſe reaſons to move God, or perſwade him to doe it, but to perſwade our ſelves that God will do this, and to confirm and aſſure us that we ſhall be heard, and to acknowledge our neceſſity, and the goodnes and truth of God. Wherefore theſe reaſons are not adjoyned to our prayers, as thereby to move God, but onely to confirme and aſſure us, that

that God will doe what we desire, because these are the causes why he doth it.

Thou art a most good King: therefore thou wilt give these things to thy subjects: *Thou art most powerfull and mighty*: therefore thou wilt shew thy power in giving these gifts, which are most great, and which can bee given of none other, but of thee alone. *It shall bee to thy glory*: therefore thou wilt doe it, because thou hast care of thy glory.

Quest. 129. *What meaneth this particle, Amen?*

Ans. That the thing is sure and out of doubt [a]. For my prayer is much more certainely heard of God, than I feele in my heart, that I unfeignedly desire the same.

a 2 Cor. 1. 20. 1 Tim. 2. 13.

The Explication.

THis particle is added not as a part of the prayer: but it noteth and betokeneth, 1. *A true & sincere desire, wherewith we wish that we may be heard:* that the thing wee aske may bee sure and certaine unto us, and that God would condescend and answer unto our request. 2. *A certainty and profession of our confidence*, or confirmation of our faith, whereby we trust that we shall be heard. Wherefore the word *Amen*, signifieth, 1. *So bee it:* and sure and certaine bee that which wee desire. 2. So God (being not unmindfull of his promise) truely and certainely heare us.

* *
*

FINIS.

Soli Deo Laus & Gloria.

A large Alphabeticall Table,

containing all the chiefe and remarkable points contained in this Booke.

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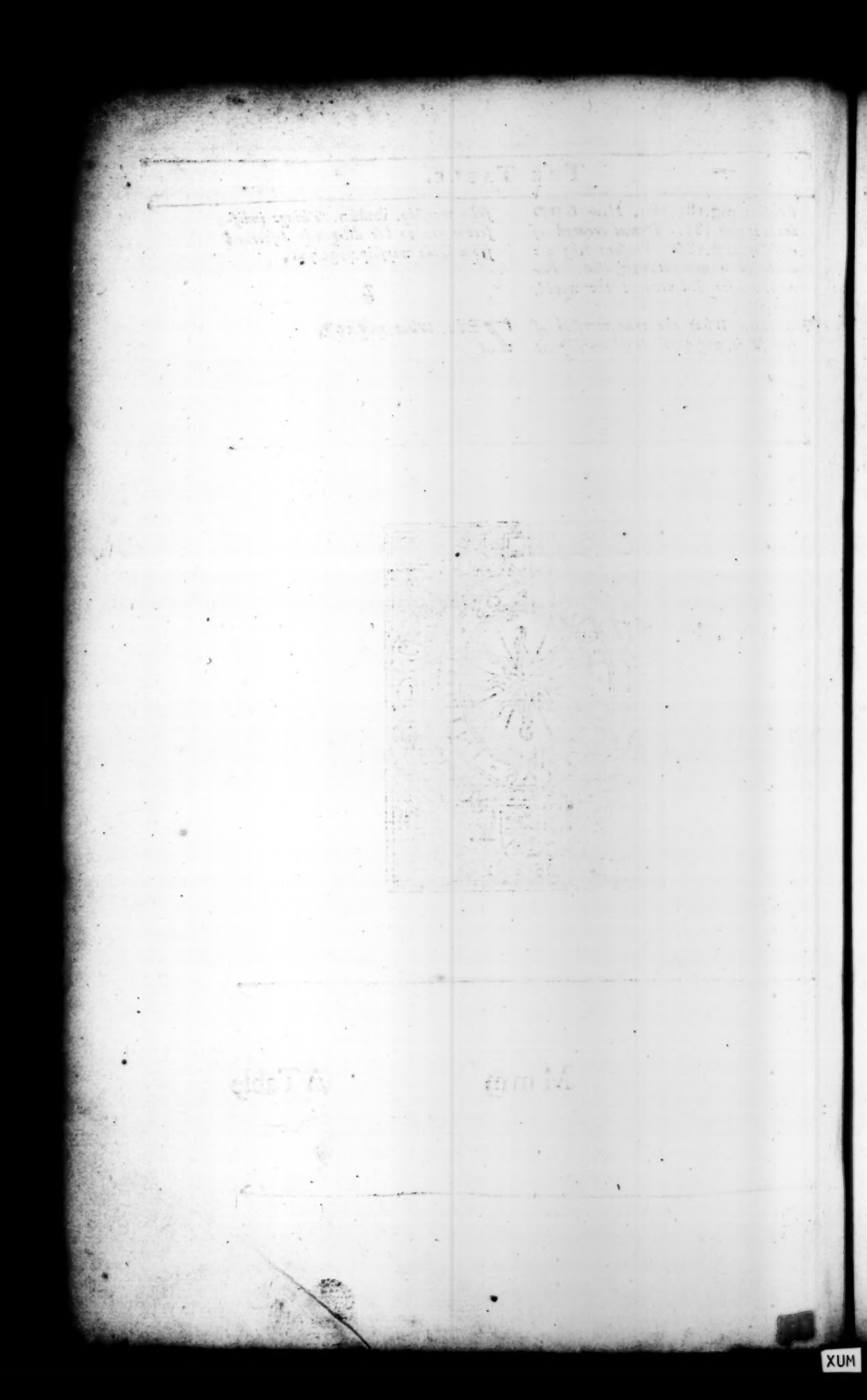

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A work which was never done before, but now compoſed and compiled with great labour and induſtry, for the conſcionable Readers ſatisfaction and benefit.

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XUM

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